

# 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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### A TRUE CRUSADE.

1 Tim. 6:12; Heb. 10:37.

WAKE up, my soul, to warfare and salvation;  
The dawn has come at length;  
Press onward to thy full illumination;  
Let thy God be thy strength.

The shadows creeping up the hills eternal  
Melt before day's high noon;  
Their weary measure is but half-diurnal:  
Victory cometh soon.

That victory of God in peace abideth,  
Bringing joy everywhere;  
To every soul that so in him confideth  
"There shall be no night there."

Wake up, O soldiers! for the Star prophetic  
Riseth on morning's brow.  
Listen: the ringing order, stern, pathetic,—  
"Stand to your colors now!"

Through the sharp conflict each be strong and tender—  
Tender toward all the weak;  
Gain them for Him who cometh the Defender  
Of all the true and meek.

O Jesus, our Redeemer, Lord and Master,  
When may we see thy face?  
Let thy returning chariot wheels move faster  
Till glory finish grace.

Thou who art ever near, attend our pleading  
And keep us on thy field;  
Forgive that ever we disgrace thy leading,  
Or ever drop our shield.

O Star prophetic, sending thy fair warning  
Earnest o'er land and sea,  
Our loyal hearts together sing: "Sweet Morning,  
We wait, we live, for thee."  
—N. Y. Observer.

## 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.

(Concluded.)

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.

THE ARK AND THE MEN OF BETH-SHEMESH.

1 SAM. 6:15-20.

Other exemplifications of the fact which we are seeking to illustrate, are found in the history of the ark.

That instrument having been captured by the Philistines, and having been kept by them for some time within the precincts of their territory, and proving to them a source of national calamity, is finally sent back to the people to whom it was originally given for safe keeping. The

promptings of a natural, though not justifiable curiosity, induced them to lift the cover of the ark in order to determine whether it had been rifled of the sacred tablets of the law, of which it had been made the continual depository. The result of this rash action, according to the text of the accepted version, was the loss of fifty thousand souls. God, whose majesty had thus been insulted by the hazardous attempt on their part to do what belonged alone to the priests and Levites to perform, cut them down until within a single hour their dead equaled in numbers a well-appointed army.

This lesson, nevertheless, did not seem to suffice.

UZZAH AND THE ARK OF GOD. 2 SAM. 6:6, 7.

A few years later, the same ark is being borne by a triumphal throng to its appropriate resting-place in the city of Jerusalem. By its side walks a zealous, though indiscreet devotee of the God who spake the law with his own mouth, and wrote it with his own fingers upon the tables of stone. As the mighty procession advances, the oxen stumble in their walk, and there is a momentary prospect that the ark may be hurled to the ground. As quick as thought, the watchful Uzzah stretched forth his hand to steady the sacred instrument and avert the impending calamity. The impulse was the same as that which would have seized any man under like circumstances. At first glance, his motive was apparently good. There was in it no desire for individual aggrandizement, but rather an earnest solicitude for the welfare of the venerable vehicle of the divine oracles. In a moment, however, he lies prone upon the ground, stark and dead. God makes a "breach" upon him, and for what? Manifestly, not because he desired the welfare of the ark, but because he allowed that desire to lead him to the performance of an irreverent act.

God had committed the ark to the keeping of the Levites, and had instructed all others to stand aloof therefrom and not to touch the same. Uzzah had despised that command, and, under the pretext of a service honorable to God, had ventured to deviate from that merely ritualistic provision when there appeared to be some excuse for so doing. Jehovah well knew that such a departure, if unrebuked, would lead others to like, and perhaps greater, liberties, and therefore he slew the offender in the midst of the multitude, to prevent them from following Uzzah's example.

The lesson which these terrible judgments was designed to convey, is plain and unmistakable.

God knew the natural propensity of man to deviate from the letter of his requirements, and he therefore recorded these two cases, in both of which the motive was as nearly right as could be, while the action itself was wrong, in order to impress every generation that should read the account of these deeds and the awful punishments visited upon the offenders, with the fact that we are to accept what God has said and done as a finality, and that any attempt to add thereto or to take therefrom—even under the most plausible pretext—is an impiety sure to bring upon the transgressor the withering curse of Heaven.

DAVID AND THE NUMBERING OF THE PEOPLE OF ISRAEL. 2 SAM. 24:1-17.

Were we to continue our search still farther in

the Old Testament, for instances which would illustrate the absolute necessity of adhering, in the minutest detail, to all which God has required at our hands, we could find them in great numbers.

As space will not admit of this, we pause here only long enough to call attention to the terrible judgment which David brought upon the Jewish nation, by venturing to number the people when God had forbidden its being done. Look at him as he stands with sad countenance and tearful eyes gazing at the mighty angel poising in mid-air with sword unsheathed, while thousands of his countrymen are falling victims to the terrible pestilence to which his own rash venture has exposed them. As he pleads there in tones of pathos, expressive of the deep agony of soul which he feels on account of the situation, hear him cry piteously to God to spare the "unoffending sheep," and then tell me whether you think that after that sad experience he could have been induced to believe that it would be safe, from motives of public policy merely, to go counter to the expressed will of God.

THE MAN THAT GATHERED STICKS ON THE SABBATH. NUM. 15:32-36.

Lest any one should fancy that in the instances heretofore cited the offense was a greater one than that of Sabbath-breaking, we introduce the case of the man that gathered sticks on the Sabbath in the wilderness. Here the attention of the Lord was directed to the obligation imposed by the very commandment which is passing in review. The case, evidently, was not an accidental one. God took an offender whose crime would appear to have been not of the most aggravated sort, and visited upon him the terrible punishment of death, by stoning, in the sight of the whole multitude, that they might be impressed with the sacredness of the Sabbath command. No doubt the culprit had some sort of excuse. No doubt he pleaded the necessity of fuel for the purpose of bodily comfort, or the requirements of cookery; but it was all in vain; those things should have been looked after previously, and God took his case to illustrate the equal sanctity of all of his ten words.

We might pause to call attention to the fact of God's love for his Sabbath, as brought to view in his promise that Jerusalem should stand forever, provided her inhabitants would keep his holy day; but we must pass.

CHRIST ON THE TITHING OF MINT AND CUMMIN. MATT. 23:23.

But here we must advance to the line of the new dispensation.

Christ has come; and all eyes are fixed upon him, and all ears are attent upon his words. What instruction does he impart upon the subject before us? The Pharisees throng him, and he is weighing their system of ethics in the scales of the heavenly sanctuary. Contrasting certain glaring inconsistencies between their theory and their practice, he employs the following language: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

Now mark the phraseology well. If he had been an exponent of the modern school of theol-

ogy, he would have said, "Ye neglect the weightier matters of the law, and pay tithes of mint, anise, and cummin, which latter things are of so small account that it is a thing of indifference whether the statutes concerning them are carried out or not." But did he say so? Very far from it. In fact, he took special pains to teach just the reverse. "These [he says] ought ye to have done, and not to leave the other undone."

In his eyes, no requirement was so insignificant as to warrant either its complete or even its partial neglect. To him, that which was of sufficient importance to secure expression by Jehovah, was of such importance as to demand a compliance with all its terms and conditions on the part of men.

#### CHRIST ON THE COMMANDMENTS. MATT. 5:17-19.

Again: in Christ's first recorded sermon we find these words: "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. 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."

In view of these utterances, let man venture in this dispensation to depart himself, and to teach men to depart, from the known will of God, only when he is so indifferent to his own welfare that he is willing to be shut out of the kingdom of Heaven.

#### CHRIST'S ESTIMATE OF GOD'S WORDS. MATT. 4:3, 4.

Once more, the Master, pale and weak, being subjected to the gnawings of hunger and the temptations of the great enemy, was invoked to employ his miraculous power for converting stones into bread. Gathering his wasted energies, we can imagine that his eye kindled into a more heavenly radiance as he replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." What a sublime thought! Its parallel is found in the declaration of Moses in Deut. 8:3.

The possibilities of life are offered to man, not through obedience to a *portion* of the words which God has spoken, but through obedience to *every one* of them. This being true, as it is expressly declared that God himself spoke the words of the decalogue in which the fourth commandment is placed, let him venture to ignore that portion of the commandment which refers to a definite day, only when he is ready to take issue with the Master by arguing that here, at least, are words that God hath spoken which man may intelligently set at naught, and still hope for eternal life.

But we must leave the region of the cross, and take our stand this side of the death, burial, and resurrection of our Lord.

#### JAMES ON THE EQUALITY OF THE COMMANDMENTS. JAMES 2:8-12.

James has a burden, and has taken his pen to write to the twelve tribes which are scattered abroad; *i. e.*, to the household of faith. The Holy Spirit, which is in him, dictates the sentences, and leads his mind to the discussion of the question concerning what constitutes obedience to the law. His reference to the several commandments of the decalogue proves that it was the law which he was considering. Let us hear him:—

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:8-12.

Now we have a revelation of God's under-

standing of the matter. According to that revelation, he who violates one commandment, violates the whole law. But we have already seen that the breaking of a commandment is completed when any one of its terms is intentionally set at naught.

#### THE TESTIMONY OF PAUL.

In examining the writings of Paul respecting the proposition under consideration, we find that he has said so much which is in point, that, on account of our limited space, it is embarrassing to know what text to select for our present purpose. Two must suffice.

The first passage will be found in Rom. 6:16, 17, and reads as follows: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you."

Explanation would seem to be uncalled for. According to the theory of this text, the only title which any person has to the honor of being called a servant of the living God, is to be found in his obedience to the requirements of that God. That obedience, furthermore, is not to be one which is simply coerced, but is to be heartfelt or loving obedience. But who does not know that he who obeys from the heart, is not an eye-servant, or one who complies with the wishes of his Master only in so far as is convenient for him thus to do; but rather that his obedience will be in the ratio of his love; *i. e.*, if he loves much, he will obey perfectly, and if he loves but little, his obedience will not only be constrained, but also limited in its extent.

The final text is recorded in Rom. 1:18, and runs as follows: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."

In these words the apostle is setting forth, not the appreciation in which those are held in Heaven who disobey, being ignorant of the fact that they are disobeying divine law; but he is talking about those who, having *the truth*, hold it in *unrighteousness*.

It is known to those familiar with early church history, that there was in the first centuries a class of persons styled Antinomians, who—while professing to be Christians—argued that, owing to the relationship which they sustained to God as believers, he would not hold them to the same strict line of accountability for their transgressions that he would those who were outside of the pale of the church. Such the apostle distinctly instructs that they are incurring the wrath of Heaven by their iniquitous course.

But as God does not change from age to age, and as he never designed that Christ should be made the minister of sin to any,—since Christ came to "condemn sin in the flesh,"—let those who at the present time would venture to deviate from his will in what they might deem small things, remember that such a step, when taken, involves a deliberate disregard for light given, and must, as formerly, not only appear to Heaven as a great wrong, but must also bring upon the offender deserved wrath.

#### THE TESTIMONY OF THE APOSTLE JOHN.

The next witness to be introduced is none other than the beloved disciple John. His writings are crowded so full of pertinent passages in denunciation of deliberate departures from the revealed will of God in any respect on the part of Christians, that they might, as a whole, be cited with propriety as bearing upon this subject.

Is he talking about love, he is careful to explain that his love is not of that sentimental sort which consists in mere emotionalism, by declaring emphatically that the love of God is evidenced by the *keeping* of his (*i. e.*, God's) commandments. (1 John 5:3.)

Is he making mention of sin, as in 1 John 3:4-10, he declares it to be the transgression of the law, and so fully delineates the true character of

those who indulge in the same that comment is not needed here.

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in him is no sin. Whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Farther extracts from one of the noblest and purest of men cannot be indulged in at this time. In fact, they would be superfluous; for already he has made it so manifest in the portrait which he has drawn of the believer that his chief distinction from men of the world consists in his uncompromising refusal to transgress the law of God in any particular, that he leaves not a shadow of doubt that any suggestion to the effect that it will be safe for us to tamper with, alter, or vary from, that law, should be spurned as originating from beneath, and not from above.

But why multiply proofs? The evidence is all on one side. From Eve to David, all the illustrations emphasize the folly of thinking that God can be cajoled into the acceptance of a half-hearted obedience to his commands. From the first utterances of Christ to the last lingering note of the apostolic age which comes down in the pathetic appeals of the pure and loving apostle who leaned upon Jesus' breast, in which he defines sin to be the transgression of the law, and addresses his followers in these words, "My little children, these things write I unto you, that ye sin not" (1 John 2:1, 2), we are everywhere taught to avoid the very appearance of evil, and that God can look with no degree of allowance upon presumptuous sin, even in its minutest form.

In view of these facts, candid reader, what is to be your course for the future? Certainly you can have no doubt that the fourth commandment is the only Sabbath law, and that the terms are explicit in requiring the observance of the seventh-day Sabbath; for by reading them carefully, you will observe that it is not your Sabbath or my Sabbath that you are required to keep, or even the Sabbath which is legalized in the State where you reside, but that it is the Sabbath of the "Lord your God" which you are required to hallow. Nor are you left in doubt as to what day that is; for you are instructed that it is the one upon which God rested, which he blessed and sanctified at the creation; and by turning to the record, you will find that the first, second, third, fourth, fifth, and sixth days of the week were days of labor and not of rest; since they were all employed in the making of our world.

You are aware, also, that no one of them has ever been blessed or sanctified at any time, and, consequently, no one of them can by any possibility be the Sabbath of the Lord which you are commanded to keep as defined in the decalogue. The writer of this article is well aware that in changing your practice in this matter by observing the Sabbath law in the future, in both the letter and the spirit, you will be subjected to some inconveniences; but if, after having your attention called to this subject, and your mind enlightened thereupon, you shall persist in following the example of those who treat the decrees of Heaven with more contempt than they would dare to manifest toward the process of a country justice of the peace,—which latter, when coming, if you please, in the form of a summons, they would not venture to answer on the day subsequent to the one on which they were required by its terms to appear before the court,—the results in your case may prove to be most deplorable in their character.

On the other hand, if you will imitate the spirit of David, who prayed to be kept back from secret sins (*i. e.*, sins of ignorance) as well as presumptuous sins (Ps. 19:12, 13), you will find that God is now giving you a rare opportunity to prove your fidelity to him by separating yourself from the thoughtless as well as the deliberate transgressor of his law, and uniting your interest and labor for the future with those, who, just before the coming of Christ, are to be found keeping the commandments of God and the faith of Jesus. (Rev. 14:12.)

## Our Contributors.

### PETS.

BY ELD. ALBERT STONE.

THERE is a strong tendency in men of this age in the direction of pets. To what extent this tendency may be indulged in harmony with what is perfectly right, I will not undertake to decide. At any rate, I will not interfere with the toys of innocent childhood. The little boy with his sled and top, and the little girl with her nice doll, we gladly leave in the quiet enjoyment of their appropriate pleasures. They are beneficial in promoting physical and mental development.

Our good sisters, with their cages of canaries, and other tenants of the air, which God hath made to sing among the branches, to delight the eye and charm the ear of man as he walks abroad, we leave in quiet possession of their choice treasures, with the kindly advice that they consider the propriety of incarcerating, under life-sentence, those little innocents that are guilty of no crime, unless it is a crime to wear beautiful garments and sing charming songs. It might be well also to take into account the time necessarily spent in caring for these creatures, and whether God would not be better pleased if it were devoted to other purposes.

But the greatest evils, and the most serious consequences in the direction of pets, relate to children. This is a point that demands particular attention. Many unsuspecting, doting parents may find themselves delinquent in duty to their precious offspring. *Petted* children, which is only another term to express *spoiled* children, are more numerous than in time past.

A blind, perverted love of children is one of the most common things of the age, and deserves to be ranked with the greatest evils. This great sin has come in like a flood, and the Spirit of God, through the Testimonies to the Church, has lifted up a standard against it. This great evil has done more to promote crime during the last half century, than any other one thing.

It is shocking to read the weekly record of crime committed in this highly civilized and Christian country. The seed has been sown, and the harvest is plentiful. This state of things constitutes a prominent sign of the last days. In 2 Tim. 3d chapter, the inspired apostle presents an exact picture of the present time. All the sins there named have made their appearance as the special disgrace and predicted curse of the close of the gospel age.

They owe their existence largely to defection of parental duty. Disobedience to parents is not so much the fault of children as it is of their parents. The type of character received by the child, will be more or less reflected all through life. Christian parents should study and practice the divine rule in regard to the training of their children.

Parents have it in their power, by the blessing of God, to take their offspring along with them in the way of life. But if, through perverted affection, they neglect the golden opportunity, what excuse can they offer in the day of Judgment?

Parents are not generally wanting in tender feelings toward their children, but they sometimes lack fortitude to impose on them needful restraint. Perverted love to children differs little, in its practical results, from hatred. How

many fond parents, then, are virtually guilty of hating their children. They might have been saved in the kingdom of God, but now it is only a miracle of mercy that can save them.

The world will pass on, as it has done, from bad to worse, and too many professed Christians will follow bad examples, to the ruin of their children both for this world and the next. But those who receive the present truth, and are striving to live according to godliness, will take a reasonable view of this matter, and act with reference to the salvation of their children.

There is a day of *reckoning*, as well as a day of *doing*. The hour of Judgment has already come. If any are blind, let them "anoint their eyes with eyesalve, that they may see."

### THE MEMORIALS; THE SABBATH VS. SUNDAY.

BY ELD. E. M. KILGORE.

It is an accepted principle that the laws of a kingdom can extend no farther than to its subjects. No Frenchman is under obligation to obey the laws of England, nor an American the laws of France, unless he withdraws allegiance from the one country, and abides within the territory of the other.

