

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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EFFECTUAL PERVENT PRAYER.

An old man there, at Mamre's altar,
Detains from wrath the Eternal King,
He makes the cherub's falchion falter,
The storm-cloud droop her raven wing.
Eternal Wrath will not o'erleap that prayer,
Nor Vengeance smite while one saint cries, "Forbear!"

The heavens deny the thirsty region,
Each dry throat gasps to Baal in vain;
There rose one faithful heart's petition;
That feeble human breath brought rain.
Teach our Elijahs, Lord, to wield such power,
And mightily plead down thy Spirit's shower.

Spent Israel yields before her foemen;
Again she backward rolls the day;
Th' uplifted hands are Victory's omen—
Strange, but resistless, weapons they!
Help on the battle, Christians! Lift the rod!
Who fights with praying worms, must fight with God!

In midnight's silence, cries of sorrow
Give God no rest his church to spare;
And lo! the victim of to-morrow
Stands free and safe before them there!
Ye saints, this key to Satan's dungeons try;
Sin's chains shall fall, Guilt's portals backward fly.

Enter the holiest, happy nation!
Blood rent for you that open way,
Faith's utterance is supplication;
Adoption's sweetest right—to pray.
The boldest comers are most welcome there;
He knows Jesus best, who proves him most by prayer.
—London Christian.

Our Contributors.

CHARITY, TRUE AND FALSE.

BY ELDER GEO. I. BUTLER.

CHARITY, or love, is the crowning grace. Faith, hope, and charity abide; but the greatest of these is charity. It is the "bond of perfectness." After the ladder of faith has been climbed step by step over the rounds of virtue, knowledge, temperance, patience, godliness, and brotherly kindness, the higher grace of charity is still to be reached before the required perfection is attained. Without this grace, the eloquent tongues of men and angels are no better in God's sight than "sounding brass" or "a tinkling cymbal." The possession of the miraculous gift of prophecy, and of a faith which can move mountains, is "nothing" without charity. The personal sacrifice of all our means for the benefit of the poor, or the giving of our bodies to the flames, will not profit us without we have this Christian love. It seems to be the one grace without which all others are valueless, so far as our final salvation is concerned. It beareth all things which God permits, endureth all things which God requires, hopeth all things which God has promised, and believeth all things which God has spoken. It never fails. Prophecies will fail; tongues will cease; earthly knowledge will vanish away; faith

will be swallowed up in sight, and prayer in praise; hope will be lost in fruition; but charity will be the great crowning grace of Heaven to all eternity.

If we have charity here, and suffer long, we shall still be kind. We shall not envy the good fortune of others, nor boast of ourselves, nor swell with pride, nor behave in an unbecoming manner, nor be particular to exact what we call our rights, nor provoked at things of small importance, nor suspicious of everybody, that they mean to do something wrong. We shall have no fellowship with iniquity, *i. e.*, lawlessness and sin; but we shall rejoice in the knowledge of the truth, and with those who love it. In short, while we have charity, we shall be meek, humble, tender-hearted, forgiving, generous, and patient. We shall put up with personal ill-treatment without losing the spirit of Christ, for we shall follow his perfect example; yet we shall not sympathize with error, cover up sin, nor fellowship those who are agents of Satan to tear down God's work.

Here is a distinction which must ever be kept clear in the mind, or charity, so called, may be more of an injury than a blessing to its possessor, and may curse the cause of God. We must never forget that there are two great powers in the world,—God and Satan, good and evil. True charity will never play into the hands of the devil, and build up his kingdom. False charity often does this. Evil-doers often have much to say about charity, and try to hide their sins under its pure mantle. They desire the fellowship of the good, and want to train under their banner, that they may work more successfully the work of their master, Satan. True charity will never give them this protection till they confess and forsake their iniquity; but there is a kind of bogus charity which will cover almost anything. With it Satan's cunning emissaries are placed on a level with God's servants. It practically shouts, "Good Lord," and, "Good devil." True charity "rejoices not in iniquity." It is sorely grieved at it, and abhors it, and will not go hand in hand with it.

As a people, much fault is found with us for our lack of charity; and no doubt we do greatly lack this most important grace, true charity. We do not love one another or our fellow-men as we should. Our hearts ought to run out after the lost much more than they do. We are too selfish, too easily offended, too unforgiving. We greatly lack in patience, meekness, brotherly kindness, neighborly sympathy, and forbearance. The picture is sad. But if we possessed all these graces in abundance, many who find fault with us would not be satisfied. What they object to is that we cannot fellowship their course in living in disobedience to God's law. What they want us to say is, that it don't make any real difference whether we obey God or not, and that this movement in which we are engaged is practically of no importance. Because we cannot do this, we are uncharitable. The greatest fault, they say, of these Seventh-day Adventists is, that they are so narrow-minded, so bigoted. If we would only say, "Oh! you can be a good Christian, and break the Sabbath, neglect the message of warning, and reject the light brought to you," these friends would be greatly pleased with us. They would not mind our foolish peculiarities, we should be so "charitable," and they would gladly fraternize with us.

But just the moment we take that ground, we virtually say that the truths of the message are of no particular importance. We say that they can violate God's law after the truth has been presented to them, and be saved as well as by keeping it. Is this a fact? We dare not say so for our lives; then no false charity should lead us to say so of others. God has intrusted to us a special message of warning to be given to the world to prepare a people for the coming of Christ, or he has not. If he has not, then we have no good reason to form a separate church. If he has, it is very important that people should receive this message.

Noah preached a special message of warning to the ancient world. What would have been the force of his preaching had he said: "I think a flood is coming; but it don't make much difference whether you believe it or not. If you live good, righteous lives, you will come out all right"? Would he have dared to say this? and would it have been true?

If John the Baptist had said: "I have special light from God. The Messiah is coming, and the kingdom of Heaven is at hand; but if you do what you think is right, it will make no difference," would this have met God's approval? Christ tells us the scribes and lawyers rejected the counsel of God against themselves, "not being baptized with the baptism of John." There is some importance attached to the special messages of God, and our charity must be in harmony with the truth, or it is not of the right sort.

Another fruitful cause of complaint for our lack of charity is because there is a spirit among us to reprove sins and not tolerate them. Persons whose wrongs have been pointed out are greatly wounded in their feelings, and think they have been dealt with unkindly. Quite likely they cannot see their sins as plainly as the reprover sees them, and do not realize their influence. Such, indeed, are to be pitied. But would true charity, or love, require that these faults should be passed over, and the erring be left in ignorance of their sins? Many seem to think so. They feel that it is cruel to bring their attention to their faults. And yet perhaps these errors are a great hindrance to the cause, and stand in the way of their usefulness, and will ruin their souls if not repented of. Some, after their wrong course is pointed out, find great fault that it was done, or of the manner in which it was done, and begin to make much trouble, and try to break down faith in the message and the cause itself; and if their influence were not held in check by special efforts, souls would be ruined. What does true charity require in such cases?

Those finding fault often have much to say about the spirit of Christ, and refer to him and his apostles as though they would not tolerate the course which was pursued. Indeed, there is a very prevalent feeling that Christ and the apostles always talked kindly and lovingly to everybody, and never offended people; but perhaps no greater mistake was ever entertained. We cannot doubt that Christ's example was the only perfect one ever given of what is true religion, and that the apostles come next in excellence. Did these allow of any sharpness in reproof or exposure of sin? or did they always talk kindly to good and bad alike?

Our blessed Saviour was always full of tenderness to the poor and unfortunate, and to those who were honestly seeking the right way. He

ever encouraged such. He was also very patient under abuse, and never permitted himself to manifest resentment and anger because of personal ill-treatment; but when he saw souls being led to ruin by the hypocrisy and deceit of professors of religion, he could reprove as none else could. When he saw his professed followers being led by false principles, he could startle them by reproof which must have caused deep feeling. Yet it was a mercy to them to have these things brought home to their hearts, even unpleasantly.

When the ruler of the synagogue found fault with Christ for healing on the Sabbath (Luke 13:14), and our Lord said to him, "Thou hypocrite, . . . ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed on the Sabbath day?" probably it cut his feelings some; yet Christ said it. When he called the scribes and Pharisees (Matt. 23:27, 33) "whited sepulchers," "serpents," and "generation of vipers," because of their hypocrisy and malignity, it did not sound pleasantly to them. When he said to Peter (Matt. 16:23), "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men," it must have been rather painful to this ardent disciple. When he said to James and John (Luke 9:51), "Ye know not what spirit ye are of," they must have been somewhat startled. But we cannot think the blessed Saviour stepped aside from that real charity which is so precious. It was love to souls in darkness, and not the gratification of feelings of resentment, which prompted these reproofs. It would not have been true love to leave these disciples on the road to destruction, uninformed of their danger.

The apostles pursued a similar course. Peter said to Simon Magus (Acts 8:18), "Thou hast no part nor lot in the matter." "I perceive thou art in the gall of bitterness and the bond of iniquity." Paul withstood Peter to his face for dissembling (Gal. 2:11); and his letters to the churches are full of public reproofs for their mistakes and wrongs. He tells Titus to "rebuken" the Cretians "sharply," that they may be sound in faith. (Titus 1:12.) And Paul charges all ministers to "reprove, rebuke, and exhort with all long-suffering and doctrine." (2 Tim. 4:1-3.) Surely there would be no violation of true charity in following this advice.

The very fact that the Bible has left on record for the inspection of mankind the failings and sins of the people of God, and the record of reproof for the same, shows that God does not regard it a violation of the principle of true charity to administer public rebukes. The faults of the patriarchs, the rebellions and murmurings of Israel in the wilderness, the sins of David and Solomon, the human weaknesses and faults of the apostles, the errors of the Corinthian church, and of other churches and many individuals, have been spread before mankind. The infidel points to these, and scoffingly says, "There is an exhibition of your religion." These Scripture characters might have found great fault, had they felt as some do now, that their mistakes had to be left on record for mankind to study, and to be published to the world. Worldly wisdom says, "You must hide these unpleasant things, and cover them up, so that on the surface they may appear well, much better than they really are." But the Bible teaches that it is best at times to rebuke sins publicly, that others may fear. Why should persons feel so terribly that their fellow-men know of their sins, unless they want to appear better than they really are? This reveals one of the worst forms of pride.

True charity will ever be found in harmony with God's work, and with the mind of his Spirit. It will deal tenderly with those who are honestly seeking for light and duty, however poor and ignorant they may be. It will bear patiently with faults and errors of judgment, while there is a desire to do right. It will counsel forbearance with wrongs which spring from human infirmity, while the heart still holds its allegiance to God. But it will reprove the wrongs of those in public station, when they mar the work

of God, stand in the way of the prosperity of his cause, and endanger the salvation of the erring one. It will strip off the covering of the hypocrite and those who are undermining the faith of the unwary, and rebuke them with plainness, for the same reason that it bears patiently with the other class,—to secure the salvation of souls. True charity must do this; for if such were permitted to have the sanction of God's servants, and to continue their work of destruction unchecked, the inexperienced would lose their faith in the truth of God, and souls would be ruined. This would not be the work of true love.

But here the power of close discrimination is needed. God's Spirit must anoint the eyes, or grievous mistakes will be made, either by not being forbearing enough to those who are worthy, or by being too much so to those who deserve censure. A deep experience in spiritual things must be had, or great and ruinous mistakes will be made. It is not the work of charity to bid Godspeed to those who are doing the work of the devil, and breaking down faith in God's truth or any part of it.

True charity never deals in personal resentment, nor arises from any human passion. It is a plant of heavenly origin, and comes from the work of the Spirit of God on our hearts. It will never delight in inflicting pain, and has no union with a spirit of egotism or revenge. It works from the holy motive of doing good and advancing the cause of God. It may inflict pain, but it will be because it can save the erring in no other way. It must and will rebuke iniquity. The plain testimony discovers the dross of character sometimes when nothing else will. It must never die out of the church, and it must ever be prized by all true believers.

THE LOVE OF GOD.

LIKE a cradle rocking, rocking,
Silent, peaceful, to and fro,—
Like a mother's sweet locks dropping
On a little face below,—
Hangs the green earth, swinging, turning,
Jarless, noiseless, safe and slow;
Falls the light of God's face bending
Down and watching us below.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best;
So when we are weak and wretched,
By our sins weighed down, distressed,
Then it is that God's great patience
Holds us closest, loves us best.

Oh, great heart of God! whose loving
Cannot hindered be nor crossed,
Will not weary, will not even
In our death itself be lost—
Love divine! of such great loving
Only mothers know the cost,—
Cost of love, which all love passing,
Gave a Son to save the lost.

—Selected.

DEMAND VS. SUPPLY.

BY J. P. HENDERSON.

It is said that "order is Heaven's first law." There is system throughout God's government. In his economy, everything answers the end for which it was created, and his plans will be found perfect in the minutest detail.

In the carrying out of the great plan of salvation, devised by God, men have a part to act. They are his messengers to proclaim the gospel to a lost and ruined world. But men require food, raiment, and shelter; and to effectually carry out the work assigned them, helps are required in the way of publications, educational institutions, etc. All of these create a demand for means, and there must be a corresponding supply. God could meet this demand by producing gold and silver from the rocks and stones beneath his people's feet, but this is not according to his arrangement. It is intended that every Christian should bear a part in this work, and should do it systematically. Abraham paid tithes. (Gen. 14:20.) Jacob vowed to return to the Lord a tenth of all that the Lord should give him. (Gen. 28:22.) And our Saviour said that men ought to pay tithes. (Matt. 22:23.)

A tithe is a tenth part of our increase. (Deut. 14:22.) The Lord has said positively that the tithe is his. (Lev. 27:30.) The seventh day is the Sabbath of the Lord, (Ex. 20:10), and he who appropriates it to his own use violates the fourth commandment. In like manner does not he who uses the tithe for his own purposes violate the eighth commandment? "Will a man rob God? Yet ye have robbed me . . . in tithes and offerings," says the Lord. Mal. 3:8.

Where there is a demand, there is a corresponding supply, or God's plan is imperfect. If his people withhold that supply, appropriating it to their own use, until his work is embarrassed and crippled, who is responsible? We believe that if our people would honestly pay their tithe, the Lord's treasury would contain ample means to answer every demand; but we are sorry to find many who have been long in the truth pinching out two, five, or perhaps ten dollars annually as their tithe, when we are satisfied that the records in Heaven will show that an honest tithe would have amounted to fifties and hundreds.

Brethren, would you not do better to take the Lord into partnership in your business affairs, and cease to violate his laws? If you will do so, he has promised to "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

THE PRECIOUS PROMISES.

BY J. S. OLIVE.

As we go toiling up the steep of life, fainting under the summer sun, or shrinking from the winter's cold; as we meet one trial after another,—misapprehension, slander, and abuse from enemies, and, worse than all, "wounds received in the house of our friends,"—do we not often feel forsaken and cast down, and fail to draw the support we should from the promises of God recorded for our comfort? Are not our grief and depression of feeling greater than they would be if we had more faith, and looked more to the recompense of reward?

No matter what our trouble may be, we may find comfort in the promises, if we will but look for it. Are we cast down under a sense of our sins? Are we not assured that if we repent of our sins, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? Are we in heaviness through manifold temptations? Shall we not at the last be delivered from the power of Satan and the danger of falling, when in the resurrection we shall "be as the angels of God"? If we are faithful, we know that when "He shall appear, we shall be like him." Are we suffering from pain and sickness? We are told that there is a time coming when there shall be no more pain. Has death torn our little ones from our reluctant grasp? We are told that our children "shall come again from the land of the enemy." Do those to whom we look for help and comfort and counsel fall under the power of death? We read that the "righteous is taken away from the evil to come;" and "blessed are the dead which die in the Lord." "And there shall be no more death."

Do our friends forsake us? "There is a Friend that sticketh closer than a brother." Are we misjudged by our friends or the world? We know that every secret thought is open to God. He seeth not as man seeth; he knows all our efforts to do right; he hears our sighs and counts our tears; and he shall bring forth our "righteousness as the light," and our "judgment as the noonday." Are we slandered? Let us remember that one day the hail shall sweep away the refuge of lies; and that there shall in no wise enter into the city "anything that defileth," "or maketh a lie." Are our names cast out as evil because we fear God and keep his commandments? will it not be a full and special recom-

pense for all indignities endured for Christ's sake here, when he shall confess our names before his Father in Heaven?