The dominion of the Creator is unlimited. To him every knee must bow, and every tongue confess. The kingdom of Christ reaches as far as sin, and embraces all who repent and apply for pardon; but the laws and ordinances of Christ can extend to those only who are subjects of grace. They can have no claim on the incorrigibly rebellious. Baptism, in obedience to the command of Christ, cannot be required of the unrepentant sinner. A death to sin, then a burial of the sinner, and a resurrection to a new life, shows an active faith in a crucified, entombed, and now risen Redeemer. The command to eat and drink the bread and wine in commemoration of the sufferings and death of the Lord Jesus Christ, can only be obligatory on those who are crucified with him,—who are new creatures in him, and glory in his cross. Any others would eat and drink unworthily. 1 Cor. 11:27.

In the Judgment, condemnation cannot rest upon the unconverted because they were not baptized, or because they failed to partake of the eucharist; for had they been vain enough to perform the first, they would have added mockery to their already accumulated sins; and had they been presumptuous enough to do the second, they would have augmented their guilt by "eating and drinking damnation to themselves."

A "Christian Sabbath," celebrated upon the first day of the week in commemoration of the resurrection of the Lord Jesus Christ, must be a *Christian institution*; and the laws governing it can extend only to such as are Christians. Those who do not believe that the Son of God died and rose again, and yet honor the day commemorative of that event, are self-condemned; for their works give the lie to their unbelief, and "whatsoever is not of faith is sin."

All commemorative institutions of a divine character have for their basis a divine command; but no such enactment is to be found for the observance of the first day of the week as the Christian Sabbath. Those who keep it without a divine command are subject to ordinances after the commandments and doctrines of men, "which things have indeed a show of wisdom in will worship and humility." Col. 2:20-23. Of those who do these things it will be asked, "Who hath required this at your hands?"

A law enacted by the State making compulsory the observance of the first day of the week as the Christian Sabbath, upon Jews, infidels, and nonprofessors, would be unjust, and as unreasonable and inconsistent as a law compelling them to partake of the Lord's supper, to be baptized according to some prescribed mode, or to wash one another's feet.

But God is sovereign. His kingdom extends as far as his creation. All intelligent creatures are his subjects. His law is universal. The Sabbath of the Lord, which is the memorial of his creative power, embosomed in the midst of

his law, from its very nature, rests with equal obligation upon all the intelligent creatures of his hand. He commands: "Remember the Sabbath day, to keep it holy; . . . 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 psalmist, in notes of highest praise, sings: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4. "He hath made his wonderful works to be remembered." Ps. 111:4.

Here is a commemorative day, having for its object the remembrance of the Author of all things, and for its authority the command of Jehovah; one which is applicable to Jew and Christian, to man in every age and clime. There is no "speech nor language" where its claim is not manifest. It demands a sacred observance "through all the earth," and unto the "end of the world." It was the test of obedience "in the beginning;" it has appealed to all, and been honored by a few during time; and through all eternity, while the new heavens and the new earth remain, all the nations of the saved will "call it the holy of the Lord," and on every Sabbath will reverently worship their Creator. Isa. 58:13; 66:22, 23.

### DEMONIACAL POSSESSIONS.

JAMES FREEMAN CLARKE declares his belief in the reality of demoniacal possessions, and that they exist at the present day in the form of modern spiritualism. We find the following extract in the *Christian Leader*: "I have myself known, personally or by credible testimony, of at least half a dozen instances of persons, who, after having allowed themselves to become spiritual mediums, seem at last to have been taken possession of by a low and unclean order of spirits. And the best way of rescuing them when they were too far gone to help themselves, was to have some other person, possessing greater spiritual force, to do what Jesus did, namely, *order the spirit to go away*. I believe that in certain places and periods the nervous condition of men is such that the lower order of ghosts may get a control over them, and that when Jesus came it was just such a time and place as this."

### CONFIDING PRAYER.

PRAYER must be confidential; for it is the utterance of one who has been brought nigh to God, and taught to feel at home with him, even in his holy habitation, yea, brought to dwell with him there. It is the blood sprinkled upon the mercy-seat, and around the walls of the sanctuary, that gives him this blessed feeling of security and confidence; and so long as that blood is there, he sees that there is no room for distrust and unbelief. That blood, which was sufficient to secure his entrance, is enough to keep him there in safety and in joy; nay, to fill his soul with the most entire and undoubting confidence. His utterances are the confidential utterances of a child. His whole intercourse with God is that of one who has learned to convey everything straight to God, to consult with God about everything, to tell his whole mind and to pour out his whole heart before him, not only as one who can trust everything to his parental love, but as one who feels that the things he prays for are more God's concern than his own.—*Dr. H. Bonar.*

—I suppose it to be a mistake to think whatsoever is real must be natural; and it is no less to think spiritual to be only figurative; that is too much, and this is too little. Philosophy and faith may well be reconciled; and whatever objection can invade this union may be cured by modesty.—*Jeremy Taylor.*

## THE VALLEY OF THE SHADOW.

How steep the pathway, Lord! and rough the way  
That leads from darkness to eternal day!  
So high and far beyond those mansions blest!  
My feet are weary, and I fain would rest.  
"I too was weary, faint, and footsore, child.  
For me no roses blossomed in the wild,  
The cruel thorns were mine, ay, all mine own.  
Lo! every bleeding step my feet have known."

But, Lord, the skies are dark, and lightning gleams  
Show me but rugged paths and turbid streams,  
In this, my hour of dread, no friends are nigh,  
And mournful echoes answer when I cry.  
"Am I not with thee, child? I too have known  
That sickness of the soul. I too alone  
Have sunk beneath the terror of God's power:  
"Canst thou not watch with me one little hour?"

But yon wide river, Lord, whose high, dark waves  
Roll on the dismal shore like mournful graves!  
I dare not breast its fury, and I shrink  
From those dark shadows lying on its brink.  
"They are but shadows, child, and I the Sun,  
That will dispel them. Fear not, little one;  
Place thou thy falt'ring feet where mine have trod;  
Beyond the river lie the plains of God."

Dear Lord, I fear the billows' deep'ning chill!  
"O child, can I not bid the waves be still?"  
But hark, how fierce and loud the surges roar!  
"Faint heart, have I not felt their chill before?"  
O Christ, I sink. "Fear not. Upon my breast  
Lean thou, dear one, and I will give thee rest."  
Dear Lord, there shines a light across the foam.  
"Beloved, 'tis thy happy, welcome home!"  
—*Amelia La Forge, in Christian Union.*

## NEGLECTING MEANS OF GRACE.

BY ELD. R. F. COTTRELL.

WE cannot prosper spiritually, in the neglect of the means of grace which God has put within our power. Among the means of grace are, secret devotions, reading of the word, family prayers and instructions, the social prayer and conference meeting, the ordinances of the gospel, and preaching. The Christian can live without the frequent enjoyment of some of these public privileges, but to neglect any of them, when they may be enjoyed, is wrong, and will lead to disastrous consequences. The Christian cannot live in the habitual neglect of any of these, and maintain his spirituality. This is generally admitted.

Many of our people seldom have the privilege of hearing preaching, and many have not the benefit of the social meeting and the ordinances of the house of God. But there are means of grace within the reach of all. Every family of Sabbath-keepers may, and should, have the REVIEW and INSTRUCTOR. These papers contain teaching, preaching, and exhortation for all, old and young; and if we neglect to take them, or, taking them, neglect to read them, we neglect the most prominent means of grace to which we have access, except the reading of the word and private and family worship. I do not see how any lover of present truth can think of doing without these means of grace.

If we neglect them, we do so to our loss. We need the spiritual help and the instruction contained in our publications. Young and old will need to be able to give a reason of their faith and hope. They will need an enlightened assurance of the truth, for their own safety in the time of trouble before us. They will need to know why they have believed, for their own support in the hour of temptation and trial.

Let none who would stand in the evil day neglect any of the means of grace. Brother, sister, old or young, do not slight your present, precious privileges.

## ALL THINGS WORK FOR GOOD.

BY ALBERT WEEKS.

THERE are, undoubtedly, times in the experience of every Christian that are discouraging in the extreme. The enemy comes in like a flood, and it seems impossible to stem the torrent that would hasten us on to perdition. Darkness and trials are on every hand, and it seems as though we were left wholly to the buffetings of Satan. There is not a ray of light to cheer us,—not a circumstance in our experience but seems to be

against us. "All these things are against me," said Jacob. "O my Father, if it be possible, let this cup pass from me," said the suffering Saviour in Gethsemane. But the sweet singer of Israel calls our attention to a light that will penetrate the darkness, and guide our weary feet aright: "Thy word is a lamp unto my feet, and a light unto my path." "And we know that *all things* work together for good to them that love God," says the apostle Paul. Taking the "shield of faith," we accept the apostle's testimony, and believe that our trouble is working for our good. Thus we take courage in the Lord.

We may even rejoice in our trials. Thus Peter testifies: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

Let the clouds gather, and the storm rage; the helm is in our Heavenly Father's hand, and he will guide us into the haven of eternal rest, if we but trust him implicitly, and are faithful in his service.

## SOUL AND SPIRIT.—No. 1.

BY N. J. BOWERS.

I HAVE been at some pains to collect from our English Bible several passages relating to *soul* and *spirit*. There are many others equally interesting. Thinking such collection might be of use to the readers of the REVIEW, I here present it.

## DEFINITION OF SOUL.

1. *A soul is a creature, or being, possessing the various grades of physical and mental endowment, from the lowest forms of animal life to the highest types of intelligence in man; in short, a living creature, human or brute.*

The following references are presented as examples:—

- Gen. 2:7. man became a living soul. (*Kitto*: living animal.)  
" 12:5. took s. (persons, servants. See chap. 14:21, margin.)  
" 12:13. my s. shall live. (*I shall live.*)  
" 19:20. " " " " " "  
" 46:15, 18, 25-27. s. (children) by Leah and others.  
Ex. 12:16. every man. (Margin, Heb., *soul*. See Lev. 7:25.)  
Lev. 5:2. if a s. touch any unclean thing.  
" 17:12. no s. (person) of you shall eat blood.  
" 22:11. priest buy s. (person) with money.  
" 23:30. s. (person) that doeth any work.  
Num. 31:28. one s. of five hundred of "persons," of "beaves," of "asses," and of "sheep." (Here *soul* is applied to the irrational animals the same as to persons. See also Rev. 16:3.)  
Josh. 10:28, 30, 32; 11:11. s. (persons) destroyed.  
Job 33:18. keepeth back his s. (he is kept) from the pit.  
" 33:22. his s. (he) draweth near unto the grave. (Or, his life. Ps. 88:3.)  
" 28. will deliver his s. (him) from the pit.  
" 30. to bring back his s. (him) from the pit.  
Ps. 7:2. tear my s. (me), rending it (me) in pieces.  
" 16:10. not leave my s. (me) in hell. (For comment see Acts 2:31.)  
" 49:15. will redeem my s. (me) from the grave.  
" 94:17. my s. (I) had quickly (margin) dwelt in silence.  
Prov. 11:25. liberal s. (person) made fat.  
" 19:15. idle s. (person) shall suffer.  
" 25:25. thirsty s. (person) cold waters satisfy. (Or the word here may mean the sensation of thirst.)  
" 27:7. to the hungry s. (person) (or sensation of hunger), every bitter (insipid) thing is sweet (palatable).  
Isa. 38:17. delivered my s. (me) from the pit of corruption.  
" 47:14. shall not deliver themselves (margin, Heb., their *souls*) from the flame.  
Jer. 2:34. blood of s. (persons). Rev. 6:9, 10.  
Acts 2:41. three thousand s. (persons). Chap. 7:14; 27:37; 1 Pet. 3:20.  
Rev. 20:4. s. (Whiting, persons) beheaded.

2. *Life, or breath of life.*

- Gen. 1:20. moving creature that hath life. (Margin, Heb., *soul*.)  
" 1:30. everything upon the earth wherein there is life. (Margin, Heb., a living *soul*.)  
" 35:18. her s. in departing. ("Heb., in the going out of her *soul* or life. Gr., in her sending out her life."—*Prof. Bush*.)  
Num. 23:10. let me die. (Margin, Heb., my *soul* or life die.)  
Judges 16:30. let me die. (Margin, Heb., my *soul*.)

1 Sam. 25:29. a man is risen to seek thy s. (life). (Compare with chap. 20:1. See also Ps. 38:12 and 63:9; 31:13 and 40:14, and in many other places in the Psalms.)

1 Kings 17:21. s. (life or breath) came again. ("And! when he had breathed on the child three times; and called on the Lord, he said, O Lord, my God, I beseech thee, let this child's *life* be restored to him."—*Septuagint, trans. of v. 21.*)

Job 12:10. s. (life) of every living thing.  
" 31:39. caused the owners thereof to lose their life. (Margin, Heb., caused the *soul* of the owners thereof to expire or breathe out.)

" 36:14. they die in youth. (Margin, Heb., their *soul* dieth. They are deprived of life.)

Ps. 33:19. deliver their s. (preserve their life) from death.

" 66:9. which holdeth our s. in life (*i. e.*, keeps it alive, preserves our life).

" 78:50. spared not their s. from death, but gave their *life* over to the pestilence.

Prov. 16:17. preserveth his s. (life).

Isa. 53:10, 12. s. a sin-offering. (See Matt. 20:28.)

Matt. 16:26. lose his s. (life). (See v. 25.)

Luke 12:20. s. (life) required. Job 27:8.

1 Peter 4:19. commit the keeping of their s. (lives).

3. *Feeling, desire, emotion, etc.*

Gen. 34:3. his s. clave and he loved. (Longing, ardent desire. v. 8; 2 Sam. 13:39.)

Num. 11:6. our s. is dried away.

" 21:5. our s. loatheth this bread. (The language implies that the Israelites grew tired of the food miraculously supplied; they lost all *relish* and *appetite* for it, and desired the vegetables of Egypt. No one can suppose that their immortal souls got tired of living on manna, and wanted a change. See also Job 33:20; Ps. 107:18.)

1 Sam. 18:1. s. of Jonathan knit with s. of David. (Indicates strong affection. Gen. 44:30.)

Ps. 19:7. converting the s. (desires, motives, etc.)

" 107:5. s. fainted in them. (Loss of confidence, courage, faith, and strength.)

" 107:26. s. melted. (Overwhelmed with distress and fear.)

Isa. 58:10. draw out thy s. to the afflicted. (Let your sympathy and charity flow out to those in need.)

Lam. 1:11. meat to relieve the s. (the hunger).

" 2:12. s. poured out. (Desires and wants made known.)

Luke 21:19. in your patience possess ye your *souls*. (*i. e.*, keep your minds in a prudent, watchful, patient frame. Keep in your possession a proper mental and spiritual balance.)

Acts 4:32. of one heart and of one s. (Unison of sentiment and feeling.)

We learn from the foregoing references that the soul can *touch*; that it can *eat*; that it can be *bought with money*; that the word is applied to *sheep, oxen, and other animals*; that it can be *destroyed with the sword*; that it can be *torn in pieces*; that it will be *redeemed from the grave*; that it gets *hungry and thirsty*; that it has *blood*; that it can be *beheaded*; that the *moving creature in the waters has it*; that *every living thing has it*; that it can *die*; that it can *expire or be breathed out*; that it was made an *offering for sin*; that it can be *dried away*; that it can *loathe and abhor bread and meat*; that it can *faint*; that it can *melt*; that it can be *drawn out*; that it can be *poured out*; and that *meat can relieve it*.

It is singular that all these properties should be applied to an *immortal soul*.

## DOCTRINE AND LIFE.

NOT inaptly, as it seems to me, may the large office of the mountains in the scenery of nature be employed as a type of the relation and service of doctrine to life, and especially of the relation and service of true doctrine to a right life.

Doctrines underlie life. They define and individualize it. They give it front and force. Doctrines are the spinal column of life. True doctrines are the foundations of true character; and they create an atmosphere in which true character can thrive. Beneficent activities are set in motion by true doctrines, as the brooks are pushed forward and the wholesome winds are stirred by the uplifted hills. What America would be with her Rocky Mountains, and her Cordilleras, and her Alleghany and Andes ranges reduced to a dead level; what Europe would be with the Alps, and the Pyrenees, and the Apennines, and the Balkans lifted from her face; what Asia or Africa would be without any of these elevations, religious life would be very likely to be if there were no sharp uplifts and rugged formations of doctrine in the religious world.

Mountains have their inconveniences. They sometimes separate friends as well as bar out foes. It is hard work to climb them. It is a good way around them. To tunnel them is expensive. But God saw the need of them. He has placed them where they are, and assigned them their multitudinous functions. He has made the mountains indispensable to health, and to the best development and achievement of the human race. As it would be foolish to level the mountains down, and make of the dry land of the globe vast savannas or prairias, or possibly Sahara deserts, unbroken from sea to sea and from pole to equator, so also would it be foolish, on the ground merely of their inconvenience and disadvantage, to try to strike doctrines out of existence. Well-defined and well-articulated and well-buttressed opinions are indispensable to the best doing and to the best character. It seems strange that anybody should have thought otherwise.

In nothing else do intelligent men expect to accomplish worthy results without definite ideas and aims and methods of procedure. The painter must have a theory of painting, gathered from his teachers or woven out of the loom of his own fine brain, or he makes but a sorry botch of his work. Raphael knew what he was doing when he set his canvas aglow with the face of the Madonna, and made St. Peter's immortal with his frescoes. The sculptor must have a theory of sculpture. Not by accident did Praxiteles, and Phidias, and Michael Angelo, and Thorwaldsen bring out the matchless forms of beauty and sublimity which they found hidden away in the marble. The architect must have a theory of architecture. Anybody can lay brick on brick, and add stone to stone, and dovetail timber into timber; and the thing will be a shelter. When Sir Christopher Wren reared the marvelous structure of St. Paul's Cathedral, from foundation to pinnacle, all was wrought according to a preconceived plan. Pictures and statues and buildings which men cross ocean and continents to see, and which are the admiration of centuries, do not come by chance. There is a doctrine of them before there is or can be any fact of them. Ships are made and sailed, railroads are constructed, business of all sorts is carried on, education is pushed forward, by first having ideas and theories, and then working along on the line of them.