Are we suffering from poverty or loss of property? Are we houseless and homeless? Does not our Saviour say, "In my Father's house are many mansions, I go to prepare a place for you?" And, if we faint not, are we not promised "the true riches" hereafter? Do we "sigh and cry for all the abominations" that are done in the land? We know that some day the "wickedness of the wicked" shall "come to an end." Do the wicked oppress and persecute us? We know that we shall be "delivered from unreasonable and wicked men," in that day so soon to come.

What says Paul, after giving a long list of his sufferings? "None of those things move me." He is stoned, and beaten, and shipwrecked; he suffers perils by land and perils by sea; perils from robbers, and perils among false brethren; yet he can say, "None of these things move me." "I have fought a good fight, I have finished my course, I have kept the faith," "I am now ready to be offered." So whatever sickness, or suffering, or sorrow shall befall us here, the promises of God assure us that if we overcome, at the last we shall find full recompense of reward.

But most wonderful of all in its gracious condescension is the promise in Luke 12:37, to the servants who shall be found watching when their Lord comes: "He shall gird himself, and make them to sit down to meat, and will come forth and serve them." What a promise is this! What unlooked-for bliss shall they have who sit down to that supper! My soul faints within me at the thought of such undeserved favor! How could I endure such service from my Lord? What! I, who have been such a miserable sinner, perverse, self-willed, rebellious, and forgetful of my duties and my vows, shall I sit at meat, while my long-suffering Lord shall come forth and serve me? I feel like Peter when he exclaimed, "Thou shalt never wash my feet!" Not even the story of the cross so humiliates me. I could gladly accept forgiveness and a humble place in the kingdom; but this is too much; this brings tears of shame. This is too much honor for even a *repentant* sinner. If this is to be so, then would I cry out from the depths of my soul:—

"Then, O my Lord, prepare
My soul for this grand scene;
Oh! wash me in the blood of Christ,
And make me wholly clean."

In view of this, shall we not lift up the hands that hang down? Shall not every one that hath this hope purify himself by *obeying* the truth? Shall we not wait patiently, joyfully, hopefully, for the glory that shall be revealed?

WHAT WILL THEY DO WITH THEIR COVENANT?

BY J. R. S. MOUREY.

THE First-day Adventists have a church covenant, which forms the basis of their organization. This covenant, to which I subjoined my name, and with the terms of which I am still living in accordance, is as follows: "We whose names are subjoined, do hereby covenant and agree, by the help of the Lord, to walk together as a church, faithfully maintaining its ordinances, taking the *Bible as our only rule of faith and practice*, church order, and discipline, and making *Christian character the only test of fellowship and communion*. We further agree, with Christian fidelity and meekness to exercise mutual watchcare, to counsel, admonish, or reprove, as duty may require, and receive the same from one another, as becometh the household of faith."

"Taking the Bible as our only rule." "Only" means singly, without more. Now let us try them on their practice. They do not keep the Bible Sabbath, but they pretend to keep another day in its stead, and do not agree on their observance of that day, some claiming to keep it because the Saviour arose on it, others because the Bible enjoins the observance of a seventh part of time. While they disagree in this respect, it is quite remarkable how they all agree in rejecting the Old Testament, claiming that it

is Jewish, and is not binding on people in this dispensation. Did the framers of this covenant, or instrument of organization, mean the Bible only? or did they mean the Bible and tradition? If they intended the Bible only to be their rule of faith and practice, they have broken the covenant; but if they intended tradition to be their rule, then they have deceived the people. They boast much because Paul says that the old covenant between God and his people was faulty; but what can we say concerning theirs? The fault was not on the part of God or his covenant, but with the people, who disobeyed God by breaking his covenant. So those who in this church covenant have united to faithfully maintain the ordinances of the church are in fault. The ordinances of the Christian church are the rules, laws, or rites given by the Lord. Either the people did not understand the covenant when they entered into it, or they now reject it. What will they do with the covenant? If accepting the terms of the covenant organized or united them into a church, will not rejecting these terms disorganize or disunite them?

I am willing to be tried by the rule of First-day Adventists, if they claim that I have broken the covenant by keeping the Sabbath, or I will try them, by the same rule. What will they do?

SHUT THE GATE.

WHAT endless mischief comes from not shutting the gate! It did not occur to you, as you went through into your neighbor's field, that vast results swing on those hinges. Look at the facts. Our farmer John cut his foot slightly on Saturday. He made little of the wound, and expected no trouble from it. But that night some one opened the gate of the river pasture, and neglected to shut it. So in the morning thirty head of cattle, of all sorts and sizes, were out upon the road, the railroad track, and the bush country.

It was a hot and muggy morning. Farmer John was out early to look about. He soon missed the cattle, and went through bushes, streams, alders, and forest, searching for them. Hour after hour he ran one way and another, and at last toward noon the cattle were shut up again, the gate was closed, and John went to his house. The chase brought great excitement and fatigue. A feverish condition came on. John's leg was swollen, and the wound took on a morbid character at once. Two doctors came to see him. Inflammatory rheumatism set in. Pain and exhaustion ensued. Here was a prospect of a month's sickness, and untold mischief, just on the eve of haying time.

When the rheumatism was subdued, what should come next but that Modoc sort of disease, erysipelas, which is always lurking around to attack us when we are down. So on the case dragged itself, until poor John seemed at death's door. After three weeks of suffering he began to get out of doors on his crutches. Everything had gone amiss for want of his care. Other men had blundered. The cattle had trespassed on our neighbor's oat field, and a large bill of damages had to be paid. And so on through a wondrous chain of mischiefs and miseries, direct and indirect; but we will cut short the story, and only add that our farm gate was left open several times during this period of John's sickness, and once the fence was taken down by a party who wanted to enjoy a picnic in the beech grove.

Now all this, which is naked truth only half told, all this suffering and loss came simply of neglecting to shut the gate. We leave our farm troubles to carry the lesson into regions of higher and more lasting importance. There are gates all along the road of life which are often left open, and the mischief is endless.

See that gate of *strife*, so needlessly left open. One finger's force, a single kind word, the omission of a word, would have shut the gate once; but now years have passed, and through that gate have been marching mischiefs of vast dimensions. Families have been involved, law-suits have wasted thousands of dollars, the church has been agitated and rent with the widening quar-

rel, children have absorbed into their sensitive nature all the malaria of the controversy, and the ungodly have exulted over the rending of Zion's walls. And all this because the gate of strife was left open for a night, and the precept neglected, "Let not the sun go down upon your wrath."

Then see the gate of *temptation* so carelessly left open. How easily it might have been shut at first. But neglect beget neglect, craving followed craving, and by-and-by what troops of sins were seen moving along the road which the closed gate would have made impassable. Alas, these little gates ajar in the lives of men! Cupidity, lust, appetite, poverty, and ruin come pressing through them. We see the gates standing open every day, and the mischiefs which go through are filling the world with misery. These vast evils do not break the fences. They do not spread themselves at first by force. They slip through gates carelessly left open for a night, and once out, it is a sad business to find them and drive them back to their inclosures.

Or see the gate of *talk*, always open or unlatched. This unruly evil is full of deadly poison. Silence is golden where often speech could be at best but silver. What day passes but it shows this gate too slowly closed? and through the opening we see moving an endless procession of follies and mischiefs. A man of great force and of much business, used to commit one affair and another to those who served him with this curt sentence, "Say nothing, but do it." It is good in business, good in charity, good in religion, to say little, but to do it. Shut the gate on that last word, and the cattle of strife will not break out to trample down the grain. Not only talk in prayer-meeting, but go out and *do* your religion. This will be the best eloquence. Generally the man who always shuts the gates of talk when good sense has gone through, is rated among the wisest of men.—*Dr. F. G. Clark, in Presbyterian.*

PRACTICAL PRAYER.

IN the vicinity of B— lived a poor but industrious man, depending for support upon his daily labor. His wife fell sick, and not being able to hire a nurse, he was obliged to confine himself to the sick-bed and family. His means of support being cut off, he soon found himself in need. Having a wealthy neighbor near, he determined to go and ask for two bushels of wheat, with a promise to pay as soon as his wife became so much better that he could leave her and return to his work. Accordingly he took his bag, went to his neighbor's, and arrived while the family were at morning prayers. As he sat on the door-stone he heard the man pray very earnestly that God would clothe the naked, feed the hungry, relieve the needy, and comfort all that mourn. The prayer concluded, he stepped in and made known his business, promising to pay with the avails of his first labors. The farmer was very sorry he could not accommodate him, but he had promised to lend a large sum of money, and he presumed neighbor A— would let him have it. With a tearful eye and a sad heart the poor man turned away. As soon as he had left the house, the farmer's little son stepped up and said,—

"Father, did you not pray that God would clothe the naked, feed the hungry, relieve the distressed, and comfort the mourners?"

"Yes; why?"

"Because, if I had your wheat, I would answer that prayer."

It is needless to add that the Christian father called back his suffering neighbor, and gave him as much as he needed. Now, Christian reader, do you answer your own prayers?—*Selected.*

—Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. He who holds it in his hands gives thee this as the pledge of thy safety: "Because I live, ye shall live also."

IDOLS.

BY ELIZA H. MORTON.

In sacred groves in olden times men met
And worshiped idols carved from wood and stone,
Forgetting Him who made the heavens and earth;
And thus their hearts grew hard as marble, and
As cold. The One who dwells in temples built
On high, and who is worthy of all praise,
Would have his creatures honor and revere
His name, and have no other gods; but ah,
The enemy of souls would fain erect
An altar to an "Unknown God," and cause
The sons of men to bow before that shrine
In blinded adoration. None need go
To darkened lands beyond the seas to find
Idolators. The devotees of *wealth*
Abide in every town, and *god of self*
Is worshiped by vast crowds, while idols made
Of clay abound. 'Tis easy for the heart
To twine its fibers round a kindred heart,
And idolize the one who adds to life
Such sweetness and such joy. And this is true
Of those who've known the greater love, and who
Have felt within their souls the peace of God;
And why 'tis so is that the chain of light
Connecting man with Heaven is severed by
Neglect; and when the golden cord of prayer
Is broken by a careless hand, then naught
Remains to hold the soul in union with
Its God. And even when each duty is
Performed with watchful care, the very love
That comes from throne above may be a bond
Uniting human hearts so closely that
Before they are aware the thoughts are drawn
To earth, and centered on fair things that soon
Must fade. Unwise is he who builds his hopes
On that which, like the shifting sand, must all
Be washed away. A power invisible
May touch the cherished idol of the heart
With hand of death, and thus remove from sight
The light that lightened life. The fiery flames
May sweep away the wealth of years; the waves
Of ocean may engulf the ships that bear
Most precious freight; and thieves may steal the gold
That dazzles many eyes. 'Tis vain to bow
To gods that have no principle of life
Within, and that are subject to decay.
The test by which frail man may know if in
His heart exists a shrine to something not
Divine is this: Is life less noble than
Before? Do thoughts to lower levels tend?
Is mind engrossed with cares of earth, and time
All filled with deeds that leave no lasting trace
On lives of fellow-men? Has object grand
Of life become all buried in the dust
And dross of this poor world? Then know, O man!
That Satan has his snare entwined around
Thy mind and soul.

O Father kind, thy strength
Impart, and give us grace to live for thee;
And as we live, oh, let our lives be lights
Unto the world; and if in mercy and
In love our wants are all supplied, and friends
Around us throng, then grant us thankful hearts,
And teach us how to use and not abuse
The blessings that descend like gentle dew
From Heaven. And if it please thee to deprive
Us of some cherished gift, then make the pain
A discipline of greater worth than all
The gold of earth. And if we fail to see
Or understand the purpose of our God,
Oh, help us low to bow beneath the rod,
And murmur as we bow, "Thy will be done."

PROSELYTISM.

BY ELD. R. F. COTTRELL.

It is a sectarian virtue not to try to proselyte from other sects. This virtue is founded upon the admitted fact that one denomination is as good as another, provided it has popularity, and that the differences in the creeds of orthodox denominations are non-essential; and consequently the errors which they severally hold, and the truths, are about of equal value, provided always the holders of error are sincere; and the popular sects must be admitted to be sincere (those that are unpopular need not expect the exercise of so much charity toward them).

Having no intention, then, of making proselytes, they must disclaim such base intention, and make all they can without intending it. Perhaps their repudiation of the intention to proselyte arises from the fact that their Jewish prototypes fell under the condemnation of our Saviour, because they compassed sea and land to make one proselyte, and when he was made, they made him twofold more the child of hell than themselves. So proselytism has become a thing to be disowned.

But the labor of the Christian is to proselyte, if the conversion of men from error to truth is to proselyte. If to make true disciples to Christ is proselytism, then it is a part of the great com-

mission given to the apostles. Go, disciple all nations, said Christ.

The Christian church is a missionary society. It is their business to make disciples to Christ—to persuade all that are in sin and error to embrace the faith "once delivered to the saints."

Brethren, let us be faithful, and bring all to the faith we can, whether professors of religion or not. Let us be zealous missionaries, ever laboring to get the truth before men. He that converteth a sinner from the error of his ways will save a soul from death.

ETERNAL LIFE.

BY ELD. T. M. STEWARD.

"The gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

ETERNAL life is a state so high that it is impossible for finite minds to comprehend it. To be ushered into life, and to know that it will continue through the ceaseless ages of eternity, how sublime the thought! To be encircled in the brightness of the angelic realm, to abide in the presence of the great Author of the universe, to behold that burnished countenance which no mortal could look upon and live, how great the privilege! The shining Son of the Heavenly King is our elder Brother (Heb. 2:11)—our Redeemer enshrouded with the glory of the Father—and we are made like him. Holy angels are our associates. When we reach that happy condition we may be assured that there will be no change. No cloud of sorrow or disappointment will ever dim those bright scenes that meet our enraptured and immortalized vision. Those strains of ever-flowing melody, falling sweetly upon the ear, will thrill our frame, until with rapture we respond, in the language of the Revelator, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Every mark of the curse will be removed, and all the fair earth lighted up with the glory of God. An unending life in the midst of such scenes is a gift worthy of such a being as our God is represented to be in his word. But the apostle Paul says it is the gift of God "through Jesus Christ our Lord." So this eternal life seems to be a mutual gift from the Father and the Son. While we view it as a gift of priceless value, we can see the estimate they place upon it when we consider what it has cost them to secure it to us. John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then without the sacrifice of Christ, we should perish, and not have everlasting life. Precious Saviour! We ought to give our all for his love to us.

The life we now have, we receive through Adam, and it is in the blood. (Gen. 9:4; Lev. 17:11, 14.) James 4:14 speaks of this life in the following significant language: "For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." But while we all know that this is true of the present life, how anxiously we try to prolong it, even for a few days or years, and man will give all he hath for his life with all its uncertainties. But the life revealed to us in the Bible is free from all that makes this life unenjoyable. Now if people are willing to give all they possess in this world for the present life, what ought we to be willing to give for a life that we know will never end nor be clouded with sorrow or stained by sin? When we make a surrender to God, we not only promise him ourselves, but the service of our lives, with all we possess. If this is so, then he has a right to make a draft upon us, at any time, to carry on his work. It is his privilege by a mutual contract between us and himself. We are to give him all, and then he promises to save us in his kingdom.

Eternal life is a matter of promise. 1 John 2:25: "And this is the promise that he hath promised us, even eternal life." It is the gift of God. Rom. 6:23: "But the gift of God is eternal life through Jesus Christ our Lord" (not through

Adam). John 10:27, 28: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life." John 17:2: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

SOUL AND SPIRIT.—No. 2.

BY N. J. BOWERS.

THE word *spirit*, as it occurs in the Bible, is to be understood in five different senses.

1. *A being.*

God. John 4:24.

Christ. 1 Cor. 15:45

An angel, good or evil. Ps. 104:4; Heb. 1:14; Job 4:15; 1 Kings 22:21-23; Luke 4:33-36.

Satan. Eph. 2:2; Rev. 16:13, 14.

A *spirit*, then, is a being of superior and exalted power and intelligence. The word is also applied to a person who is under the influence of spiritual beings. 1 John 4:1-3. We speak of men of certain dispositions and tendencies as spirits. The Irish agitators and their followers in these present times may be characterized as *restless, aggressive, or rebellious spirits*.