Even our scientists make no headway without what they call their "working hypothesis." They are intent on facts and the meaning of facts; but in order to the best success in reaching facts, they find it necessary to assume that this or that or the other conjecture is true. Columbus had his theory of America, and the discovery of America was its outcome. Franklin had his theory of electricity, and Morse had his theory of telegraphy; and everybody knows the result. While groping about among the uncertainties as yet, it is the man who is looking for something, and who has some tolerably clear notion of what it is—like Galileo, and Newton, and Hovey, and Watt, and Fulton, and Bell, and Edison—who will be likely to find it.

Then there is a living connection between what a man believes and what he will come to be and to do. It is not the connection of juxtaposition merely, not even of cause and effect merely. It is the vital connection of root and fruit. To suppose that a man can have no positive ideas or intentions, and yet be able to gather in the harvests of positive ideas and intentions, or that a man can have indifferent or bad ideas and intentions, and yet reap just as though all his ideas and intentions were good, is to run against the grain of nature. God is not mocked. Whatsoever a man soweth that shall he also reap. Grapes will yield grapes; thorns, thorns; and there is no known way, either in the natural or the moral world, of securing harvests of figs from thistles. Sooner or later, a man's thoughts will come into fruitage in deeds. If a man has no circle of truth within which he walks, and says, "I believe this,"—no convictions which are sometimes as a fire in the bones,—his life will be just a mere hand-to-mouth affair. He will be at the mercy of every latest whim. When there comes some sharp wrench or unwonted pressure, he will

be sure to give way and go down. It is only when a man has, consciously or unconsciously, formulated his notion of life, and thus lifted it out of the realm of caprice, that anything definite may be expected to come of it. It is only when a man has espoused his life to the truth, and put all his movements under the guidance of correct principles, that a good outcome may be looked for. As a man "thinketh in his heart, so is he."

Doctrines are indeed sometimes held as mere abstractions, bleak, lifeless, and forbidding, and not as vital and vigorous forces to be wielded for the good of mankind and for the glory of God. This is to make doctrines repulsive to all save the few who take more interest in speculations than in practical affairs. It will be impossible for me ever to forget the impression made on my mind, when a boy in the academy, by the fact that Theodore Parker, who openly repudiated and denounced all I had been taught to hold most sacred in the Scriptures, had a heart to beat in sympathy with the poor slaves, and a tongue to voice their wrongs, and a hand to help them, and a roof to cover them when the blood-hounds of an infamous law were on their track; while Dr. Nehemiah Adams, whose name stood for all most cherished and commended in orthodox opinion, had nothing in that hour of the bondman's bitter stress and agony but "South side views." There is a notion deep-wrought in the popular mind that there ought always and everywhere to be a close connection between sound views and sympathy with mankind; and that somehow sound views ought to get themselves translated into loving service. If the connection is not maintained, if the translation is not effected, it will be to the prejudice of sound views.

Here Ruskin and his mountains are in point. "Observe," he says, "that in order to bring the world into the form which it now bears, . . . the mountains . . . were formed of materials altogether different from those which constitute the lower hills and the surfaces of the valleys. A harder substance had to be prepared for every mountain, yet not so hard but that it might be capable of crumbling down into earth fit to nourish the Alpine forests and the Alpine flowers; not so hard but that in the midst of the utmost majesty of its enthroned strength there should be seen on it the seal of 'the writing,' 'Dust thou art, and unto dust thou shalt return.' Thus perpetual change in the soil of the earth is wrought. Lands under cultivation are constantly renovated. The higher mountains suffer their summits to be broken into fragments and to be cast down in sheets of massy rock, full . . . of every substance necessary for the nourishment of plants; these fallen fragments are again broken by frosts and ground by torrents into various conditions of sand and clay. . . . Every shower which swells the rivulets, enables their waters to carry certain portions of earth into new positions and exposes new banks of ground to be mined in turn. . . . The process is continued more gently, but not less effectively, over all the surface of the lower undulating country; and each filtering thread of undulating rain which trickles through the short turf of the uplands is bearing its own appointed burden of earth to be thrown down on some new natural garden in the dingles below."

This is more than suggestive; it is open teaching. Not alone do the mountains stand for ruggedness and sublimity and endurance. The dust of them goes to the enriching of the valleys and plains which stretch away from their broad foundations; and the corn and the grape and the olive, and the tender blade the lamb nibbles on the slope, are ampler and richer for what comes to them from the workings of the granite heights. Of "harder substance" the mountains may be, yet they must not be too hard; "not so hard" as to be incapable of "crumbling" and "nourishing" forests and fields!

Doctrines, too, must have their crumbling and nourishing quality. If they stand out alone in a majestic isolation, and do not yield anything to make the life which lies all about them broader and sweeter and more hopeful, men will lose patience and say, "Away with your doctrines!" It may be a loose logic which rushes to this conclusion,

but just this is what will be done. To lay great stress on forms and statements of doctrines, and to be all the time nourishing and parading soundness of views, while only feeble protests are made against the iniquities which may abound, and only small efforts are put forth to help the poor and to emancipate the struggling from their bondage of one sort or another, is to place doctrines before the world at a disadvantage, and at the very outset hopelessly to prejudice them in the minds of large numbers of earnest souls. Doctrines, rightly conceived, are not narrow and technical, and they ought not to be held and presented as narrow and technical statements merely, but as things broad and deep, as the whole truth of God. Neither are doctrines pulseless abstractions, but living energies. When anybody undertakes to represent doctrines, or to stand forth as the exponent of doctrines, and does not show them to be all a-throb with a divine vitality and a divine force, it is only the dry and rattling husk he is dealing with, and not the precious kernel.—*Rev. F. A. Noble, in Christian Union.*

REV. DR. VAN DYKE, pastor of the Clinton avenue Presbyterian church, Brooklyn, denies in the *Christian at Work* the claim of certain men who "suppose they have a special calling to promote and conduct revivals," and declares that "this claim is the root of all the evils connected with our present system. There is no such office in the church of Christ, and no room for such an office as what is now generally understood by the work of an 'evangelist,' or 'revivalist.' . . . Growing out of this assumption of an office which does not exist in the church, is the fact that our revivals, especially in our great cities, are generally conducted in such a way as to educate the people away from the house of God. Why is it, when the note of revival is sounded, there is such a disposition to forsake our churches, with their sacred associations, and rush into a theater, or public hall, or some place extemporized for the purpose? . . . This education of the people away from the house and ordinances of God, teaching them to look for saving influences to men who are here to-day and gone to-morrow, and to means which appeal to the love of novelty, and are necessarily of short duration, is carried on in many ways which there is not the time to mention, and the whole system, as embodied in these methods, carries in it the seeds of spiritual death. This explains, in part, the lamentable fact that a revival is so often the precursor of spiritual death and indifference. It goes very far to solve the problem why, in less than five years after what was regarded by many as the greatest of all revivals, when so many of our churches were emptied into the hippodrome and so many of our ministers sat silent, while one man, who is not a minister, did the work of an evangelist, there is to-day, a universal complaint of spiritual deadness."

#### JOY COMETH.

GRIEF is seldom long the portion of a Christian. "A light springs up in the midst of darkness," and gladness once more becometh "the lot of such as are true hearted." The joys of religion are the encouragement of youth and the prop of old age. Without them, we sicken, even in the midst of prosperity; and with them, adversity loses all its terrors. They sweeten our slumbers; they soothe our waking hours. At home and abroad, in private and in public, they are our constant companions, our richest treasure. The vigor of youth and the blush of health are transitory blessings; the pride of rank soon wearies; and riches make themselves wings and fly away; but the joy of a Christian, though it walks upon earth, hides its head in Heaven. It is the gift of God.—*Selected.*

—Do not conclude the Lord is not with you because things go very contrary, and he does not appear for you; he was in the ship notwithstanding the storm, and the disciples thought of perishing.

## The Family Circle.

### SHE ALWAYS MADE HOME HAPPY.

In an old churchyard stood a stone,  
Weather-marked and stained;  
The hand of time had crumbled it,  
So only part remained.  
Upon one side I could just trace  
"In memory of our mother;"  
An epitaph which spoke of "home"  
Was chiseled on the other.

"She always made home happy,"  
A noble record left,  
A legacy of memory sweet  
To those she loved bereft;  
And what a testimony given  
By those who knew her best,  
Engraven on this plain, rude stone  
That marked the mother's rest.

A noble life! but written not  
In any book of fame;  
Among the list of noted ones  
None ever saw her name;  
For only her own household knew  
The victories she had won,  
And none but they could testify  
How well her work was done.

Better than costly monument  
Of marble rich and rare,  
Is that rude stone whose humble face  
Such words of honor bear.  
Oh, may we chisel on the hearts  
Of those of home we love,  
An epitaph whose truth may be  
Witnessed for us above!

### A COURTEOUS MOTHER.

DURING the whole of one of last summer's hottest days, I had the good fortune to be seated in a railway car, near a mother and four children, whose relations with one another were so beautiful that the pleasure of watching them was quite enough to make one forget the discomforts of the journey. It was plain that they were poor; their clothes were coarse and old, and had been made by inexperienced hands. The mother's bonnet alone would have been enough to condemn the whole party on any of the world's thoroughfares. I remembered afterward, with shame, that I myself had smiled at its antiquated appearance; but her face was one which gave you a sense of rest to look upon—it was so earnest, tender, true, and strong. It had little comeliness of shape or color; it was thin and pale; she was not young; she had worked hard; evidently she had been much ill; but I have seen few faces which give me such pleasure.

The children,—two boys and two girls,—were all under the age of twelve, and the youngest could not speak plainly. They had had a rare treat; they had been visiting the mountains, and they were talking over all the wonders they had seen, with a glow of enthusiastic delight which was to be envied. Only a word-for-word record would do justice to their conversation; no description could give any idea of it, so free, so pleasant and genial, and the mother's part borne all the while with such equal interest and eagerness that no one not seeing her face would dream that she was any other than an elder sister.

In the course of the day, there were many occasions when it was necessary for her to deny requests and to ask services, especially from the eldest boy; but no young girl, anxious to please a lover, could have done either with a more tender courtesy. She had her reward; for no lover could have been more tender and manly than was this boy of twelve. Their lunch was simple and scanty; but it had the grace of a royal banquet. At the last, the mother produced, with much glee, three apples and an orange, of which the children had not known. All eyes fastened upon the orange. It was evidently a great rarity. I watched to see if this test would bring out selfishness. There was a little silence; just the shade of a cloud. The mother said, "How shall I divide this? There is one for each of you; and I shall be best off of all, for I expect a share from each."

"Oh! give Annie the orange. Annie likes oranges," spoke out the eldest boy, with the air of a conqueror, and at the same time taking the smallest and poorest apple himself.

"Oh! yes; let Annie have the orange," echoed the second boy, nine years old.

"Yes, Annie may have the orange, because that is nicer than the apples, and she is a lady, and her brothers are gentlemen," said the mother quietly.

Then there was a merry contest as to who should feed the mother with largest and most frequent mouthfuls; and so the feast went on. Then Annie pretended to want apple, and exchanged thin, golden strips of orange for bites out of the cheeks of Baldwins; and, as I sat watching her intently, she suddenly fancied she saw longing in my face, and sprang over to me, holding out a quarter of her orange, and saying, "Don't you want a taste too?" The mother smiled understandingly when I said, "No, I thank you, my dear, generous little girl. I don't care about oranges."

At noon we had a tedious interval of waiting at a dreary station. We sat for two hours on a narrow platform, which the sun had scorched till it smelled of heat. The eldest boy held the baby, and talked to her, while the tired mother closed her eyes and rested. The two other children were toiling up and down the banks of the railroad track, picking ox-eyed daisies, buttercups and sorrel.

They worked like beavers, and soon the bunches were almost too large for their little hands. Then they came running to give them to their mother. "Oh dear," thought I, "how that poor, tired woman will dread to open her eyes; and she can never take those great bunches of common, faded flowers, in addition to all her bundles and bags." I was mistaken. "Oh, thank you, my darlings! How kind you are! Poor, hot, tired little flowers, how thirsty they look! If they will only try to keep alive till we get home, we will make them very happy in some water, won't we? And you shall put one bunch by papa's plate, and one by mine."

Sweet and happy, the weary and flushed little children stood looking up in her face while she talked, her heart thrilling with compassion for the drooping flowers and with delight in the giving of their gift. Then she took great trouble to get a string and tie up the flowers, and then the train came and we were whirling along again. Soon it grew dark, and little Annie's head nodded. Then I heard the mother say to the eldest boy, "Dear, are you too tired to let Annie put her head on your shoulder and take a nap? We shall get her home in much better case to see papa if we can manage to give her a little sleep." How many boys of twelve years hear such words as these from tired, overburdened mothers?

Soon came the city, the final station, with its bustle and noise. I lingered to watch my happy family, hoping to see the father. "Why, papa isn't here!" exclaimed one disappointed little voice after another.

"Never mind," said the mother, with a still deeper disappointment in her own tone; "perhaps he had to go to see some poor body who is sick." In the hurry of picking up all the parcels and the sleepy babies, the poor daisies and the buttercups were left forgotten in a corner of the rack. I wondered if the mother had not intended this. May I be forgiven for the injustice! A few minutes after, I passed the little group, standing just outside the station, and heard the mother say, "Oh! my darlings, I have forgotten your bouquets. I am so sorry! I wonder if I could find them if I went back? Will you all stand still and not stir from this spot if I do?"

"O mamma, don't go, don't go! We will get you some more. Do n't go!" cried all the children.

"Here are your flowers, madam," said I. "I saw that you had forgotten them, and I took them as mementos of you and your sweet children." She blushed and looked disconcerted. She was evidently unused to strangers, and shy with all but her children. However, she thanked me very sweetly, and said,—

"I was very sorry about them. The children took such trouble to get them; and I think they will revive in water. They cannot be quite dead."

"They will never die!" said I with an emphasis which went from my heart to hers. Then all her shyness fled, and we shook hands and smiled into each other's eyes with the smile of kindred as we parted.

As I followed on, I heard the two children who were walking behind, say to each other, "Would n't that have been too bad? Mamma liked them so much, and we never could have got so many all at once again."

"Yes, we could next summer," said the boy sturdily. They are sure of their "next summer." I think, all six of those souls,—children, and mother and father. They may never again gather so many ox-eyed daisies and buttercups "all at once." Perhaps some of the little hands have already picked their last flowers. Nevertheless, their summers are certain. To such souls it is but little change from the summers here, whose suns burn and make weary, to the summers above, of which "the Lamb is the light."

### TWO SIDES OF ONE CANVAS.

ONE beautiful afternoon in August, there came to me the heart-broken wife of a State prison convict. We tried to plan for his pardon and restoration to home and the world. It was a sad case. He was the only surviving son of a noble man,—one who lived only to serve the poor, the tempted, and the criminal. His house was their home; his name their bail to save them from prison; his reward their reformation. It was a happy hour to hear him tell of the hundreds he had shielded from the contamination and evil example of prisons, and of the large proportion he had good reason to believe permanently saved. Out of hundreds, he once told me, only two left him to pay their bail, forfeited by neglect to show themselves in court, according to agreement,—only two!

Bred under such a roof, the son started in life with a generous heart, noble dreams, and high purpose. Ten years of prosperity, fairly earned by energy, industry, and character, ended in bankruptcy, as is often the case in our risky and changing trade; then came a struggle for business, for bread—temptation, despair, intemperance. He could not safely pass the open doors that tempted him to indulgence, forgetfulness, and crime. How hard his wife wrought and struggled to save him from indulgence, and then to shield him from exposure! How long wife, sister, and friends labored to avert conviction and the State prison! "I would spare him gladly," wrote the prosecuting attorney, "if he would stop drinking. He shall never go to prison if he will be a sober man. But all this crime and wretchedness comes from rum."

Manfully did the young man struggle to resist the appetite. Again and again did he promise, and keep his promise perhaps a month, and then fall. He could not walk the streets and earn his bread soberly, while so many open doors—opened by men who sought to coin gold out of their neighbors' vices—lured him to indulgence. So, rightfully, the State pressed on, and he went to prison—an honored name disgraced, a loving home broken up, a wide circle of kindred sorely pained, a worthy, well-meaning man wrecked! Sorrow and crime "all come from rum," says the keen-sighted lawyer.

As I parted from the sad wife on my doorstep, I looked beyond, and close by the laughing sea, stood a handsome cottage. The grounds were laid out expensively and with great taste. Over the broad piazza hung lazily an Eastern hammock, while all around were richly painted chairs and lounges of every easy and tempting form. Overhead were quaint vases of lovely flowers, and the beautiful lawn was bordered with them. On the lawn itself gaily dressed women laughed merrily over croquet, and noisy children played near. A span of superb horses pawed the earth impatiently at the gate, while gay salutations passed between the croquet-players and the fashionable equipages that rolled by. It was a comfortable home, as well as a luxurious one. Nature, taste, and wealth had done their best. It was a scene of beauty, comfort, taste, luxury, and wealth. All came from rum! Silks and diamonds, flowers and equipage, stately roof and costly attendance, all came from rum! The owner was one who, in a great city, coined his gold out of the vices of his fellowmen.

To me it was a dissolving view. I lost sight of the gay women, the frolicsome children, the impatient horses, and the ocean rolling up to the lawn. I saw instead the pale convict in his cell twelve feet by nine; the sad wife going from judge to attorney, from court to governor's council, begging mercy for her over-tempted husband. I heard above the children's noise, the croquet, the laugh, and the surf-waves, the lawyer's stern reason for exacting the full penalty of the law,—"All this comes from rum!"