"The Red Man is a weird and gloomy *spirit*."

—*Ridpath*.

The spirits coming under our first definition have been seen, heard, conversed with, and touched by mortal hands. (Ex. 24:10, 11; 2 Chron. 18:18; Isa. 6:1; Eze. 1:26-28; Dan. 7:9; Ex. 19:20; 1 John 1:1; John 20:26-29; 21; Gen. 18; 19; Judges 13; 1 Kings 22:21-23; Job 1; 2; Luke 8:26-31; Rev. 16:13, 14.)

2. *An influence, or power.*

The *Holy Spirit of God*, used many times in the Bible. Gen. 1:2; Job 26:13; Ps. 33:6; 51:12; 139:7; John 15:26; Acts 2:17, 18; 11:28; Rom. 8:14; 1 Cor. 2:10; Eph. 3:5; 4:30; Heb. 9:14.

3. *State of feeling.*

Gen. 26:35. grief of mind. (Margin, Heb., bitterness of *spirit*.)

"41:8. his *spirit* was troubled. (He was troubled in mind.)

"45:27. *s.* of Jacob revived. (The patriarch was in a condition of mind known as low spirited. When he saw evidences that Joseph was alive, he recovered from that state. Hope and confidence sprung up. Surely the immortal spirit of Jacob was not dead, and then revived or brought to life on this occasion! See also Judges 15:19; 1 Sam. 30:12. Their *strength* and *vigor* came again.)

Ex. 6:9. anguish of *s.* (Sorrow from oppression. See Gen. 26:35, quoted above.)

Num. 14:24. another *s.* (Caleb). (A different disposition or mind from that manifested by the rest of Israel. He was another kind of man.)

1 Sam. 1:15. of a sorrowful *s.* (Of a heavy burden of sorrow.)

Ps. 106:33. provoked his *s.* (Stirred up his feelings, leading him to sin.)

Prov. 16:18. haughty *s.* (Proud and scornful disposition.)

"16:19. humble *s.* (The opposite in character. Isa. 57:15, humility of mind.)

"16:32. ruleth his *s.* (He that can rule or control himself.)

"18:14. wounded *s.* (A mind hurt by censure, rebuke, reproof, or disappointment.)

"20:27. the *s.* of man is the candle of the Lord, searching, etc. (Compare 1 Cor. 2:11. Individual consciousness; self-knowledge.)

Isa 19:14. perverse *s.* (Rebellious and wicked dispositions and tendencies.)

Eze. 3:14. heat of my *s.* (Margin, Heb., hot anger.)

Eze. 11:19. a new *s.* (New desires, aspirations, motives, and purposes.)

"13:3. follow their own *s.* (*i. e.*, their own evil inclinations.)

Dan. 2:3. my *s.* was troubled. (I was troubled, disturbed in mind.)

"4:8, 9, 18; 5:11, 14. (Great wisdom; knowledge of mysteries and secrets.)

"5:12. excellent *s.* (*i. e.*, inclinations, motives, and desires.)

Mark 14:38. the *s.* truly is ready, but the flesh is weak. (The Spirit of God is willing and ready to help us at all times, but how often is it the case that we are in such a weak and lukewarm state of soul as to prevent its operation. Gal. 5:17. The language may have another meaning.)

Luke 1:17. *s.* and power of Elias. (The energy, and earnestness, and faith that characterized the prophet of old.)

"9:55. ye know not what manner of *s.* ye are of. (Ye know not your own hearts; ye do not comprehend fully the nature and tendencies of such feelings; it is a bad *spirit* ye are entertaining.)

Acts 6:10. the *s.* by which he spake. (The energy. It was truly a *spirited* discourse.)
 " 17:16. his *s.* was stirred. (His feelings were stirred; his pity was aroused because of the ignorance and idolatry of the city.)

Rom. 12:11. fervent in *s.* (Be in earnest.)
 1 Cor. 16:18. refreshed my *s.* (Refreshed me; have given me joy, and hope, and courage.)

Phil. 1:27. stand fast in one *s.* (Be of one mind; be united; let there be Christian union.)

1 Tim. 4:12. be an example in *s.* (In Christian deportment.)

1 Peter 3:4. meek and quiet *s.* (Peaceable and Christ-like demeanor and disposition)

4. *Breath, or life.*

Gen 7:22. breath of life. (Margin, Heb., the breath of the spirit of life.)

Job. 27:3. *s.* of God in my nostrils. (Margin, that is, the breath which God gave him. See also chap. 33:4)

Ps. 31:5. into thine hand I commit my *s.* (my life). (See verse 13; Luke 23:46; and Acts 7:59)

" 76:12. cut off the *s.* of princes. (Cut off their life; cause them to die. See Isa. 38:10, 12.)

Ecd. 12:7. *s.* shall return. (Breath, or life, shall be given up. Job 34:14, 15.)

Isa. 57:16. *s.* should fail before me. (Breath of life should fail.)

Luke 8:55. *s.* (life) returned again. 1 Kings 17:21.

5. *Apparition, or phantom.*

Matt. 14:26. it is a *s.* (*i. e.*, a ghost. There are people now who believe in ghosts, and the disciples may have believed in them too.)

I believe these definitions above given cover the use of the word *spirit*; and what particular one must be understood in any given case will depend upon the nature of the subject with which the word stands connected; and this will in general not be hard to determine. Care in reading the text and contexts will give the needed light.

BEARING THE CROSS.

BY A. F. WHITRIGHT.

To bear the cross always, is to do right always. It is no less than to fulfill the high commands of our Saviour under all circumstances. It is to deny, control, and conquer one's self. It is to watch and pray, and by divine meditation have constant hold upon Christ. It is to glorify God before men by a holy walk and conversation, by forgiving enemies, and by loving all men and aiming to do them good in all ways. It is to follow Christ, so far as the disciple can follow his Lord, in piety toward God, in benevolence toward man. When Peter said, "I know not the man," he laid down his cross. When Paul declared, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus," he expressed his willingness to take up his cross, and his delight therein.

It is the Christian's duty to bear the cross at home or abroad, or wherever he may be. It is his business, or profession. And by reason of weakness within and opposition without, the burden is sometimes a heavy one; but he will gain strength by practice. He has many discouragements, many solicitations to lay it aside. It presses hard upon him, but the sight of the crown inspires him with fresh vigor. He renews his covenant with God, and starts onward and upward along the heavenly road; and while he bears the cross, the cross will bear him. It will guide him through labyrinths of darkness, and it will protect him as a shield in all his conflicts and trials.

By the Christian's journey is designated the "path of holiness" that leads to life everlasting. It is narrow and steep, and requires care and effort. The pilgrim must deny himself, take up his cross daily, and watch unto prayer. "Narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:14. Fewer still endure unto the end thereof. The path of life ends well. God delights in holiness. He did not overlook Noah in the overflowing of the wicked, nor Lot in Sodom. The faithful few are God's jewels. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. The patient continuance of the righteous in well doing will be rewarded with glory, honor, and immortality; for "the redeemed of the Lord shall return, and come with

singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. 51:11.

Then, dear brethren, let us take up the cross, and trust in God's precious promises; for the consummation of the Christian's hope is in the near future. The day-star is arising which will usher in the sun of glory; and then, if faithful, we shall obtain a "crown of rejoicing," and "ever be with the Lord."

THE DIFFERENCE.

BY J. R. CALKINS.

AN article in a recent paper said that the ship that sails to and from Alaska brought news to Sitka that great quantities of gold had been found in Alaska, and that in consequence of the news, there is great excitement in Sitka. The people stand ready to leave everything and go, and can hardly wait for the return of the ship.

What a difference, thought I, between this excitement over the discovery of gold, and that over the coming kingdom. Those people in Sitka are ready to leave home, kindred, and everything dear, and go to that miserable, bleak, inhospitable country for treasures that thieves can steal; but talk to them about the "riches of Christ," and how little interest they would manifest. How sad it is that only a few persons are interested in those riches that will endure, and that they manifest so little enthusiasm! We ought to be continually engaged in making preparations for a change of country. Our song should be,—

"How I long to be there!"

One day Luther's children were standing around the table, and looking with eager eyes at the fishes that were being served up. "Ah!" sighed Luther, "would we could look forward to the life to come with the same eagerness."