Woe unto him that giveth his neighbor drink! Woe unto him that buildeth his house by unrighteousness and his chamber by wrong; for the stone shall cry out of the wall, and the beam out of the timber shall answer it.

PRAYER IN ALL THINGS.—In everything, remember, —not in great things only, but in even the smallest thing that tries and perplexes you,—"let your requests be known unto God." This is our encouragement. We are to come with expectation, praying for help. We are to come also with supplication, that is, with earnest prayer, prostrating ourselves before the mercy throne. We are to come with thanksgiving also. We are to remember how much we possess, although there be so much that we want; how much we are to bless God for, while there are so many burdens which we beg him to remove. Even in our deepest sorrows, we have abundant cause to pray with thanksgiving,

## THE DEAD RAVEN.

THE subject of our story was only a poor weaver, living in the little German town of Wupperthal; a poor man in his outward circumstances, but rich toward God and well-known in his neighborhood as one who trusted in the Lord at all times. His constant faith expressed itself in what became his habitual utterance under all circumstances of trouble and perplexity. "The Lord helps," he was wont to say; and he said it undauntedly, even when it looked as if the Lord had forsaken him. Such a time it was when, in a season of scarcity, work ran short, many hands were discharged, and the master by whom our weaver was employed gave him his dismissal. After much fruitless entreaty that he might be kept on, he said at last, "Well, the Lord helps," and so returned home. His wife, when she heard the sad news, bewailed terribly; but her husband strove to cheer her with his accustomed assurance. "The Lord helps," he said; and even though, as the days went on, poverty pinched them sorely, nothing could shake his firm reliance on Him in whom he trusted. At last came the day when not a penny was left, no bread, no fuel in the house, only starvation stared them in the face. Sadly his wife tidied and swept the little room on the ground floor in which they lived. The window was open, and possibly the words were heard outside, with which the weaver strove to keep up their courage: "The Lord helps." Presently a street boy looked saucily in, and threw a dead raven at the feet of the pious man. "There saint! there is something for you to eat!" he cried.

The weaver picked up the dead raven, and, stroking its feathers down, said compassionately, "Poor creature! thou must have died of hunger." When, however, he felt its crop to see whether it was empty, he felt something hard, and, wishing to know what had caused the bird's death, he began to examine it. What was his surprise when, on opening the gullet, a gold necklace fell into his hand. The wife looked at it, confounded; the weaver exclaimed, "The Lord helps," and in haste took the chain to the nearest goldsmith, told him how he had found it, and received with gladness two dollars, which the goldsmith offered to lend him for his present need.

The goldsmith soon cleaned the trinket, and recognized it as one he had seen before. "Shall I tell you the owner?" he asked, when the weaver called again. "Yes," was the joyful answer; "for I would gladly give it back into the right hands."

But what cause had he to admire the wonderful ways of God when the goldsmith pronounced the name of his master at the factory! Quickly he took the necklace and went with it to his former employer. In his family, too, there was much joy at the discovery, for suspicion was removed from a servant. But the merchant was ashamed and touched; he had not forgotten the words uttered by the poor man when he was dismissed. "Yes," he said thoughtfully and kindly; "the Lord helps; and now you shall not only go home richly rewarded, but I will no longer leave without work so faithful and pious a workman, whom the Lord so evidently stands by and helps. You shall henceforth be no more in need."

Thus He who fed Elijah by living ravens proved himself equally able to support the needs of his tried servant by the same bird when dead.—*Sword and Trowel.*

## A THOUGHT FOR THE MIDDLE-AGED.

It is the solemn thought connected with middle life that life's last business is begun earnestly; and it is then, midway between the cradle and the grave, that a man begins to marvel that he let the day of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half-sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children, we thought as children; but now there lies before us manhood, with its earnest work, and then old age, and then the grave, then home. There is a second youth for man, better and holier than the first, if he will look on, and not back.—*F. W. Robertson.*

—He who stops to pick a flaw in another's knitting-work, drops many stitches in his own.

## Educational.

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

## THE CRAVING FOR ROMANCE.

JOHN G. GERRY, of No. 34 Second Avenue, took his son William, thirteen years of age, before Justice Murray at the Tombs, and said the boy persistently stole money from him.

"What do you steal for?" asked the magistrate of the boy.

"To buy books," was the answer.

"What kind of books?"

"Uncle Jack Sheppard, and those novels about the prairies."

"These are bad books; you should have good books."

"If they are bad, why are they published?" the boy asked.

Justice Murray asked Mr. Gerry what he wanted done.

"I don't know what you can do, unless you put him on the school ship."

"Do you want to go to the school ship?" Justice Murray asked the boy.

"Yes, sir; that is just what I do want; that goes to Europe, and travels around, does n't it?"

The magistrate had no power to send him to the school ship, and asked the question to frighten the boy. Mr. Gerry said he thought he could get his son on the school ship, and left the court with him.

The above is taken from the *New York World*. Now this thing is all wrong. The father ought to have taken care that this boy had proper reading, and watched over him. A melancholy case came under my observation in the village where I reside. A boy hardly in his teens, who was in the habit of reading dime novels, stole a horse and cutter. As he was about to be arrested, he fired at the sheriff, and then deliberately shot himself dead.

Parents, are we doing our whole duty to our children? It is not enough that we send them to school and to Sabbath-school. Let us see to it that no pernicious literature comes within their reach. In Testimony No. 17, pages 49, 50, is the following extract: "The young are in great danger. Much evil results from their light and trifling reading. Much time is lost which should be spent in useful employment. Some would even deprive themselves of sleep that they might finish some ridiculous love story. The world is flooded with novels of every description. Some are not of as dangerous a character as others. Some are immoral, low, and vulgar; others are clothed with more refinement; but all are pernicious in their influence. Oh that the young would reflect upon the influence the exciting story has upon the mind! Can you, after such reading, open the word of God and read the words of life with interest? Do you not find the book of God uninteresting? The charm of that love story is upon the mind, destroying its healthy tone, and making it impossible for you to fix your mind upon the important, solemn truths which concern your eternal interest. You have sinned against your parents, in devoting to such a poor purpose the time which belonged to them. You sin against God, in using the time which should be spent in devotion to him."

Brethren and sisters, let us more carefully guard our children from perusing pernicious books. Not long ago I saw a copy of "Byron" side by side with the Holy Bible on the center table of a Christian friend. Our children are in danger. Surely we can satisfy their craving, by carefully selecting books for them to read. Our own denomination now furnishes quite a variety of publications, including biographies, histories, and religious and selected miscellany, helps for studying the Bible, etc., from which to select. Let us see that we banish all vile reading from our dwellings, make home pleasant for the children, and pray for the blessing of God upon our efforts. Well might that New York boy inquire, "If the books are bad, why are they published?" In this age of boasted enlightenment, Satan, our arch enemy, is wroth, and is flooding our beloved land with worse than venomous trash. D. F. E.

## "THAT TROUBLESOME BOY."

Don't take that boy at fever heat! While he is in a passion he may say something of which he will soon be heartily ashamed, and perhaps he may provoke you to conduct which you will afterward regret, and which, instead of strengthening your authority, will only weaken it. There is a tide in the boy's moods

which taken at the flood leads on to breakers. Give him time to subside, and then manage him. The awkward angler breaks the line with the first jerk, the skillful one guides the fish into shallow water and then catches it easily. If that boy is troublesome, don't let him annoy you; in many cases it will be the best policy to make a note of his misconduct, and call the offender to account for it afterward. This will greatly assist the teacher in controlling himself,—an indispensable condition of good government. It is not summary but certain justice which secures order. The execution of one murderer by the steady unswerving process of an Ohio court does more to protect society than a dozen examples under the code of Judge Lynch.—*National Teacher.*

## THINK WHILE YOU READ.

THE *Teacher's Journal*, in an article on methods of study, reminds the student that the first essential to successful study is the power of concentration of thought. This power is largely a matter of habit and cultivation. Read five pages of history in a lackadaisical manner. Close the book and write out all you can remember. Then compare your production with the printed matter, and you will be able to judge of your proficiency. Read five pages more with fixed attention and a resolution to retain the subject, and compare as before. You will find a marked improvement. If your memory is treacherous, read but very little, and always write out the subject. When you hear a sermon or address, hear it, and afterward reduce it to writing. Read no novels, and do not read aloud to please others unless you care (nothing) for the article yourself. A practical reader can read aloud for hours and carry on an independent train of thought all the time. This ruins the faculty of study as well as the memory. Dismiss all other subjects but the one in hand. Let the ear be deaf to all sounds, and the eye blind to all sights. Let the sense of touch sleep, and smell and taste be as though they were not. A lesson learned in this state of mind will stay with you, and will not need to be "cramped" again the night before examination. It will be like lines carved deep into the rock, or chiseled on the Rosetta stone. The other method is the dim tracing of obscure letters in the sand, which the next wave obliterates.

## Our Basket.

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

—Few minds wear out; more rust out.

—A good heart is worth more than gold.

—It is vain to think we can take any delight in being with Christ hereafter if we care not how little we are in his company here.

—The nearer the soul is to God, the less its perturbations; as the point nearest the center of a circle is subject to the least motion.

—A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.—*John Milton.*

—Beautiful lives have grown up from the darkest places, as pure, white lilies, full of fragrance, blossom on slimy, stagnant waters.

—There is no trial so severe but God's grace is sufficient; no night so dark that the light of his countenance cannot dispel the gloom; no sorrow so deep that his voice cannot soothe and comfort; none lying so low that his hand cannot reach them; none so weak but in him they may be strong.

Therefore look up; be of good cheer;  
The day of peace and rest is near;  
A few more weeks of hope and fears,  
Of light and darkness, joy and tears,  
And we with all the blest shall come  
To "our reward, our crown, our home."

—Never a day is given  
But it tones the after years,  
And it carries up to Heaven  
Its sunshine or its tears;  
While the to-morrows stand and wait,  
The silent mutes by the outer gate.

There is no end to the sky,  
And the stars are everywhere,  
And time is eternity,  
And the here is over there;  
For the common deeds of the common day  
Are ringing bells in the far-away.

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 12, 1881.

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

## THE CHRISTIAN MINISTRY.

CHRIST chose twelve men to be with him during his ministry, to hear his gospel from his own lips, to witness his miracles, to be educated by his wisdom, and be molded by his character. These divine influences were brought to bear upon them that they might be competent witnesses for their Lord, and go forth and preach his gospel. A witness upon the stand in our courts of justice must testify to what he saw and heard in the case. One of the twelve writes of what he had seen and heard of his Lord in these words:—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John 1:1-3.

Luke's account of that last interview of the disciples and their Lord, and his statement to them relative to being his witnesses, is to the point: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1:6-9.

But these men, selected by wisdom infinite, to be the especial companions of the world's Redeemer, were not perfect. The Lord inquires of the twelve relative to Judas: "Have not I chosen you twelve, and one of you is a devil?" John 6:70. And Peter, good-hearted, impulsive Peter, when under the pressure of a most severe test, denied his Lord, and sinned even to cursing and swearing. But for all this, he was not rejected of God. His bitter repentance secured pardon, and that divine favor which united him in labor with the beloved John, and gave his ministry great power, and his epistles to the Christian church and the world.

The words of our Lord to his disciples, as recorded by Luke, that they should be his witnesses unto the uttermost part of the earth, may be compared with the commission as recorded by Mark, "Go ye into all the world, and preach the gospel to every creature." Chap. 16:15. We cannot suppose that the very men addressed, bore testimony for Christ to the uttermost part of the earth and preached the gospel to every creature. The work given into their hands, was for them, and for their successors down to the end of the Christian age. This seems to be fully explained by the prayer of the Son of God for his disciples: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Verses 20, 21.

Christ's first ministers were witnesses for their Lord in the sense of being personally acquainted with his verbal teachings, his manner of life, his miracles, his death, burial, resurrection, and his ascension to Heaven.

They bore testimony of what they had heard and seen. And the men of succeeding generations have had the benefit of their testimony relative to these great facts which are matters of prophecy. Christ prays for these first ministers who had been with him, and also for those who should believe on their word, that they might be one as he was one with the Father.

And Paul in his second epistle to Timothy takes up the subject of the Christian ministry in harmony with the prayer of our Lord. He says: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:1, 2.

Here are four parties, Paul, Timothy, "faithful men," and "others." The things which the second had learned of the first, were to be committed to the third party, who should be able to teach others, the fourth party, which we conclude, from the unlimited form of expression, reaches to the end of the Christian age. This epistle is evidently prophetic. The second chapter introduces the four parties which reach to the end, and the third chapter opens with the description of the last days in these words:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." 2 Tim. 3:1-7.

This photograph of the popular professors of our time, who have a form of godliness while they are destitute of the power, is followed in the next chapter by the solemn charge of the apostle to the ministry of our time, through his son in the gospel.

"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. Be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:1-5.

Paul gives this most solemn charge to his son in the gospel before the great God, and his Son, Jesus Christ, in view of the last Judgment, Preach the word. Notice the following points:—

1. The words "all Scripture," "sound doctrine," "the truth," and "the word," as used by the apostle, mean the same.

2. The word is to be preached. All Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." But the multitudes of professing Christians will prefer fables to sound doctrine which is according to the truth of God's word.

3. When Paul says, "For the time will come when they will not endure sound doctrine," he looks forward to a future time which he definitely locates in the previous chapter, "in the last days."

We call especial attention to the duties and privileges of the Christian minister of the present time, as clearly described in this connection.

1. He should preach the word, and not popular fables. He must reprove, rebuke, and exhort. He must preach sound doctrine, whether men will receive it or reject it. He must watch in all things, and be willing to endure afflictions. He must do the work of

an evangelist, rather than to enjoy the position of a settled pastor. He must go forth to his work to preach to hearts as hard as steel, and suffer the hardships and privations of an evangelist, and make full proof of his ministry.

2. It is his privilege, while meeting the moral darkness of our time, which has settled upon the world like the pall of death, to cling to the promise given in connection with the original commission, "Lo, I am with you alway, even unto the end of the world!" It may be his pleasure, when it becomes his duty to reprove and rebuke, to do it in the language of the word, or the doctrine of the Lord, and thus hide himself behind the plain declarations of the sacred Scriptures. All Scripture is profitable. In the Scriptures the man of God, the minister, is thoroughly furnished unto all good works. "I charge thee therefore," says Paul, "Preach the word." "Reprove, rebuke, exhort, with all long-suffering and doctrine." The minister in the last message may have his mind and heart imbued with the sweetness and power of the word, and clothed with the power of the word and Spirit, he may reprove, rebuke, and exhort with the word. And when amputation of a member of the church may be necessary, he may use the word.

The good surgeon always prefers sharp instruments. Even the man who handles nursery stock uses a sharp knife to cut the broken roots of his plants that they may the sooner heal. One of the slowest and hardest wounds to heal, is that made with a rusty saw. God bless you, dear brethen in the ministry, when you deal with minds darkened and seared by Satan, be careful what tools you use, lest you hurt yourselves. Fight the battles of the Lord with the sword of the Spirit, so that when men strike back, they may hit the word, and not you. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

J. W.

## IN THE LAST DAYS.

THE Scriptures state in general terms and in various forms of expression that in the last days iniquity will abound and corruption in all departments of society will prevail, while wicked men will grow worse and worse. Those who believe that we are living in the last days think they find, in addition to all the other evidences on the point, the fulfillment of many prophetic declarations in this respect in the present state of society; while those who oppose the views of Adventists as strenuously claim that the world, instead of growing worse, is growing better, and that peace and safety are the only terms that can legitimately be used in describing the present and prophesying of the future.

But what evidence have they for this claim? They produce no statistics; they point to no facts. Very apparently, the wish is father to the thought. They prefer a dream of carnal security, and a condition of quiet slumber, claiming that the evil does not exist because they shut their eyes and do not see it. Whereas, on the other hand, the views of those who hold that the world is falling into its last-day degeneracy, and that all who value eternal life should now arouse and by an especial effort seek to escape the demoralizing influence of this age, and prepare for the momentous future, are constantly sustained by such items as the one hereto appended, with which almost all the papers of the land are swarming. On every hand we meet with statements like the following, which is clipped from the *Chicago Journal*:—

"The almost fiendish character of recent crime goes to show that the general moral status of the people is waning, and that passions and appetites and malignant instincts are practically in the ascendant whenever occasions call them into activity. In other words, animal man is proving itself stronger than the intellectual or the moral nature."



## THE LITTLE THINGS.—No. 8.

*Care and treatment of dumb animals.*—A person whose heart has been warmed by the love of God, who has come to have communion with the affectionate, tender spirit of Jesus, will show it in all the acts of his life. This spirit will be manifested not only in the church, in the family, and toward men generally, but even his cat and dog, his cows and oxen, and his horses will receive the benefit of it.

I have heard Christians, in telling their experience, say that the grass looked greener, the flowers more beautiful, and the birds sang more sweetly, after their conversion. I do not doubt it at all. But why was it so? The reason is manifest: Some of the Spirit of God had come upon them, and they began to feel a little as he feels toward all his created works. God loves all his creatures with an infinite affection and tenderness. He clothed the grass, and gave to the lily its beauty (Matt. 6:28-30); he created the little birds (Gen. 1:20), and watches them with a fatherly care (Matt. 10:29); he made the beasts (Gen. 1:25), and has commanded that their rights be regarded (Deut. 25:4). If, then, a man has the spirit of his God, the great Father in Heaven, who is love (1 John 4:8), he will seek the good and comfort, as far as is possible, of every living thing around him. He neither can nor will be cruel to any. And so it is written: "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." Prov. 12:10.