Friends, let us keep that country ever in view; its streets are all gold.

"Jerusalem, my happy home!
 When shall I come to thee?
 When shall my sorrows have an end?
 Thy joys when shall I see?"

THE SERVICE OF HUMILITY.

"He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John 1:27.

OUR Lord himself said of John, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist." The ancient prophets foretold the coming of the Lord from a time long before; but John was sent to prepare his way as his immediate forerunner,—the herald who announced his approach. Was he proud of so high an office? Was he filled with a sense of his own importance? Never man less so. The chief feeling to be noticed in him is humility and self-abasement. It appears as if the very greatness and honorableness of his work increased his sense of his own unworthiness. Who was he, to be called to such an office?

He expressed this feeling in these remarkable words, "Whose shoe's latchet I am not worthy to unloose." In those days, when a great man returned home, he was met on entering by his servants, all anxious to serve him and do him honor. One paid him this attention, another that; but one of the first things to be done was to stoop down and unbuckle the strap that bound the shoe to his foot. This was a service that was done probably not by an upper servant, but by one of the lowest of his slaves. Now John the Baptist declared that he was not worthy to do even this for his Master. He, though one of the greatest of his servants, yet felt himself unworthy to do the least and lowest service; unworthy to do that very thing, unworthy to do such other humble services as that thing might be taken to represent.

Thus he felt, and thus should we feel. And that, not only when we think of ourselves, but also in our thoughts of others. We should think of ourselves humbly at all times; but never so

much as when the thought of the Lord is in our minds too. The infinite distance between us and him, his greatness and our littleness, his power and our weakness, his wisdom and our blindness, his perfect holiness and our frailty, our sinfulness,—all this should deepen our humility. But we should feel in like manner also with regard to other men. John was "a burning and a shining light," but what was he to Jesus? His words were not vain or exaggerated words; he did not place himself too low when he said, "Whose shoe's latchet I am not worthy to unloose." With all our honor for him, thus should we think of him when compared with his and our Lord.

John the Baptist had a work to do for the Lord, and so has every Christian, however humble. John thought himself unworthy to serve Christ in even the lowest way. Let this be our thought too. This thought will keep those humble who are called to a high post; but it will also serve to make those contented who fill a low one. Many of the servants of Christ are called to serve him in a humble way. What then? It is an honor to serve him at all, to do even the lowest and meanest work for him. A word spoken to a friend, a tract given, a sentence written in a letter, with a prayer for his blessing,—nay, a little comforting food carried to a sick neighbor, or the smoothing of a pillow for the restless head, even "a cup of cold water" given for Christ's sake,—these may seem mere trifles, but they are acts of service to our Lord, though but as it were the stooping down to loose the shoe's latchet,—things which we are unworthy to do, and which therefore it is an honor to be employed in. Humble as they are, our Master does not despise them. Let us not fix our eyes on another's gifts or opportunities, and vainly wish that we too were called to serve the Lord as he is; let us be content to take the place our Master gives us, and in that place to work for him faithfully, diligently, and lovingly, thankful to work for him at all, and esteeming it an honor to do him the lowest service.

And now let us remember that He who is so great, so high above his highest servants, so infinitely above them that the very greatest is unworthy to serve him in the smallest way—let us remember that he is our Saviour. He was great when on earth, though he had put off then all outward signs of greatness. John knew him to be great even then; but it was for us that he was here; for us that he was content to veil his glory, to humble himself, to suffer, and to die. He is our Saviour. He is great in his glory now; but still he is there for us, as our Redeemer, our Mediator, our Friend; pleading our cause, presenting our prayers, sending us gifts. Even when we, like John, contemplate ourselves frail and sinful, even then the view need not alarm us; for that greatness and holiness are those of our Saviour. By his spotless sacrifice he atoned for our sins, by his perfect righteousness he justifies us, by his greatness he saves us. Do we but believe, then all is for us; and the very thought of our unworthiness should but lead us to rejoice the more in the greatness of Him who is our Saviour. If we but have Christ, then all things are ours. Said John, "Behold the Lamb of God, which taketh away the sin of the world!" Thus let us behold him, believing that by him our sin is taken away.—*Selected.*

—Be wide in your sympathies. If people have faults, failings, and weaknesses, try to overlook them. A great deal of self-righteousness gets in at times between us and our opinions of others. If half the world could see themselves as the other half see them, there would be a universal compromise on the basis of common faults, and everybody would be shaking hands with everybody else.

"O wad some power the giftie gie us,
 To see oursels as ithers see us."

—Money spent on myself may be a mill-stone about my neck; money spent on others may give me wings like the eagle's.—*R. D. Hitchcock.*

The Family Circle.

BE TRUE.

ONLY be true, and you need fear no thing;
The evil fates will stand abashed by you,
Deprived of all their venomous power to sting;
Only be true, be true.
Only be true in little acts and great,
And your mind's eye, supernal clear shall view
The high and holy things of God's estate;
Only be true, be true.

Only be true in thought as well as word,
In the most minor thing you say or do,
And with God's music shall your soul be stirred;
Only be true, be true.
Only be true, and your life shall be sweet;
Earth's proudest ones shall bend the knee to you;
And Heaven shall cast its best gifts at your feet;
Only be true, be true.

—Ella Wheeler.

THE LOAD OF WOOD.

"If I were to name any one thing which I have sold, and which has, in the long run, proved most to my advantage," said Uncle Asa, decidedly, "I think I must say, a load of wood. I am sure I owe more to it than to anything else I ever dealt in."

"It was when I was a boy—I think I was sixteen that fall. The summer work was well over; the winter school had not yet begun; and my cousin Medad and I were considering how we should earn a little pocket-money. My father heard us talking over some boyish schemes, and said to us,—

"I can give you an idea better than that. There's the oak that blew over last spring, in the mill-pasture. You may cut it up, and have all you can make out of it."

"But there's work in that," I said.

"Yes; so there is in almost any honest job people are willing to pay money for. But it is n't so hard as you think," said my father. "One stroke at a time; so many strokes an hour; so many hours a day. That's the way great things are accomplished. It is n't much of a tree; you'll wish there was more of it before you get through."

"Well," Uncle Asa continued, "we undertook the job, and we did wish there was more of it. We saw profit in every stick, and had as much talk about the way we would dispose of the wood, and what we would do with the money, as if we had been young millionaires discussing some great project."

"There's a good deal in the way you pile wood, to sell it," Medad said. "I know how to do it."

"He showed me in a day or two. We had an old one-horse wagon; we harnessed Dolly to it, and backed it up to our wood-pile. Then he began to 'build' the load, as he aptly termed it. Instead of laying the sticks together all one way, he placed a few on the bottom far apart, and others crosswise on those, also very far apart, cob-house fashion. Then he called upon me for more wood."

"But, Mede," I objected, "this is cheating, is n't it?"

"It a'n't cheating exactly, but even if it is, it's what everybody does, in the way of business. You can't get along without it; may be you can in the next world, but you can't in this. Who tells the bad points in anything he wants to sell? Don't everybody cover them up, and show the good points, and make the most of 'em? Of course they do."

"After about half the load had been built hollow, he put our crookedest and meanest sticks over it, and then covered the whole with nice wood closely packed, filling the wagon, so that, to all appearance, we had on a fine compact load."

"My father came out and looked at it as we drove out through the yard, and praised us for our industry. 'Well, well, boys,' said he, 'you've got a handsome load of wood, I must say. I'd buy it of you, but I suppose it will be just as well for you to take it to town and see what you can get for it.'

"I think it will be better," said Mede, with a sly wink at me. "What is such a load as that worth?"

"Stove-wood like that—white oak—solid load right through," said my father, running his eye over the wagon-box, "ought to bring at least two dollars."

"We're going to get three for it," said my cousin.

"That's too much," said my father. "Never, boys, try to get more for a thing than it is really worth."

"I knew that he always acted upon this principle himself; and I felt some pangs of conscience as I thought of the empty spaces hidden in that load."

"I'll tell you what you may do," he said. "Drive to Deacon Finch's store, and get him to look at your

load. He knows better than I do what wood like that is worth in the village, and if he says three dollars is about right for it, why," my father added with a shrewd twinkle, "get it if you can!"