Bible religion, then, does have to do with a man's treatment of his dumb animals. When I see a brother's team, I cannot help noticing as to whether they are in good order,—sleek, and well kept,—or whether they are poor, rough, and ill kept. This guides me in judging of the man himself and of his religion. True, a man may be kind to his beasts, and yet be no Christian; but how can he be a Christian and be unkind to his animals? See a man frequently yanking his horses, whipping them, perhaps kicking them, and speaking roughly and loudly to them; see him maul his cows and beat his dog; see his barn so open and cold that his cattle stand and shiver all night; his hay so poor and the grain so scarce that they look like walking skeletons,—and how can the tender heart of the Saviour dwell in him?

We love to see a man's animals,—sheep, cattle, or horses,—when he goes into the yard among them, all flock around him as though they expected a kind word, a tender morsel, or some favor. It shows that the law of kindness is in his heart. But it is a bad omen when a man's animals tremble at his presence or run from him in dismay.

All these little things, though not put down in orthodox creeds nor rules of discipline, are yet important as showing what the real animus of a person is. Here he acts freely and off his guard, and hence shows the true nature of his heart.

D. M. CANRIGHT.

## A SYNOPSIS.—No. 2.

A UNIVERSAL CRY FOR GOD.

1. EVERY nation has some divinity.
2. Jews, Christians, Mohammedans, Hindoos, Indians, cannibals, the blackest negro in the heart of Africa,—all recognize and worship a higher power.
3. There is no country without its temples, altars, priests, etc.
4. Phrenology teaches that there is an organ of veneration. Every well balanced mind is just as naturally inclined to revere and worship, as it is to reason and love.
5. Some have warped and perverted their nature.
6. No desires are natural to a sound human constitution for objects which do not exist.

HOW TO FIND GOD.

1. "The fool hath said in his heart, There is no God." Ps. 14:1.

2. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

3. Who so poor, so weak, so ill-informed, so uncultured, or so busy, that he cannot put God and the Scriptures on the test of this actual experiment?

4. He only will refuse to do it who has a corrupt, sin-loving heart, which does not desire communion with a holy, sin-hating God.

HOPE OF THE INFIDEL.

1. Infidels want their children brought up under religious influences. Why is this so, if there is no God, if the Bible is false, and if religion is a fable? Why do they prefer a lie to the truth, if it be a lie, as they say?

2. Hope of the infidel unmasked. The universe is fatherless, without a ruler, without a guiding hand; creation came by chance, is governed by chance; none higher than man himself to call the sinner to account, no Judgment for the ungodly, no reward for the pious, no hereafter for any one; our darling children whom we have laid in the grave have died like brutes,—we shall never see them more; no rock higher than ourselves to which we can anchor for safety in the hour of distress; no loving heart in Heaven to respond to our cries in trouble; no future life, no blessed immortality, no angels, no Saviour, no Heaven; nothing but blank, cold, dark nothingness.

HOPE OF THE CHRISTIAN.

1. An infinite, holy, and benevolent God at the helm of the universe; an almighty, loving, and sympathizing Heavenly Father; an infallible guide for our feet; a Saviour to heal the wounds of sin, and to cleanse a guilty heart; redemption from the power of death, and immortal life hereafter; a reunion with lost and cherished friends; a glorious Heaven of light and beauty, and inexpressible joy.

2. If faint thy hope, why choose the darker side?

H. A. ST. JOHN.

## LIFE SKETCHES.

NEARLY every great work which has been accomplished in the earth hitherto has commenced in weakness.

In most cases, the originators of such movements, failing to comprehend the fact that they were inaugurating a work destined to attain to proportions afterward reached, have neglected to put on record full and complete details of the early history of that which subsequently became to men generally a matter of the deepest interest.

As a consequence, it has in many instances been difficult, if not impossible, in subsequent years, for historians and students to glean from the meager data left them, anything like a complete and satisfactory history of the first stages of many great reforms.

Fortunately for us, such is not the case with the rise and progress of the three messages of Rev. 14.

The work which they foreshadow has been so rapid in its development that many of those who were concerned in giving the first message, are active participants in that of giving the third message.

While this is true, however, the experience of many of us engaged in the latter movement is limited to that message; since it is only within the past few years that we have been connected with the truth; never having heard Mr. Miller and his associates, while employed in their peculiar mission of giving the first and second messages.

To us, what they did must ever remain a matter of history, rather than observation.

Fortunately, we find in such a work as "Life Sketches," a narrative of the events which transpired in connection with the rise of the first and second messages, so complete as to be quite satisfactory in most particulars.

Eld. James White, the author of that work, having been a co-laborer with, and an intimate friend of, Wm. Miller, and also having been identified with the third

message in its development, is, perhaps, better qualified to furnish a complete and reliable account of the manner in which the great advent movement of our time has arisen and progressed to its present proportions, than any other person now living.

In the work in question he has accomplished that task so satisfactorily that he is certainly entitled to great credit for the same.

The work abounds with both fact and incident, and taking the form, as it does, of biographies of himself and wife, is sure to be read with interest, even by those who would find no entertainment in the perusal of dry statistics. It is an excellent book to place in the hands of those whom we wish to interest in the present truth, and one which is indispensable as a handbook to the young minister who wishes to present before his congregations the development of the first, second, and third messages of Rev. 14:1-12.

Like the "Life of Joseph Bates"—a book of a character kindred in some respects—it ought to be read generally by our people, and should have the widest circulation possible among those who are not of our faith.

W. H. LITTLEJOHN.

## THE KANSAS CAMP-MEETING.

THE appointment for this important meeting appears in this week's REVIEW. The notice is out so early that all will have ample time to prepare for the meeting. The season of the year, we think, will suit the majority of our brethren in this State. Nothing need be said concerning the importance of these annual gatherings.

We expect able ministers from a distance to labor for the spiritual interests of our people, and any one at all acquainted with the condition of our Conference knows that such labor is sadly needed. Many are so engrossed with the things of this world that we fear they will fail to realize the importance of attending. It is deeply to be regretted that appeal after appeal fails to induce some of our people to make a little sacrifice of time and means to come out to these annual meetings. There are old churches in our Conference that for several years have scarcely had a representative at these gatherings. Some of these churches I find are doing but very little to help sustain the cause, and in many instances trials exist. I have tried to point out the difficulty to these brethren, and have repeatedly urged the importance of their attending these meetings and drinking in the spirit of the message. If there could be a general attendance and a settling into the work at this meeting, as I have seen on such occasions years in the past, it would be a great source of encouragement to the ministers and Conference officers.

At this meeting the officers of our Conference, Tract Society, Health and Temperance Society, and Sabbath-school Association will be elected for the ensuing year. I believe it is duty for all that can attend to be there to participate in this work. I am sure that many do not realize the bearing and influence that their presence has on the cause for the year to come. The value of a meeting like this, where our people assemble and seek for and obtain the Spirit of God, cannot be estimated in dollars and cents. The influence of a poorly attended camp-meeting has a withering effect for the ensuing year, and we can only look forward to the next one, and hope it may be different. I wish I had words to express my feelings on this subject. Our people are dying spiritually; and many of them do not know it, and will not make efforts to live.

The meeting is to be held on the same ground as last year, and the same liberal reduction in fare may be expected over the A. T. and S. Fe. R. R. The first meeting will be held in the tent, Wednesday, May 18, at 7:30 P. M. The Conference will convene the next morning. Let each church of twenty members or less send one delegate, and one additional delegate for every additional fifteen members; and let each delegate hand his credentials to the Conference secretary on Wednesday evening. Will Brn. N. Osborn, J. M. Stansbury, and G. H. Rogers please act as camp-meeting committee? SMITH SHARP.

## TIS SWEET TO BE REMEMBERED.

BY MRS. L. O. STOWELL.

Oh! 'tis sweet to be remembered  
In this weary world of woe,  
Where afflictions and temptations  
Meet us everywhere we go;  
Just to know one friendly bosom  
Doth in all our sorrows share,  
How it helps to lift the burden,  
And the cross with meekness bear!

It is sweet to be remembered,  
When the heart is bowed with grief,  
When amid our doubts and longings  
There appears no sweet relief;  
For a word of tender pity  
Or a sympathizing tear,  
Often heals the heart that's breaking,  
And brings consolation near.

'T will be sweet to be remembered,  
When the Prince of Heaven shall come,  
And from out this world of sorrow  
Call his waiting people home;  
When the weary and the careworn  
Every burden will lay down,  
And exchange "these light afflictions"  
For a never-fading crown.

Yes, 'tis sweet to know that Jesus  
When he comes to claim his own,  
Will remember all his tried ones,  
Though they're spread from zone to zone;  
He will know each place of resting  
Of the faithful and the just,  
Though for ages and for ages  
They have slumbered in the dust.

Jo Daviess Co., Ill.

## 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.

## THE CAUSE IN ENGLAND.

We are at work posting the *Signs*, and have now some tangible results to report. During the last month we have received over one hundred letters in response to papers sent out. Those writing express interest in the paper, wishing us success in our work. A goodly number have already subscribed for the *Signs of the Times*, some for three months, some for six months, and some for the entire year.

From the many letters received, we give only a few extracts. One person in Shropshire, writing to subscribe, says:—

"I can conscientiously say, 'God speed you in your efforts to spread the knowledge of spiritual truth and light.' The copies of the paper you so kindly forwarded me are passed on (after perusal) to six different homes. Among these readers are two ministers of the gospel; hence you see they are not lost; so far from this, they are sought with avidity. Pray continue to send them."

Another, writing from Kent County, and subscribing for a year, says:—

I have received four copies of the *Signs of the Times*, and have read the contents with interest, and am disposed to continue to receive it weekly, as I consider it worthy of perusal. I do not profess to be religious; but at the same time I am not biased against any religious cause which I conceive has for its object the welfare of men's souls, and should this be the means of bringing another sinner to Christ, I shall ever have reason to bless the sender of the *Signs of the Times*."

Another writes from Lancashire, and says:—

"I thank you for your kindness in sending me the *Signs of the Times*. I like it very well. But I cannot think how you found out my name. I inclose pay for the *Signs*, so send it on."

Most of those who write, commend the paper, and wish us every success, although all are not so circumstanced as to subscribe.

As an illustration of the work the *Signs* is doing, I will give an extract from a letter of one who, after reading it, has given her heart to the Lord. It was written to a near friend of hers. Speaking of the death of her brother's babe, and her visit to the house of mourning, she says:—

"I knelt in prayer before I went, to ask the Lord to guide me and give me strength to overcome all enmity between her and myself, to forgive us both for the past, and to help us to lead a better life. When I went to her house, I could see she was very much surprised, but I felt happy to know that I had done the Lord's will in loving my enemies. I spoke of the Lord Jesus to them, and they were both surprised and wondered, and so did I, when I reached home; for how the words came into my mind to speak to and to pray for them. The Lord was with me, instructing

me to do so. Pray for them that their hearts may be turned to the Lord Jesus Christ. I feel the comfort of trusting in the Lord. I have never felt so happy in all my life as I have of late. Oh, how I wish I had given my heart to God before; I only just begin to feel the pleasure of life. I have the Bible. I have plenty of time for prayer, and the will to keep the Sabbath day to the Lord. What a comfort to know that God sent his only begotten Son to redeem us. We can never be too thankful to the Lord for sending Mr. Ings to us, who gave such good advice, and was the means of leading us to the Lord."

Among all the good letters is found the following snappish card from London:—

"335 Amhurst Road, Stoke Newington N. 19th March, 1881.

"*Signs of the Times*: Send me no more of this ranting, dissenting trash. It is burned by me immediately. Send me a subscription for Mr. Pelham, Dale, or Mr. Enraught, and you will be doing good. Do you read the *Church Union Gazette*? Yours, etc.,"

This is not the first time the burning argument has been tried against the truth. The king of Judah heard words of truth which the Lord sent to him through the prophet Jeremiah. "And it came to pass, that when Jehudi had read three or four leaves, he cut it with a penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth." Jer. 36:23.

The burning argument was also tried at a later period in London, in the days of the bloody Queen Mary, 1555 to 1557, when on a spot about three and a half miles to the southwest of the point from whence this bitter card issued, at Smithfield, directly in front of St. Bartholomew's church, John Rogers, John Bradford, and John Philpot were individually burned for what I suppose the Church of Rome called their "dissenting trash." They suffered for a principle; and that principle lives to bless England to-day.

If I understand correctly the position of Messrs. Pelham, Dale, and Enraught, they are seeking to introduce forms of service in the church that savor more of Romanism than of Protestantism. Rome has often used the fire argument, and I have no special desire to foster them or their dogmas. I am not a constant reader of the *Church Gazette*; but should it come to my table, I think I could read at least two copies without reporting "burnt by me immediately."

J. N. LOUGHBOROUGH.

## MAINE.

*Brownfield, March 26.*—I held my first meeting here Feb. 25. There is quite an interest, which extends for miles around. Seven have decided to keep the Sabbath. I have been invited to hold meetings in the towns of Hiram and Porter.

Brethren, pray for the cause of truth here.

GEO. W. HOWARD.

*Newburyport.*—March 28, I came with Eld. Goodrich to North Berwick, Me., where I preached in the Baptist church one evening. Enjoyed a few days' needed rest in the pleasant home of Bro. Prescott.

At Newburyport I met about thirty believers. They hired a fine hall, which they will probably keep permanently, as they had to move from the other. Our meetings were good. Every social meeting was excellent, all the time being promptly occupied. Four young persons, all there were present, made a good start to serve the Lord, cheerfully taking part in the meetings. There was no outside interest.

Some have gone out from them; but as many more have come in, so their number remains about the same. It is three years since I organized the church, and I had not been back since. I felt that our hearts were united again more closely than ever. Shall remember them with the warmest interest.

Thus closes ten weeks' labor on this Eastern trip. The visit has been a source of pleasure to me, and I hope of profit to the churches where I have been. I received enough money in donations to more than pay all my expenses.

D. M. CANRIGHT.

## NEBRASKA.

*Albion, Boone Co.*—Ten are keeping the Sabbath at Dayton. Fourteen signed the teetotal pledge. The opposition was bitter. The school-house was closed against us; but the love of the truth reached honest hearts, notwithstanding. We expect a good church here in the future.

Spent ten days at Halifax. We had a good meeting, and some clouds were cleared away. One was disfellowshipped, and one was added to the church. Three were added to the tract society. Ten copies of

the *Instructor* were taken, and two subscribed for the *REVIEW*. Celebrated the ordinances on Wednesday.

At the quarterly meeting at Albion, Sabbath and Sunday, a good number were present from Dayton. The whole time was spent in meetings, the brethren bringing their dinners. The blessing of God was with us. The interest in the neighborhood is the best it has ever been. Seven were baptized, and five united with this church. We feel to praise God.

April 4.

GEO. B. STARR.

## OHIO.

*Litchfield.*—I was called here to preach the funeral sermon of Bro. James's grandson, and remained several days. Owing to the most severe storm of the winter, we held but few public meetings. I visited each family in the church, and some of these interviews were precious seasons. Obtained several subscribers for the *REVIEW*. If the church is faithful to the trust committed to them, others in their vicinity will soon be with them.

The spot of ground where our tent stood has been purchased as a site for a house of worship. May that consecrated ground bear witness to solemn vows performed.

R. A. UNDERWOOD.

April 6.

*Camden.*—We were with the Camden church during their quarterly meeting, April 2 and 3. The attendance was quite good considering the inclemency of the weather and the very bad traveling. One was disfellowshipped, and one taken into the church during this meeting. The ordinance meeting was one long to be remembered. The preaching was largely practical, and seemed to be well received. They have a prosperous Sabbath-school, which speaks well for the church. We think we see unmistakable omens of better days, in the immediate future, for the Camden church. We part with them in good hope of their future prosperity.

H. A. ST. JOHN.

G. G. RUPERT.

*Jamestown, New Antioch, and Leesburg.*—I was obliged to close my meetings at Jamestown on account of exceedingly bad weather and muddy roads. One man and his wife began to keep the Sabbath, and a few others are deeply interested. I hope to hold some more meetings there when the roads are better. Several subscribed for the *REVIEW*.

During the past few weeks I have visited scattered Sabbath-keepers, and also the churches at New Antioch and Leesburg. At the latter place I saw evidences of spiritual growth on the part of many. Nearly all have taken Testimony No. 30. Several of the sisters are heeding the testimony on "Simplicity of Dress." This is just as it should be; I hope all will do likewise. One lady a few miles from Leesburg has just begun to keep the Sabbath. She attended but two of my meetings. The step she has taken is due largely to reading matter furnished by the sisters at Leesburg. Others at the same place are interested. The tract and missionary work is receiving more attention than ever before in this district.

Springfield, April 4.

E. H. GATES.

## KANSAS.

*Bull City and Bethany.*—Spent nearly four weeks with the Bull City church. The brethren were laboring under discouragements, and Satan seemed to be triumphing. But as our meetings progressed, and the members began to seek the Lord earnestly, with searchings of heart, he was found of them. Backsliders were reclaimed, sinners converted, and the church generally revived. Three were baptized, and two joined the church. Most of the time we held two meetings a day; yet the brethren generally attended well.

March 16 to April 4, we held meetings with the church at Bethany. Our object was to labor especially for the brethren and sisters; but the meetings became so interesting that the people came in from all around.—Free Methodists, Episcopal Methodists, Baptists, and Brethren. Some who had been living in this vicinity for years, and had decided against the Sabbath and the Advent doctrine, after being converted readily saw these points of our faith, and joined the church. Two were baptized, and nine united with the church. Bro. and Sr. Enoch were with me in these meetings, and their labors were efficient and well received.

J. H. COOK.

## MICHIGAN.

*Quincy.*—Was with the church at this place, April 2, 3. Our meetings were of an encouraging nature. Some things have existed here in the past which have caused discouragement, but at present peace and harmony reign. The debt upon the meeting-house is all paid. The church are doing well in the missionary work, and some very interesting letters were read in the T. and M. meeting from those to whom they are sending the *Signs*. All the members are paying tithes. They have an excellent Sabbath-school. At present the outlook for this church is quite encouraging.