"He knew very well that Deacon Finch would n't say any such thing. And as we drove out into the road, my cousin laughingly said that the deacon was the last man he would ask to examine that load."

"But as we were driving into the village, we met Deacon Finch in his chaise; and the temptation to play a sharp game on him was too much for my cousin. So he drove up on the roadside, and stopped the deacon as he was passing. 'Mr. Finch,' he said, 'would n't you like to buy a load of first-rate white-oak wood? We cut it ourselves. Just look at it, if you please.'

"I've wood enough," said the deacon. "But it's a nice-looking load; and I think you won't have the least trouble in disposing of it."

"What will you give us for it?" Medad was quick to inquire.

"I told you I had wood enough. But I like to encourage boys; I'll look at your load." And to the terror of one of us, very surely, Deacon Finch slowly and deliberately got out of his chaise.

"I do n't suppose anything in our looks caused him to suspect our honesty; for my cousin did the talking, and I must say I could not but envy the cool and candid manner with which he carried on his part of the interview."

"Good wood; well-split; pretty smart boys!" said the deacon, tumbling over a few sticks on top. "Guess I'll take it."

"Shall we deliver it at your house?" Medad asked, almost too eagerly.

"Wait a minute! What's here?" cried the deacon, thrusting down his hand and pulling up one of the hidden crooks. "Is there much like that?" And he began to dig down straight into one of our choice hollows.

"See here, if you please!" said Medad, alarmed, "you need n't take the wood if you do n't like it, but don't spoil our load!"

"Spoil your load!" echoed the deacon, thrusting in his arm up to his shoulder. "You wouldn't be afraid of my spoiling an honest load; but what sort of a load is this? It's a perfect cheat, and you are a couple of rascals!"

"You need n't take it if you don't want it!" Medad repeated, more angry than ashamed, I am sorry to say. "We just put it that way to make a handsome load of it; but we don't expect anybody to pay for it till they've seen it thrown off."

"The deacon did not, evidently, put much faith in this falsehood; for he reprimanded us again sharply as he climbed back into his chaise."

"He was about right, Mede," I said, as we watched him drive away. "We are a couple of rascals!"

"Pshaw! who cares? It's what everybody does," said Mede, blusteringly. He laughed scornfully when I begged him to drive home and re-load the wood in honest fashion. But he was shy of making the sale where the deacon would be likely to hear of it."

"We'll go over to the East Village," he said. "It'll be dusk when we get there; nobody will know us; and by that time nobody can look into our load."

"This plan was carried out, in spite of my too feeble objections. I drove the horse, while Medad went from door to door in the East Village, offering the wood 'dog-cheap,' he said, because it was so near night and we wanted 'to sell out and go home.'

"His idea of 'dog-cheap' was two dollars, although he tried hard to get three. At last we found a woman who confessed that she was out of wood, and must get some soon, but said she was too poor to buy cordwood, and then hire a man to cut it."

"Medad convinced her that it would be much better for her to buy ours already cut."

"But I haven't three dollars in the world!" she said. "I'm really poor, very poor!"

"Give me two-and-a-quarter then," he said, "and you shall have the load; it's too little, but we've got to go home."

"Two dollars and twenty cents was all she had; and Mede consented to take that. The poor woman paid down the money with a heavy sigh; and we threw the wood into her shed."

"She offered to hold a lantern for us; but we were glad enough to dispense with that luxury. I don't know when she discovered what a small pile the wood made, which looked so large in our wagon; surely not until after we were gone, for she came to the door as we backed around, said she was very much obliged to us, and bade us good-night."

"That's the way to do it!" said my cousin, on the way home. "We'll sell the other two loads just at dusk."

"I did n't say much. And when he gave me my share of the 'plunder,' as he called it,—and *plunder* indeed it was,—it was with a strange sense of loathing that I put it into my pocket. After all my anticipations of pleasure in receiving money fairly earned, that was the miserable result. Instead of a sweet satisfaction, nothing but remorse and disgust!"

"I found that my cousin did not feel just right about the transaction, either. 'If we had shaved the sharp old deacon,' he said, 'it would have been a good joke, though it was almost too hard on the widow.'

"I did not see Medad again until the next afternoon, when he came over to talk about taking another load of wood to town."

"If we take any more," I said, "it must be honestly loaded, or I'll have nothing to do with it. It was a mean thing we did yesterday."

"He laughed foolishly, and said perhaps I was right about it. 'I'm sick of the business, anyway,' he said. 'Let your father take the rest, and give us what he thinks it's worth.'

"So ended our wood speculation," Uncle Asa added. "I've quite forgotten what father gave us; indeed, that was a matter of no consequence, compared with what I made out of the load we sold the widow."

"But I do n't see that you made much out of that!" said one of the boys who were listening eagerly.

"Ah, but I did, though! I made something better than the most brilliant fortune ever achieved. I'll tell you how."

"I had it in me, as you see, to be a little—or, perhaps you will say, a good deal—dishonest. And if I had begun in a different way, I might have gone on cheating more and more all my life, until I should have quite forgotten there was such a thing as conscience. But I overdid the thing at the start."

"I can never describe the shame and misery I felt in consequence of that trick we played off on poor Mrs. Ober. The very sight of split wood sickened me long afterward. I got no comfort out of my share of the money she paid us; I had n't the heart to spend it, and it was a source of bitter recollections to me while I kept it."

"Then you may be sure that it was anything but a relief to me to hear—as I did the following spring—that the poor woman was actually in want. I was at the town meeting when I accidentally heard the matter spoken of. 'Why can't she get along?' one man asked another. 'She works hard.'

"Yes," said the other; "and she's saving, in her way. But she don't know how to make a trade, and anybody can cheat her. You would think it must be somebody pretty mean that would take advantage of a poor widow with six children; but there are just such wretches in the world, I'm sorry to say."

"I did n't care to hear any more. I went straight home, took out of the till of my chest the dollar and ten cents I had kept there all this time, folded the money in a letter, on which I wrote, 'From a friend,' addressed to Mrs. Ober, and mailed it that very night."

"After that a part of the load was taken from my conscience. But I could find strength and peace of mind only in a resolution which I had already formed, and which was fairly burned into my soul by what I had overheard at the town meeting."

"That resolution was, never in all my life to resort to dishonesty of any kind, no matter what the seeming necessity, or the temptation."

"It is a resolution I have never broken. It has n't kept me poor, either. I am not very rich; and yet I believe I am better off to-day than I would be if I had been dishonest. I have always enjoyed a reputation for fair-dealing; and the result has been that my worldly prosperity has been solid to the core."

"But, boys, that is nothing, compared with the satisfaction of always feeling that my gains were fairly earned, and that I had helped others while helping myself. A few thousands, more or less, are of little importance. But, O my boys, peace of mind is all-important."

"And Medad—what ever became of him?" Charley inquired.

"I can't say that Medad took the lesson so seriously to heart as I did. He has always had the reputation of being a little tricky. Life has been a scramble with him,—a scramble for riches. And it was thought at one time that he had a large fortune. But it burst like a bubble in '73, and he has been scrambling in the old way ever since. I was the only one who really made anything out of that load of wood."

—Words only live when worthy to be said.

THE RIGHT LESSON OF SMALL TROUBLES.

To the endurance of a great stroke of misfortune, or a terrible burden of sorrow, the soul gathers up its forces, and girds itself with heroic strength. Fortitude is the natural chain-armor which men put on when they are sorely beset. But great troubles, calamities, and disasters are events in life, which, whatever may be thought of the sadness of earth, are mostly exceptional and far apart. The mighty winds of affliction come only occasionally, at periods remote from each other, and with a significance in their desolation which is not lightly overlooked. In a certain sense, all great sorrows which are not crimes are invested with the purple of an imperial dignity. They elevate the sufferer, and we behold him with an accession of mournful respect. He is entitled to our reverence; for God has singled him out, and is speaking with him face to face. In the case of a tremendous evil brought upon a man by his own deliberate wrong-doing, by fraud, by malice, or by some long train of underhand procedure, our feeling is different. We may deeply pity the felon, as he goes from the bar of justice to the prison's gloom, but our pity is mixed with contempt as well as with reprobation. Yet in even this instance the felon's wife and children, the innocent victims of his sin, and the inevitable sharers of his distress, move us to tenderness, and even to honor, especially if they bear their humiliations and woes with patient resignation.