H. M. KENYON.

Allegan, April 7.

## IOWA.

*West Union.*—I have just closed a series of meetings at a place seven miles north-east of West Union. The attendance was good. On introducing the Song Anchor, eight copies were purchased; and the Gospel Hymns were laid aside. Sold \$14 worth of books, and obtained five trial subscribers for the *Signs*, one for the *REVIEW*, and three for the *College Record*.

A few manifested considerable opposition. The presiding elder of the Evangelical church was requested to speak on the Sabbath question, and to give chapter and verse for first-day observance; but he evaded the point by bringing in false issues. Some had pencil and paper in hand to take down the scripture he promised to give, and were disgusted with such trifling in sacred things. Apparently very little has been accomplished, so far. The cross was held out with the crown; but only four or five feel as did Moses when he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt."

Brethren and sisters, I desire your prayers.

April 8.

ARTHUR G. DANIELLS.

## WISCONSIN.

*Marion, Waushara Co., March 29.*—Commenced meetings at this place Feb. 15, and continued them six weeks. The attendance was good considering the bad roads and storms, and a good interest was manifested during the entire meetings. Met with much opposition from the United Brethren. Was reviewed by the elder in charge on the nature and destiny of man; afterward by the presiding elder on the Sabbath question. I replied to both, and the truth prevailed.

Thirteen have embraced the truth, eleven of whom are heads of families. Several of these have adopted the health reform and tithing system. Obtained five subscribers for the *REVIEW*, three for the *Signs*, and one for the *Instructor*. We intend to organize a Sabbath-school as soon as the roads are settled. Bro. Wm. Sanders rendered efficient assistance by the kind favors he did me.

On the 27th inst., by request, held a meeting in a school-house at Dakota, five miles from Marion. Spoke to a large audience. It was almost unanimously voted that I should deliver a course of lectures here, to begin soon after the middle of April. Pray for me that I err not, as I think, by God's assisting grace, good may be done here.

J. J. SMITH.

## TENTS! TENTS!

I would request that individuals or families who would like to purchase or rent tents at the Wisconsin camp-meeting, correspond with me as early as practicable. Address me at Fort Howard, Brown Co., Wis.

O. A. OLSEN.

## NEW ENGLAND QUARTERLY MEETING.

This meeting will be postponed from the regular time, the third Sabbath in April, to the first Sabbath and first-day in June. Some things here in New England make it impracticable to hold this meeting according to the plan, especially this year: 1. Because the traveling at that time will in all probability be bad; 2. Many of the farmers will be engaged in sugar-making, and of course could not leave. After considering the matter and consulting with the leading brethren in the Conference, the above time—June 4-6—was thought to be the best. This will come between planting and hoeing. It will also be just before tent season. Our brethren should plan to attend this meeting as far as possible. It will be at a season of the year when many can come with their teams. The place of the meeting and other particulars will be given in season.

D. A. ROBINSON.

## Our Tract Societies.

"And he said unto them, Go ye into all the world and preach the gospel to every creature." Mark 16: 7.

## THAT THIEF.

"Procrastination is the thief of time."  
—Young's "Night Thoughts."

If it were only time he stole,  
That thief with the long name,  
The loss would still despoil the soul,  
And tarnish it with shame.

But, peace of conscience is the prize,  
The dearest and the chief,  
That he lays hold of, as he flies,  
That still uncaptured thief.

This robbery is utter woe;  
It haunts us with the thought,  
That chance is gone, that joy laid low,  
That plan has come to naught.

Our courage, too, he steals away;  
We shrink with causeless dread,  
As if a lion\* held at bay  
The path we ought to tread;

And so we enter not the road,  
Where beckoning duties wait  
With strength adapted to each load,  
If we are not too late.

O passive dreamer, wake at length;  
Let not that thief go on  
Stealing thy time, thy peace, thy strength,  
Until thy all is gone!

—Caroline May, in N. Y. Observer.

\* Proverbs 26: 13.

## THE MORAVIANS AMONG NORTH AMERICAN INDIANS.

(Concluded.)

THE missionaries were assured, on their arrival at Fort Detroit, that the object in their removal from the settlement was to rescue them from the perils to which they were there exposed. Their wants were supplied from government stores, and they were permitted to preach, etc., as they chose. Finally, finding it impossible to detach them from the mission-cause among the Indians, the governor permitted them to form a new settlement, furnishing boats, planks, provisions, etc., for this purpose. The converts, who had become widely scattered, some of them having given up their faith, were invited to return to their teachers. But few at first responded, but the number gradually increased.

The ensuing winter was long and severe, so that even the few who had assembled around the missionaries were obliged to disperse through the country in quest of provisions, many of them subsisting for a considerable time on nothing but wild roots. The next harvest was plentiful; and the war between Great Britain and the colonies having come to an end, it was naturally expected that the new settlement would enjoy peace and prosperity; but alas for the poor Christian Indian! For him even the wilds of America afforded no resting-place or safe retreat.

The former owners of the land, the Chippewas, although having given a grant of it to the missionaries, now claimed it, and the latter, with the converts, were again obliged to remove. Indeed, their removals from this time onward were so frequent that to mention them all would seem like a repetition. In 1791, the whole congregation, consisting of nearly two hundred persons, crossed Lake Erie and fixed on a temporary asylum in the British territory, from whence they removed to Upper Canada.

A large tract of land comprising the sites of several of the former settlements having been ceded by the American Congress to the United Brethren, or Moravians, for missionary purposes, David Zeisberger, in his seventy-seventh year, with his aged and infirm wife, another missionary, and several Indian families, removed thither and commenced to re-occupy a field which had been vacant for more than seventeen years. This was the thirteenth settlement formed by the venerable Zeisberger among the Indians. In 1799 an attempt was made to introduce the gospel among the Cherokee Indians, and was, to quite an extent, successful. The following year the Delaware Indians sent a message to the missionaries, requesting that some of them might be sent to settle in their country. Much of the opposition and violence experienced by the missionaries from the Indians was due to the influence of sorcerers, who by the aid of enchantments and barbaric ceremonies pretended to reveal great secrets, often accusing persons of various crimes. These sorcerers were regarded with great veneration by the

natives, and an accusation by them, however unjust and without reason it might be, was the same as a death-sentence. Among the Delaware Indians, after a few years, several of the Christian converts were condemned as murderers by these persons, and cruelly tortured to death; and the missionaries were obliged to abandon the mission among that tribe. Efforts were also made to carry the gospel to other tribes,—the Chippewas, Monsys, Wyandots, Mingoes, and the Creeks.

The year 1808 was made memorable by the death of three aged and venerable missionaries, who, at an early period in their lives, entered the missionary service, in which they served until released from it by death. Bernhard Adam Grube, first missionary to the Delaware Indians, died in March, in his ninety-fourth year; John George Youngman, first missionary to the Mohicans, in July, in his eighty-ninth year; and David Zeisberger, in November, in his eighty-eighth year. The latter connected himself with this mission to the Indians soon after its commencement in 1740, and devoted nearly sixty years of his life to this work.

As will be seen, nearly seventy years had now elapsed since the first settlement was formed by the missionaries in this part of the country. During this time, between thirteen and fourteen hundred persons had been baptized, a considerable portion of whom died faithful to their profession. Some of the difficulties, dangers, and trials connected with this work have been imperfectly presented in previous articles; but still, with our present favorable surroundings and pleasant associations, only a faint idea can be obtained of the toil, privations, and sufferings of these men who spent their lives in the wilds of this country, among savages, in a time of war and anarchy. Francis Xavier, a Catholic preacher, when about undertaking a mission which seemed extremely perilous, and which his friends strongly tried to dissuade him from attempting, by representing in lively colors the dangers he must encounter, replied, "The nations which are tractable and opulent will never lack teachers; but this mission is for me, because others are not disposed to undertake it. If the country abounded in odoriferous woods and mines of gold, all dangers would be braved in order to procure them. Should merchants, then, be more intrepid than missionaries? Should I be instrumental in the salvation of but one individual among this people, who certainly are very barbarous and cruel, I should consider myself amply repaid for all the dangers and privations by which you endeavor to terrify me." Such must also have been the feelings of the missionaries to American Indians.

M. L. H.

## CRUMBS OF COMFORT.

BY CHARLES P. WHITFORD.

DURING the past winter, some very interesting letters have been received by our society from those to whom we have sent the *Signs of the Times*, *REVIEW*, and other publications. From these I make a few extracts for the encouragement of those engaged in a similar work, who may not as yet have been apprised that the papers were being read with interest. No doubt many become interested, but for some cause neglect to inform the sender of the fact. But we have reason to believe that God, by his Holy Spirit, will water the seed that falls upon good ground, and after many days it will spring up and bear fruit to his honor and glory. Then "let us not be weary in well doing; for in due season we shall reap, if we faint not."

A lady in Massachusetts writes that as early as when she was eight years of age, she was taught the ten commandments; and at that time her mind became exercised in regard to the Sabbath, for she was taught that Sunday was the first day of the week, while the commandment required the observance of the seventh day, or Saturday. She has searched the Bible and history to find authority for first-day observance, but says she has hopelessly failed. She feels that she is a sinner, breaking God's holy Sabbath every week. She cannot bow before God in prayer with confidence and assurance that he does and will hear, on account of her disobedience. This lady writes an eight-page letter, full of interest. She agrees with us on nearly all the fundamental doctrines of our faith, and is actively engaged in circulating the *REVIEW*, *Signs*, tracts, etc., among her friends in the large city where she lives. We have reason to believe that she will accept of the truth practically, and become an earnest worker in the vineyard of the Lord.

A clergyman writes:—

"I have read, and prayerfully considered, your views in relation to God's revealed will to man, and,

withal, man's duty toward God, his neighbor, and himself. I have been greatly benefited through the important subjects of man's redemption, duty, etc., etc. The immortality of the soul, the second coming of our Lord, and the Sabbath, are subjects of great importance which do not appear very clear to me, and more light on them will be very acceptable. I have read on these subjects carefully and prayerfully, and confess that I really need all the light on them that you can reasonably give an anxious seeker. I like your papers, and will subscribe after hearing from you again."

A lady writes from Ohio, expressing her thanks for the excellent paper. For many years she had thought that the seventh day was the Sabbath, but had consoled herself with the view that so long as she kept one day, it made no particular difference which. She took no pains to investigate the subject, having no reading matter that called her attention to it. At last, papers were sent her, and she has embraced the whole truth, and is rejoicing in it. Speaking of the time when she began the observance of the Sabbath, she says:—

"I never took up the cross with such a sense of the divine presence, such sweet peace, such rest, such a feeling of indifference to the world. I had such a sweet day of rest, that I never have cared for a remark or criticism, and never expect to. Oh, how wonderfully I have been led! What a gracious Father I have! Praise his great name."

I might extract much more of equal interest; but enough has been said to show the gratitude of this lady for the precious truth which has caused our hearts to rejoice like hers. How many more there are who are hungering and thirsting for the bread of life. I was admonished yesterday of our lack of zeal in the missionary work. A gentleman living but a few miles from us, called and asked for reading matter on present truth, saying that for three or four years he had desired to obtain some of our publications. Of course we gladly supplied him, and he promised to hand the works to others after he had read them himself.

A prominent prohibition and temperance lecturer in Ohio writes as follows:—

"You ask my opinion respecting the advent doctrine. Permit me to say that so far as I have investigated, I can find no fault. So far as the Sabbath is concerned, I think your church has certainly proved, beyond a doubt, that Sunday is not the Sabbath; and I have had some spirited arguments with persons on the question, always defending your position. May God bless you in your devotion to his cause, and in the work in which you are so zealously engaged. I am exceedingly well pleased with the REVIEW AND HERALD, and welcome it to my table. I am anti-secrecy, anti-whisky, anti-tobacco, anti-drug, and anti-everything evil and false."

A gentleman in Michigan writes:—

"I received a number of copies of the *Signs of the Times*, not knowing where they came from, but supposing they came from Wisconsin. The same day that I received your card, I received a letter from a lady in that State, stating she had sent me a number of papers, and asking the same questions that you did in regard to them. It is singular that two persons living so far apart should send the same papers, and both write me on the same date. I received two yesterday, probably from you. I thank you kindly for them, and for the interest you take in a stranger. Your views may be correct. I think things foretold by the prophets are fulfilling. The signs of the times admonish us that we are living in the last days. Our churches—where are they? Pride and popularity have taken the place of religion. Secretism, with its idolatrous and pagan worship, is sapping the foundations of all that is good, both in church and State. May God bless you in the good, noble, and glorious work in which you are engaged, ever giving you grace and strength to do his will."

Berkshire, Vt., April 4.

### EXPERIENCE IN MISSIONARY WORK.

BY NORMAN KLING.

WHEN I came to Wisconsin last spring, I found by inquiry that there was not a Sabbath-keeper in the town where I was living (Troy, Walworth Co.); so, like one of old, I asked the Lord, "What wilt thou have me to do?" I did not have long to wait, for I find by blessed experience that the Lord hears those who come to him with the whole heart. I opened a Sunday-school, and soon had a goodly number of scholars. By this means I found plenty of readers for our various periodicals. In about four weeks I was invited to commence a Sunday-school in an adjoining district. I did so, and had some success, though not

so decided as in the first district. I continued these schools until the cold weather made it impracticable for the children to come out. I have since been treated kindly whenever I have had time to call on the people in the interests of the T. and M. work.

As yet, no one has commenced to keep all of God's commandments, but many are interested, and are inquiring after the truth. I am often asked to explain some points that they have read upon, and it gives me pleasure to do so. May the way be opened for some minister to come and more fully expound the truth.

When I see how rapidly this message has moved since I first heard it, about four years ago, it seems to me I must work fast, or I shall not do my share. I wish to have a part in this matter, and also share in the reward.

I expect soon to leave this part of the State for the northern, and I wish to express thanks to the friends who have so kindly furnished me with papers, tracts, etc., for distribution here. This work has been to me a source of great enjoyment and encouragement, and wherever I may be, I hope to continue it. The time to work is drawing to a close, and shall we be found wanting in the "great day"? May the Lord give us a mind to watch for opportunities to do good to others; for by so doing we shall keep our own hearts warm. The conflict will soon be over, and then we can take a long rest; but now is the time to labor in the vineyard of the Lord, gathering precious sheaves into the garner of the Master.

### ENCOURAGING WORDS.

A SISTER residing in Darksville, Randolph Co., Mo., has been receiving papers from two sisters living in Missouri and Texas, and by reading them she has been led to accept the present truth. Writing to subscribe for the REVIEW, she says:—

"I have been a member of the Missionary Baptist Church over twenty years; but you are right. I never heard an Adventist preacher in my life; but your paper preaches the law of Christ, and after carefully studying my Bible, I know the doctrines you advocate are from the Lord. I wish I could hear one of the brethren preach. I am all alone in keeping the true Sabbath, and encounter much persecution."

She closes her letter by requesting to be remembered, with her children, in the prayers of those who enjoy the privilege of worshiping with brethren and sisters of like precious faith. Would it not be well to make this sister's request that of a class, and remember in our prayers those who have many and sore trials to meet because of their adherence to the truth we love? And let her case encourage us to be diligent in sowing the good seed of truth, which may produce a glorious harvest in the soon-coming day.

### THE MEN FOR THE WORK.

WE want laymen who believe something, who, having made the pilgrimage to Calvary, have found there the remedy for their sin. We do not want [merely] what are called sound men, men who can say their creeds without missing a syllable, but men with the love of Christ glowing in their hearts,—men who must tell out the love they feel, and who will take the grand comprehensiveness of our church as their warrant for telling it in the first words of affection which find their way to the lips.

I would not be thought to undervalue the form of sound words, but I desire to state it as emphatically as I can, that the thing of first importance is not formal accuracy, but abounding life, an enthusiastic purpose to fight against the kingdom of evil. To this end every Christian man should determine to contribute not only money, but also some kind of labor. If Islam can furnish its missionaries by myriads, shall the love of Christ remain unknown among us because there are no hearts warm enough or bold enough to tell it? It is not mere organization that we want, but the touch of a kindly purpose, the spur of quickening faith. Where that is, it will make its way; and where that is not, the creation of mere machinery is vain.

It should be our fixed aim and our constant endeavor to enlarge the circle of our workers. No clergyman should be satisfied till every person confirmed in his parish is a regular communicant, and every communicant a laborer. Work should be the aim of all teaching, the bond of all association. Till every congregation is a hive of laborers—till every communicant

is in some sort a missionary for Christ, our church will never either move the world nor realize the communion of saints.—*Bishop of Australia.*

### "DO WE THINK?"

BY L. E. GALLEMORR.

Do we think what a responsibility there is resting upon us who profess to believe in the near coming of the Saviour? Do we look out upon the broad fields that are white already to harvest, and think of the many dear friends that might be influenced if our prayers and energies were properly exercised in their behalf? Oh, for a realizing sense of the many obligations that rest upon us! Let us cultivate a willingness to make any sacrifice, or do anything that would influence the friends with whom we associate to seek an interest in the blood of Jesus, and prepare to meet him with joy and gladness, when he comes to take his children home to live in a land of fadeless beauty. There no friends will deceive us, and no sickness or death will ever come. There all the longings of the hungry soul will be satisfied, and our happiness be complete.

Dear reader, do you think? The earnest prayer of my heart is that I may not only think, but act in whatever way the Lord may direct.

### CORRECTION.

By mistake, in the report of the Missouri Tract Society, given in a late REVIEW, the number of pages of tracts and pamphlets distributed and the number of periodicals distributed were put together. The report should stand as follows:—

Dist. 1, pages tracts and pamphlets dis.	2282;	period.,	238
" 2, " " " " " "	1294;	" "	176
" 3, " " " " " "	3006;	" "	141
" 4, " " " " " "	9904;	" "	601
" 5, " " " " " "	1244;	" "	
" 6, " " " " " "	2258;	" "	118
" 7, " " " " " "	6117;	" "	47
Total,	26105		1321

### General Selections.

#### STUNG TO DEATH.

WE sometimes hear of persons being stung to death, but there are more deaths caused by stinging than most people suppose. A bee in inflicting a sting, it is said, leaves its barbed weapon in the wound, and being thus mutilated inevitably dies. In ninety-nine cases out of a hundred, the stinger dies, while the person stung lives. The bee stings itself to death in trying to sting somebody else. There are men and women who might learn a lesson from this fact. If you purpose to sting others, remember that you may be more likely to injure yourself than them. Your stinging may hurt others, and kill yourself. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—*The Christian.*

#### "DON'T TAKE MY CROWN."

At a recent meeting in the Home of Industry, Rev. W. Haslam related the following incident: "A Christian man who had formerly been an earnest worker for Christ, had become engrossed in worldly pursuits and forsaken his warm first love. One night he dreamed that he had been caught up to Heaven, and that he was to see some of the marvelous things in that home of God. Amongst other things he was taken into a magnificent chamber—the crown-room of Heaven. Here the angel who was his guide pointed out one after another of the beautiful crowns, and told him who they were intended for, mentioning the names of various friends well known for their Christian labors. Every one seemed shining in splendor and beauty, but the man in his dream was impressed by one crown in the center which the angel passed by. He ventured to ask 'Whose crown is this?' but the angel paid no heed to his inquiry. As he passed on the longing grew more intense to know about that one crown, and again he ventured to ask, 'Whose is that crown?' Still the angel paid no heed, but went on to speak of other crowns. The man's whole soul was filled by an eager desire to know about that one crown, and at last he stood still and implored the angel to tell him whose crown it was. A look of in-

tense pity passed over the angel's face as he dropped the rod with which he had been pointing out the other crowns, and said, 'It was *thy* crown; but it is thine no longer.' In the agony of this revelation the man awoke from his sleep and sprang out of bed, fell on his knees, and cried out, 'Lord do n't take my crown!' There and then he reviewed his past life, saw the danger of his cold and careless state, and, confessing all before God, received pardon afresh, and was brought back to the joy of communion with God. From that time he continued an earnest and faithful laborer for the Lord, knowing that 'they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.'" Daniel 12:3.—*Christian Herald* (London).

#### AVERAGING THINGS WITH THE LORD.

THERE is a great truth, very clearly and pointedly put in the following incident:—

A man who prided himself on his morality, and expected to be saved by it, was constantly saying, "I am doing pretty well on the whole. I sometimes get mad, and swear, but then I am perfectly honest. I work on the Sabbath when I am particularly busy, but I give a great deal to the poor, and I never was drunk in my life."

This man hired a canny Scotchman to build a fence around his pasture-lot. He gave him particular directions. In the evening, when the Scotchman came from his work, the man said,—

"Well, Jack, is the fence built, and is it tight and strong?"

"I canna say it is all tight and strong," Jack replied: "but it is a good average fence, anyhow. If some parts are a little weak, other parts are extra strong. I don't know but I left a little gap here and there, a yard or so wide; but then I made up for it by doubling the rails on each side of the gap. I dare say the cattle will find it a good fence on the whole, and will like it, though I canna just say that it is perfect in every part."

"What!" cried the man, not seeing the point; "do you tell me that you have built a fence around my lot with weak places and gaps in it? Why, you might as well have built no fence at all! If there is one opening, or a weak place where an opening can be made, the cattle will be sure to find it, and will go through. Don't you know, man, that a fence must be perfect or it is worthless?"

"I used to think so," replied the Scotchman, "but I hear you talk so much about averaging matters with the Lord, it seemed to me we might try it with the cattle. If an average fence will not do for them, I am afraid an average character will not do in the day of Judgment."—*Selected.*

#### THE DELICACY OF ST. PAUL.

ST. PAUL was the ideal of a gentleman. Witness his delicacy and tact, seen pre-eminently in advice and reproof: "I praise you not." This is the euphonism for "I blame you." "I partly believe it," when told of the divisions of his children. Mark his delicate tact with Festus, Agrippa, and Felix. Note the dignity and sweetness on receiving the gift from the Philippian church,—the grace with which he rejoices that "your care of me hath flourished again;" then the anxious guarding against hurting their feelings; also the hopefulness for them: "Wherein ye were also careful; but ye lacked opportunity." Let any one curious on these points read Phil. 4:10-20. The passage is full of subtle touches of character. Professor Blunt, in the first of his lectures on the "Parish Priest," admirably traces out this characteristic of St. Paul, though from another point of view than ours. And, once more, if any reader would have a perfect model of consummate tact and intense delicacy, let him study St. Paul's urging of a request that might have been a claim, in the Epistle to Philemon.—*Sel.*

—The *Golden Rule* always was apt at illustration: "Said a Boston doctor recently: 'The French feed their patients on sweetened water, and then let them die, watching the progress of the disease, in order to write it out in learned treatises.' Are there not some cases of 'sweetened-water treatment' in religion? A patient in a neighboring city was recently surrounded by a council of doctors talking learnedly about the nature of his disease. Out of patience at last, he exclaimed, 'that sounds very well, but what I want is for you to get me out of this.' This, we suspect, is what the world is saying to the churches. 'French and German philosophy sounds well, but what we want is to get rid of sin and be set right with God.' We must correct our methods."

### SPECIAL MENTION.

#### THE TYRANNY OF ANARCHY.

*Harper's Weekly* of April 9 graphically describes, from a conservative standpoint, the progress of some of the elements of discord which are now working in the social and political world, and which we believe will culminate in the "time of trouble" foreseen by Daniel and other prophets of the Most High. The state of society in the last days is a subject of prophecy; and all testimony showing that these prophecies are fulfilling is of interest to the Bible student, and to all who love the appearing of our Lord. The article is as follows:—

The wrongs inflicted by great despotisms are vast and irremediable, but it does not follow that the spirit which takes the form of opposition to them may not be as inhuman and criminal. Nihilism is a conspiracy of murder, in which the enemies of human rights and of human nature are quite as conspicuous as any who wear crowns, and are called emperor or king. It is well understood that Russian aristocrats are among the most fervent Nihilists, and that the plots aimed at the Czar minister to the gratification of the meanest private revenge and hostility. The wrongs of tyranny, of Siberian exile, of summary and remediless arrest, are pleaded as the justification of the crimes of Nihilism. Those wrongs are great, and not to be extenuated, but the crimes of Nihilism are no better than those of despotism, and every sane man would choose despotism as the alternative of anarchy. The conspirators who profess so tender a feeling for the people do not hesitate to kill the most innocent persons for the chance of injuring a prince. The men who threw the bombs at the Czar were not in the least restrained by the knowledge that they would maim and kill the most harmless of those for whom they professed to be acting.

At the beer orgy in this city, in which there was the most uproarious delight expressed at the murder of the Czar, there was not a word of sympathy or of recognition of the innocent people who were murdered with him. There was no thought of them, and no care for them, and the spirit of the debauch was a fitting illustration of that of the brutal business called Nihilism. Some one said that governments which did not do their duty ought not to be tolerated. In the same way people who do not do their duty ought not to be tolerated. So, of course, everybody is to murder his neighbor who does not act as his murderer thinks that he ought to act; and whenever anybody is of opinion that a government is misbehaving, he is to kill people right and left by way of not tolerating the government. The *Express*, in an extraordinary article, says that "there is a significance in the diabolical deed which not a few men in this country would do well to ponder." And it proceeds to insinuate that certain very rich men, who may misuse their wealth, may be in danger of the Czar's fate. Nothing could more certainly harm the cause which the *Express* probably wishes to aid than such implications as this.

There is a great and very just alarm in this country at the increasing power of vast consolidations of capital. The alarm springs from the fact that the power is unscrupulously used for purposes of corruption, and that success in such use destroys the government itself. With political equality, a free vote, and honest representation, we may defy all danger from within or from without. But the vast corruption possible to an unscrupulous use of enormous wealth counterbalances political equality. Should there be a private interest so vast, of such ample resources, and so unscrupulous as to attempt to buy up legislatures and courts and the press, it would assail the foundations of the government, because it would destroy the power of the ballot by perverting its result. This is, we say, a growing apprehension. But to pursue a course which tends to identify this apprehension and the measures springing from it with Communism and Nihilism and assassination, is to rally the great conservative body of the American people to the defense of monopoly, so assailed, as preferable to anarchy. A greater enemy to liberty suddenly appears, and all other contests are abandoned in order to exterminate the common peril. It is this kind of blunder which has always wounded great causes. These are the crimes perpetrated in the name of liberty which infinitely strengthen despotism. Monopoly is a plain danger which can be plainly discussed and legally and peacefully remedied. But if the alternative should be presented or implied of monopoly or Nihilism, of monopoly or Communism, the red madmen of Paris, Vera Sassalitch, and Rochefort, there would be no doubt of the American choice.

#### THE LEAVEN WORKING.

A LETTER from Bro. Frank Owens, of North Warren, Warren Co., Pa., informs me that Bro. Godfrey Witz, of that vicinity, was arrested a few days since for laboring on Sunday. Through some defect in the proceedings, the complainant had his own costs to pay, which amounted to some \$5.00.

This shows the spirit of some who would oppose God's truth. They cannot meet it in argument, so they seek to try the strong arm of the law. This is the same spirit, awakened from its slumbers, that has imprisoned and put to death its millions in the past.

#### MORE TESTIMONY.

ONE of the saddest revelations made in the investigation in regard to the recent assassination of the Czar, is that the leading spirit who selected the murderers and supplied them with their weapons of death, is Sophie Pieoffsky, an aristocratic young lady of high social position and superior education, the daughter of a former provincial governor, and the niece of an officer of high rank in the army. She and her fellow-conspirators own that it was their object to terrorize the country, disarrange the machinery of the government, and bring about a Socialistic republic after the pattern of the Paris Commune! Bad enough to think that there are any so depraved as to wish to have re-enacted those scenes of fiendish cruelty, but worse that women of gentle birth can so unsex themselves as to join hands with the blood-thirsty petroleuse of Paris! The only explanation is one that is full of alarm, that in blotting out of their minds and hearts the idea of an overruling God and of a future state, they have removed the last barrier that restrains them from acts that would make man a savage, and would turn our fair world into a desert.—*Illustrated Christian Weekly.*

#### A UNITED WORLD.

THE many modern inventions for the purpose of annihilating time and space, tend to make the world one great and compact family. Especially is this fact apparent in our great cities, where houses and offices, stores and factories, are joined by a network of telephone wires and pneumatic tubes. It is far easier for neighbors to talk with one another through the telephone, and each remain in his respective room, than to go to one another. So it is much more convenient for the merchant to send his message through the pneumatic tube a mile or more in one brief instant of time, than to send a message or a letter by mail. Messages travel thus a mile in two or three minutes, and announce their arrival by an automatic arrangement. A pneumatic express tube for all the lighter article so of daily use, marketing, and convenience, will, in time, become a necessary adjunct to every well-appointed house. A system of pneumatic tubes has taken the place of telegraph lines in Paris for the transmission of messages. The charges are 50 centimes, or 10 cents, for open, and 75 centimes for sealed messages.—*Sel.*

—Speaking of the social condition of Russia, *Harper's Weekly* pertinently says: "It is a society of violent extremes, of the sheerest barbarism and of the highest civilization. The vast intermediate class, which is the mighty balance-wheel of social and political order, is wholly wanting. There is no persistence or coherence of policy, and the reign of the unhappy monarch who has just been murdered, has seen the fiercest revulsions of feeling. He is known as the liberator of the serfs; yet he is assassinated as incarnate despotism." "The late Czar was doubtless one of the most unhappy of men. By nature gentle, sympathetic, and humane, fitted for the career of an amiable country gentleman, he was inexorably called by his birth to attempt what he could not do; and instead of peacefully pacing his garden and trimming his orchard, he was summoned to adjust the social relations of fierce and warring races, and to pacify the remorseless pride and selfishness of a vast half-civilized aristocracy. He was heir, also, to accumulations of hate and wrong. The avengers of Poland and Siberia lurked in the shadow." "The dark tragedy of Russia, so often repeated, emphasizes also the great law that government, whatever its form, if it goes before or falls behind the ruling sentiment of the people, is always in danger. There are no short cuts to great results. Trees must have time to grow, and fruit to ripen, and rocks to solidify. Political progress and reform of every kind are secure only as they represent public opinion, and rest upon it."

## WORK TOGETHER.

If all men had the self-same mind,  
And sought the same position,  
The world would be, as you'll agree,  
Chaotic in condition.  
But some must sow, and some must reap,  
And some must plow the mighty deep;  
And some must wake while others sleep:  
Each has his given mission.

And though they seek quite different paths  
In bright and cloudy weather,  
And seem to stray, each his own way,  
They really work together;  
The one who weaves, the one who knits,  
The one who cuts, and he who fits,  
Bound by a silken tether.

'Tis thus the great world thrives and grows,  
As each man helps his brother;  
The great and small, the short and tall,  
They all help one another;  
For some must print, and some must fold,  
And some must carve, and some must mold,  
And some count silver, scrip, and gold,  
Each one pursuit or other.

Then banish envy from your hearts,  
And keep your soul well lighted;  
The world should be, as you'll agree,  
At peace and all united.  
The water-course will turn the wheel,  
The mill will grind the corn and meal,  
And God will reign through woe and weal,  
And every wrong be righted.

—Selected.

## Notes of News.

- Italy is just passing through a ministerial crisis.
- A slight shock of earthquake has been felt at San Cristobal, Cuba.
- In Mesopotamia, over four hundred persons have died of the plague.
- England, Italy, and Turkey have recognized the new kingdom of Roumania.
- There are now 18,516 native communicants in the Christian churches of China.
- About one thousand persons regularly attend the Sunday-schools in Lucknow, India.
- About one in every five of the 50,132,866 inhabitants of the United States live in the cities.
- The trial of the persons accused of the assassination of the late Czar of Russia has commenced.
- The vaults of the United States treasury contain about \$173,000,000 in gold coin and bullion.
- Steps have been taken to organize a new pool, to gain control of the Northern Pacific Railway.
- The Catholic emperor of Brazil offers to pay the expenses of Protestant missionaries to his country.
- St. Petersburg is surrounded by a military cordon, and nobody is permitted to enter or leave the city.
- A dispatch from South Africa states that the Boers are daily violating the terms of the treaty of peace.
- An incendiary fire in East Cambridge, Mass., destroyed the lumber shed of the Lowell Railroad Company. Loss, \$50,000.
- Wisconsin has a law making any one who offers to treat another, or any one who accepts the treat, liable to arrest and punishment.
- In response to the Senate's resolutions relative to the assassination of the Czar, Alexander III. professes warm friendship for this country.
- Count Hamilton, Chancellor of the University of Upsal, Sweden, has been arrested for committing forgeries to the amount of \$200,000.
- Ten thousand Turkish troops have surrounded the Pauran district of Syria, where a conflict has arisen between the Druses and the neighboring Mohammedans.
- The progress of the Sabbath (Sunday) reform is shown by the fact that six thousand tradesmen in the St. Roch Quarter, Paris, close their places of business on Sunday.
- The Methodist Association have purchased a new seaside resort on the Jersey coast, near Navesink Park. It consists of four hundred acres of land and nearly a mile of beach.
- Previous to the opening of the Suez canal, in 1870, rain seldom fell more than once or twice a year in the surrounding country, while now at least two good rains fall each month.
- A correspondent states that an old lady ninety-four years of age was recently burned to death in Brownfield, Me., in consequence of her clothes taking fire from the pipe she was lighting.
- In consequence of a misunderstanding relative to the payment of dues for the support of life-boat stations on the Black Sea, English vessels have been refused the right of entry to Constantinople.
- The Czar has received a printed proclamation from the Nihilists, offering to lay down their arms if he will

grant them a constitution, amnesty for all revolutionists, and a few minor considerations.

—Miss Hattie Duall, a lady residing in Iowa City, Iowa, has out-Tannered Tanner. On the 7th inst. she had fasted forty-four days, but was so low that it was thought she could survive only a few hours.

—Prince Carolath has obtained a divorce from his wife, who recently eloped with Prince Bismarck's son, Count Herbert. The fugitives will be married soon. It is said the Prince is now reconciled to his son.

—A company has been organized in Florida to build a ship canal across the State, by way of the Caloosahatchee River and Lake Okeechobee to the ocean, near the mouth of the St. Lucie River. The capital stock is \$30,000,000.

—Secretary Blaine thinks the government can do nothing for the relief of Michael Boyton, the Irish-American who was arrested in Ireland under the coercion act, except to ask that he be accorded good treatment while in prison.

—The missionaries of the Reformed (Dutch) Church at Vellore, at the request of Indian gentlemen of the highest caste, have organized a public school for their daughters. The number of pupils has increased to one hundred and four, twelve of whom are Brahmins.

—Secretary Windom has been authorized to use his own discretion in the matter of refunding. It is understood that the \$104,000,000 of new bonds will be issued at 4 per cent. Mr. Windom intends to call in maturing bonds, and permit holders to retain them at a reduced rate of interest.

—On the 28th of March, Albert C. Bogart, of Patterson, N. J., celebrated his one-hundredth birthday. One hundred and forty of his descendants dined with him on the occasion. He is in fair health, and quite active, but has seemed to think of late that he was living to complete the one hundred years.

—There is some disagreement between the President and his Cabinet. Attorney-General McVeagh seems to be a particularly troublesome member of that honorable body. Well-informed politicians think a storm is sure to come which will shake the Cabinet to its foundations, and perhaps cause a general break-up.

—The Irish land bill is now before Parliament. Its terms are satisfactory to the Irish people. Even Parnell has declared publicly that he considers the bill honest and sincere. The English press, too, generally approve it. But its terms are so offensive to the Duke of Argyll, Lord of the Privy Seal, that he has resigned his place in the Cabinet. He will be succeeded by Lord Carlingford.

—The *Tablet*, the leading English organ of the Roman Catholic Church, thus speaks of the success of the ritualists as missionaries and allies in the Church of England: "To dwell only for a moment on the ritualists, they are doing our work for us, and as time goes on they will do it more effectually. We consider ritualism to be, indirectly, the most powerful propaganda for the church [of Rome] which England has yet seen."

—In the Brinley Library, to be sold this week in New York city, is the famous Gutenberg Bible, one of the edition of the first book ever printed from movable types. Only a few copies of that edition are in existence, and they have been sold as high as \$17,000. This is the first one ever offered for sale in America. There has been no improvement in the clearness of the cut of type, and the first book ever printed has as fair a face as the last.

—A telegram from Seville, Spain, April 7, states that the river is over twenty-seven feet above its ordinary level, and still rising. Some houses have fallen. The floods are disastrous at Malaga, where several have perished. Thirty thousand people are said to be destitute in the flooded districts of Spain. The river Theiss, in Hungary, has also overflowed, and thousands of acres of wheat are destroyed.

—The powers have prepared their note on the Turko-Grecian frontier. It is very decided, and it is thought Greece will see the futility of further objections. The chief difficulty on the part of the Greek government seems to be, just now, to find a minister who can induce the country to accept the proposed frontier settlement. There is danger that the policy of abandoning foreign war may result in revolution at home.

—A war of races has broken out in the valley of Canete, one of the most fertile provinces of Peru. More than two thousand Chinamen have been murdered by the negroes and Cholos; and cane-fields, sugar-houses, machinery, and other property, to the value of millions, have been destroyed. The work of murder and plunder is still going on, and all foreigners have fled the valley. It is feared that similar scenes will be enacted throughout Peru.

—In a Sunday-school in an eastern city, at its anniversary, instead of bon-bons or picture cards, there were distributed to the scholars packages of ten kinds of flower seeds, with clear, simple instructions as to the sowing and care of them. The superintendent of the school offered a prize to be given at midsummer, at a horticultural exhibition by the scholars, for the best result of this gift in cut or potted flowers. Who doubts that a multitude of humble homes could be made brighter by encouraging the cultivation of a few flowers? The suggestion is a good one.

—Scio, one of the most beautiful islands in the Levant, has been shaken to its center by a series of earthquake shocks, the first of which occurred Sunday, April 3. About

30 villages are in ruins. Between 4,000 and 6,000 persons have been killed, and more than double that number injured. Medicines, provisions, and blankets are shipped to the sufferers by every steamer that leaves Syria. But the destitution is very great; 40,000 people are without bread.

—Edward Judson, son of the missionary Adoniram Judson, is about to leave a flourishing church, and engage in mission-work in New York city. He says he is not going out into the slums of the city, for he does not think the slums are the place to lay the foundation of a permanent church. But he proposes to go to the common people, the middle-class people, who are too poor to attend the fine churches, and too proud to attend the mission-chapels. Mr. Judson's salary will be about one-half what he is now receiving. This looks like sanctified common sense.

—The immense emigration from Germany to this country promises to be supplemented by something like a general hegira of the inhabitants of the mountain regions of Bohemia. The principal cause of the exodus is the political intolerance of the Czechs, who constitute the dominant faction in Bohemia, and who bid fair to control all Austria in a short time. The Czechs constitute the most westerly branch of the great Slavic family of natives. About 451 A. D. they migrated from their lands in Carpathia, on the Upper Vistula, and came into what is now known as Bohemia. According to tradition, their leader was known as Czech. Their first encampment was Georysbery, on the Elbe. They were followed into Bohemia by other Slavic races, but over all the Czechs gained the ascendancy. At this time, besides constituting an important part of the Bohemian and Moravian populations, where they are estimated at 4,282,000, they contribute 614,000 to the population of Hungary, where they are mainly settled on the northwestern frontier, 93,000 to Austrian-Silicia, 60,000 to Prussian-Silicia, and a considerable percentage to Austria proper, Bukowinia, and Slavonia.—Interior.

## Obituary Notices.

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

WALTER.—Margaret Walter died in Pratt Co., Kan., March 18, 1881, aged 56 years, 7 months, and 17 days. She united with the Seventh-day Adventist church at Hillsdale, Mich., nearly twenty-five years ago; and her subsequent life has been that of a consistent, self-denying follower of Christ. Her faith ever took hold on the better inheritance, where sorrow and tears can never come. Four grown-up sons, two daughters aged sixteen and thirteen years, and a husband, mourn her loss; but we hope to greet her in the first resurrection. Funeral discourse by a United Brethren minister, from Rom. 6: 23, last clause. ARTHUR WALTER.

KENT.—Died of puerperal fever, at the home of her father in Brookfield, Tioga Co., Pa., March 18, 1881, my dear companion, Myra Kent, aged 19 years, 10 months, and 18 days. At the time of our marriage, sixteen months ago, she was a First-day Adventist; but she has since thoroughly investigated the Sabbath question, and acknowledged the claims of God's holy day, requesting to unite with our church. She not only acknowledged the truth herself, but expressed a strong desire that others should embrace it also. She calmly passed away, trusting in Jesus. We mourn, but not as those who have no hope. Funeral discourse by Eld. A. H. Briggs (First-day Adventist), from 1 Thess. 4: 13-18. PHILIP KENT.

CHASE.—My mother, Phebe S. Chase, fell asleep in Jesus at North Weare, N. H., Feb. 4, 1881, on her seventy-third birthday. She was a woman of rare domestic virtues, unselfishly devoted to the happiness of her family, and untiring in her efforts for their welfare; and throughout the neighborhood in which she had lived for more than forty years, she was well known as a sympathizing friend and ready helper in every time of affliction and distress. She professed Christ twenty years ago, uniting with the Free-will Baptist Church, and the interests of religion were ever after very dear to her heart. Two years ago, while spending the winter at the home of the writer in Frankestown, N. H., she became interested in the study of the "present truth," and commenced keeping the Sabbath of the Lord. Returning to her home in the spring, accompanied by the writer, a "family" Sabbath-school was established, and, except during a time of sickness, was maintained until her decease.

She never had an opportunity of attending any of the meetings of S. D. Adventists, until the last New England camp-meeting, at West Boylston, Mass.; yet by diligent reading she had become acquainted with the various writers of the *Review* and other publications, and looked forward to that time with glad anticipations of seeing the faces of those with whose sentiments she had become familiar, having adopted them as her own. The camp-meeting was to her a "feast of fat things," for which her soul was filled with deep and lasting gratitude. Many will remember the patient meekness of her countenance as she sat in one of the aisles near the rear of the congregation or moved about slowly on two crutches. Much kindness and tender sympathy were manifested for her infirmity, making the occasion one of grateful remembrance.

Although from childhood possessed of a frail constitution, and for several years in very delicate health, her last illness was short. Returning Jan. 18 from a visit to her son in West Medford, Mass., she declined rapidly, and took to her bed only five days before she died. By her death the "family school" at North Weare is broken up; yet there remains the "witness" which has been borne there, and some individuals who are convinced of the truth. The final day will reveal how "she hath done what she could."

C. W. BIXBY

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# The Review and Herald.

Battle Creek, Mich., Tuesday, April 12, 1881.

## CAMP-MEETINGS.

KANSAS, Wakarusa, May 19-24  
IOWA, June 2-7  
WISCONSIN, Neenah, " 9-14

It is probable that the Minnesota and Dakota meetings will immediately follow these; but there has been some delay in hearing from the officers of these Conferences. We have desired to hold the camp-meetings in accordance with the wishes of those who attend them, as far as consistent, so we could secure as large an attendance as possible. Probably these five camp-meetings will be all that will be held in the early summer, as officers of other Conferences express a very decided preference for the latter part of the season. There will be plenty of time to arrange these in the future.

GEN. CONF. COMMITTEE.

Accompanied by Mrs. W., we shall, Lord will, be at the meeting at Spring Arbor, Mich., April 16th and 17th. J. W.

## MEETINGS AT OTSEGO AND MONTEREY.

ACCOMPANIED by Mrs. W., we journeyed by private carriage to Otsego, Mich., sixth-day, the 8th. Here we met Elder Canright, who spoke to a large, intelligent, and deeply-interested audience. Sabbath morning Mrs. W. spoke to a large congregation of brethren and sisters. They came in from Allegan, Clyde, Kalamazoo, and other places, and, with the Otsego church, filled the house.

We enjoyed an excellent season with the church at Monterey at the same hour. Mrs. W. spoke at Otsego with her accustomed freedom and power both Sabbath morning and Sunday afternoon. Elder Canright spoke three evenings with acceptance. If it please God we shall visit several churches in Michigan soon.

J. W.

## NEW TRACT.

We have just issued a tract of 48 pages entitled *Our Faith and Hope*. It contains five short sermons.—1. Signs of the Times. 2. The Gospel of the Kingdom. 3. The First Message. 4. The Second Message. 5. The Third Message. Price, postage paid, 5 cents a copy. Liberal discount by the quantity, delivered at express or freight office. We trust the time is not far distant when the Tract Society, consistent with the name of that society, will circulate our precious tracts as formerly. Our tracts have been written with great care. The reading matter they contain, and the form in which this valuable matter is presented to the public, make our tracts worthy of the patronage of the Tract Society, and all our brethren who wish to make personal efforts to help their friends to the light of truth.

J. W.

Persons attending the Michigan State quarterly T. and M. meeting at Spring Arbor, should leave the cars at Parma, and should take the mail train, as the express does not stop. Will the brethren see that teams are at the station to meet passengers on Friday afternoon?

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

Papers continue to come in, sent us by our friends, containing something on the Sabbath question, the latest of which is *Colman's Rural World*, of St. Louis, Mo. We are glad to see this agitation of the Sabbath question all over the land. It is perhaps useless to try to secure the insertion of answers to all these articles in the same papers in which they appear. The proper course is to disseminate the truth on the Sabbath question so widely through our own publications that the *public generally* will become familiar with the Scriptural reasons for our faith in this respect; and then the arguments and assertions of opponents everywhere are fully met.

QUESTION ON TITHING: "If a man gives every tenth head of his cattle to the Lord, should he then give a tenth of the milk and butter he gets from the remaining nine? Would this be necessary to carry out the tithing system?"

A. M. J.

Ans. If the remaining nine are any source of income to him, that income is to be tithed. To illustrate: If a person receives a thousand dollars, and sets apart the tithe, he has nine hundred left. If he puts that money out on interest, he should tithe the interest he receives from it, for it is income. If he should turn his nine cows into money, and put that money out on interest, he should tithe that interest. If he does not turn them into money, and they are an income to him in another way, in the production of milk and butter, he should tithe that production, in this case, of course, first taking out the cost of keeping the cows.

## THE WISCONSIN CAMP-MEETING.

It is now expected that this meeting will be held at Neenah, about the second week in June. Neenah is in the eastern part of the State on Lake Winnebago, at the junction of the C. & N. W. and Wisconsin Central Railroads, and is very accessible to many of our churches in Wisconsin, both by team and railroad. There is hardly another place that will accommodate so many of our churches as to distance.

We are looking forward to this meeting with much interest, and see no reason why it may not be the best ever held in our State. We call attention to it thus early, that all may begin at once to make arrangements to attend.

For several years we have held our camp-meetings in the central part of the State. But this will afford to our churches in the north-eastern part of the State a new and special opportunity, and we expect they will improve it by a general turnout.

There is need of the blessing which may be obtained at such a meeting; and we would urge the importance of a preparation for the meeting by earnestly seeking God that you may be in a condition to receive his blessing, and impart the same to others.

The very best possible arrangements will be made with the railroads, and will be duly announced. We have been assured of efficient help from abroad. Of this and other matters of importance, definite notice may be expected.

O. A. OLSEN, Pres.

## Appointments.

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

LOVINGTON, Ill., April 23, 24, 1881. C. H. BLISS.

BOULDER, Colorado, Sabbath and Sunday, April 23, 24. Denver, Col., April 30, May 1. E. R. JONES.

THE Kansas camp-meeting for 1881 will be held at Wakarusa, May 19-24. KAN. CONF. COM.

THE seventh annual session of the Kansas Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Wakarusa, May 19-24, 1881. Let each church see that delegates are elected, and provided with proper credentials. SMITH SHARP, Pres.

THE seventh annual session of the Kansas Tract Society will be held in connection with the camp-meeting at Wakarusa, May 19-24, 1881. SMITH SHARP, Pres.

THE third annual meeting of the Kansas H. and T. Society will be held at Wakarusa, May 19-24, 1881, in connection with the annual camp-meeting. SMITH SHARP, Pres.

WARD, Wilson Co., Kan., April 23 to May 1. Will some one meet me at Earlton, Friday, April 22, on arrival of train from the south?

Topeka, Kan., May 7-14. Will the brethren from Richmond attend May 7? SMITH SHARP.

NEVADA, Story Co., Iowa, April 16, 17  
Webster City, " 23, 24  
Forest City, April 30, May 1  
I shall have a good variety of our books. Should be glad to see a good attendance of all our people in the vicinity of these meetings. E. W. FARNSWORTH.

QUARTERLY meeting for Dist. No. 3, Indiana Tract Society, will be held in connection with the State quarterly meeting, at New London, April 23, 24, 1881.

J. P. HENDERSON, Director.

By request of Eld. Burrill, we appoint to attend the dedication of the Alma meeting-house, May 7, 8. Meetings will begin Friday evening, and hold as usual over Sabbath and Sunday. The dedication sermon will probably be preached Sunday afternoon. A general attendance from all the surrounding churches is requested. Come to remain through the whole meeting. Bring bedding as far as is convenient, as the believers here are not numerous, and many are expected. D. M. CANRIGHT.

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.

THE Lord willing, I will meet with churches in Wisconsin as follows:—

Oakland, Jeff. Co.,	April 16, 17
Hundred-mile Grove, Wednesday evening,	" 20
Douglas Center,	" 23, 24
Richford, Waushara Co.,	" 27, 28
Stevens Point, Portage Co.,	April 30, May 1
Poy Sippi, Tuesday evening,	" 3
Neenah, Wednesday "	" 4
Fort Howard,	" 7, 8

At Richford I would like to meet a full representation of the church at Plainfield. The first meeting there, Tuesday evening, at 7 P. M. At Oakland, Douglas Center, and Stevens Point, first meeting, Sabbath evening, at 7 P. M.

O. A. OLSEN.

## Publishers' Department.

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

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

THE post-office address of the secretary of the Iowa Health and Temperance Society, is Mrs. Sarah N. Hodges, Sandyville, Warren Co., Iowa.

THE future address of Wm. Kerr, treasurer of the Wisconsin Conference, and Mattie A. Kerr, secretary and treasurer of the Wisconsin Tract Society, will be, Madison, Dane Co., Wis.

M. A. KERR.

### Books sent by Express.

J G Holroyd \$50.25, Jesse Harris 5.02.

### Cash Rec'd on Account.

Wis Conf, J W Clayson \$10.00, B C V M Society per W O Sisley 92.60, Ky T & M Society per Bettie Coombs 85.00, J F Hanson per A B Oyen 75c, P L Hoen 25c, J N Andrews per Mrs E C Chipman 1.00, N E T & M Society per Wm J Boynton 4.50, Wis T & M Reserve Fund per A D Wescott 20.00.

### Gen. Conf. Fund.

Mrs J L Franklin \$1.00, Calverton Md (S B) 21.83, Iowa Conf tithe per A R Henry 100.00.

### Shares in S. D. A. P. Association.

Paul E Gros & wife \$100.00, Mary J Kay 10.00.

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

E M Owen, thank-offering \$1.00, A N Allen 10.00, Mrs E Perkins 3.55, Geo Cleveland 7.75, Mrs H A Page 4.00.

### Mich. Conf. Fund.

Maple Grove per Wm Hardy \$3.35, Spring Arbor per Mrs E L Foote 13.50, Jackson per D R Palmer 23.00, St Charles per J M Wilkinson 40.00, Charlotte per B Hill 30.00, Quincy per J H Thompson 51.50, Auburn, Levi Felkers 7.00, Auburn, Ellis Margerson 16.00, Gowen per Lars Jorgensen 4.33, Holly per Sophie Wilson 18.25, Leslie per Wm H Hunt 25.28, Hastings, Moses Randall 1.50, Hazelton per C E Rathbun 20.00, Monterey per Leonard Ross 60.00, Orange per J Moushant 31.75, Fairfield per W B Randall 30.60, Petosky, Day Conklin 25.00, Westphalia per M J Parkhurst 20.65, Flint per Mary A Newberry 11.55, Jackson per L A B 38.78, Birch Run, F N Bartholomew 1.00, Vassar per R J Lawrence 35.85.

### Mich. T. and M. Society.

Dist 1 per C S Veeder 47.00, Dist 3 per M B Miller 1.03, Dist 7 per L Squire 151.93, Dist 14 per Ella Carman 22.30, D A Wellman 22.39.

### To Circulate Mrs. White's Writings.

"The Lord's" 24c, Prudence D Flood 75c.

### Gen. T. & M. Society.

R G Lockwood \$50.00, Calverton Md 6.97, "F M J" Life member 10.00, S N Curtis L M 5.00, E A R 10.00.

### S. D. A. E. Society.

Anna M Oyer \$10.25, Reginald Wentworth 10.00.

### English Mission.

Geo W Brace \$1.00.