There are constant petty exasperations, aggravations, and annoyances which come into ordinary human experience, and which rasp and vex us the more that they are too small in themselves to be talked about. The trifling perplexities and harassments of the average day are often wearing and wearisome, and are frequently received in a temper of impatience and irritation which is blameworthy. Perhaps it was of these that Solomon was thinking, rather than of larger griefs, when he wrote that immortal aphorism, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." We make the grand effort for the great occasion, which comes seldom. From the small occasions, which come continually, and on which our personal ease and the happiness of our homes depend, we make small efforts or none. The self-controlled man in the office, the mart, and the shop, is the man whose ascendancy is undoubted and evident. The self-controlled woman, in the parlor, the school-room, the nursery, or the kitchen, is the woman whose look is a command, and whose voice is an inspiration. Because the majority of people lack self-restraint, just here amid the frictions, embarrassments and provocations of daily commonplace life, it is left to a few to do the governing, set the bright examples, maintain the cheerful, peaceful homes, and show forth the beauty and comeliness of order. In the economy of human affairs, the undisciplined heart, the hasty temper, the infirm will, the querulous disposition, and the petulant habit of speech, neither win influence nor retain it. And so we have impertinent servants, disobedient children, ill-regulated schools, and business machinery which is imperfectly adjusted, wherever we have men and women who have not learned self-mastery in the midst of the small trials of the ordinary day.

What are the right lessons of small troubles? Were we to gain nothing from them, they would surely not be appointed to us. We talk with glib assurance of God's providence when things go pleasantly, when the sun shines, when riches accumulate, when our ships come joyously into port, and when our lives are set to sweet music and cushioned in soft luxury. Then it is easy to see the good hand of our God. But it is God's providence that sends the long illness, the broken hope, the lost money, and the deferred success. It is the good hand of our God that sometimes bestows pain and chastisement, and sometimes withholds gladness and coronation. And one of the real reasons why we need thorns and rods, as well as roses and summer breezes, is that our dull senses are slow to acknowledge God's right to do with and upon us as he pleases. When the will of the divine Father becomes sweet, whatever it be, we have learned one lesson which we can never learn except on the pages of adversity that are punctuated with tears.

Then, too, sorrow refines and ennobles. The gentleness that most truly blesses and softens character is acquired most certainly under the stern severities of life, and not under its mirthful aspects. The lesson of sympathy with the tried, of tolerance for the mistaken, and of long suffering with the erring, the lesson of Christian charity, cannot be taken into a life except by degrees. They who have suffered, understand suffering. A lady had lost her babe, her only one; she sat by its body in marble composure, deaf to all words of comfort, till a poor work-worn woman came

in, knelt by her side, and said, "I know how you feel; I have buried five."

The last, dearest, best lesson which sorrow teaches is, that we are sharers of the sufferings of Christ. Heirs of his glory, we are also, in our own flesh, made like him in the fellowship of grief. Strangely enough, we learn to know this, not so much in our occasional Gethsemanes as in the dusty high-road of our every-day lives.—*S. S. Times.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

OUR VOWS.

BY J. SIDNEY HALL.

"OFFER unto God thanksgiving; and pay thy vows unto the Most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:14, 15.

In these words we find an exhortation and also a promise. God exhorts us to offer thanksgiving unto him; to pay our vows unto him; and to call upon him in the day of trouble. He then promises us that we shall be delivered. We can draw but one conclusion from this scripture, and that is, that it will be in vain for us to call upon God in the day of trouble unless we have paid our vows to him.

Many will say, "Surely God will not turn a deaf ear toward us in the day of trouble for having failed only in this one particular." Let us see what the Lord himself says about it. "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee." Deut. 23:21. We see, then, that it is a sin even to be slack in paying a vow to God.

Now, since it is a *sin* not to pay our vows to God, and since "The wages of sin is death," are we not forced to draw the above conclusion?

Having received a promise from God to deliver us if we pay our vows, and having ascertained the penalty for not doing so, does it not become us, as intelligent human beings—as Christians—to learn what a vow is, and how to pay it?

"Well," says one, "my vows are all paid. I have paid all my S. B., all my dues to the T. and M. society, and pledges to the various other enterprises. Surely these are vows to God, and, having paid them, I am free, and may expect to be delivered according to the promise."

Nothing can be more certain than that a pledge to assist in the cause of God, is included in vows to him, and that such pledges should be regarded as sacred obligations the neglect of which is a *sin* before God. But although these are included in vows to God, they can by no means be regarded as all. Webster says that a vow is "a solemn promise made to God; an act by which one consecrates or devotes himself wholly or in part, for a longer or shorter time, to some act or service." This definition is fully sustained by the word of God. (Gen. 28:20, 21; Num. 21:2; 2 Sam. 15:8; Deut. 23:23.) Having ascertained to a certainty that a vow to God is a promise to him, either by word or act, the manner of paying it is obvious. If a vow is a promise, there can be but one way to pay our vows, and that is, to faithfully keep our promises. When we promise to pay a neighbor a sum of money, we know what it is to keep our promise. It is to pay that which we have promised. So it is when we promise to do anything for God. To keep our promise—to pay our vow—is to do that which we have promised.

The Sabbath-school work, we believe, is a work with which God is well pleased. It is *his* work, and he who engages in it, engages to work for God, and thus promises, by action if not by word, to assume the responsibilities and perform faithfully the duties laid upon him. With this view of our duty as Sabbath-school workers, it becomes a grave matter to enter the work.

When one accepts an office in a school, he vir-

tually promises to give it sufficient time, thought and energy, to be prepared to perform his duties for the best interests of the school. Teachers promise that they will take time to inquire after the welfare of the class, time to learn their lessons so that they can teach them intelligently, and time to visit and encourage the discouraged ones. When the work goes hard, when members of the school or class are irregular or inattentive, and when scholars come without having prepared their lessons, we fly to the Source of all help and wisdom, and, on our knees, ask God for aid to bear our burdens, and wisdom to remedy these evils. We promise God, that if he will hear our cries and answer our petitions, we will be early to Sabbath-school, have our lessons well prepared, be animated and alive in our teaching, attend regularly the teacher's meeting (if we are where one is held), and do all on our part that can be done to make our school most profitable.

Reader, these are all vows to God. And when he has taken us at our word, and has given us the aid for which we asked,—when every member attends regularly and is in his place on time, has a good lesson and manifests an interest in it,—are we always careful to keep these vows as faithfully as we should? When the work goes well, do we not sometimes grow unmindful of those vows made when in trouble? These are questions which each individual must answer for himself.

May the grace of God be with our Sabbath-school workers, and may they faithfully keep all their vows to him, that they may be delivered in the day of trouble!

—There should be no jealousy between the church and the Sabbath-school. There should be no conflict of their work more than between parent and child. The church should foster its young so tenderly that they will reciprocate love and fidelity. Those who attend Sabbath-school should attend church, and the church-goers should be Sabbath-school-goers.

Our Basket.

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

—There are some vices which adhere to us only because of others; and which, when the trunk is removed, fall away like branches.—*Pascal.*

—Christians inherit their name from Christ; and it is very meet that as they inherit his name, so they should also imitate his holiness.—*St. Bernard.*

—It was a very pretty reply made by a little girl to the statement she heard made that our Saviour was never seen to smile. "Didn't he say, 'Suffer little children to come unto me'? And they would not have come unless he had smiled."

—Man too easily cheats himself with taking repentance for reformation, resolutions for actions, blossoms for fruits, as on the naked twig of the fig-tree fruits sprout forth which are only the fleshy rinds of the blossom.—*Richter.*

—Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—*John Newton.*

—A man rose in one of Mr. Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls did you lead to Christ last year?" was the sharp question that came from Mr. Moody in an instant. "Well, I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well, we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners there is something wrong."

The Review and Herald.

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

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JAMES WHITE, Editor.
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CHRIST AND HIS MINISTERS.

THE relation Christ sustains to his ministers, and the relation they sustain to each other, is forcibly expressed by our Lord in these words: "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." Matt. 23:8. Compare with this golden text the words that follow: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister." Chap. 20: 25-28.

Christ is Lord and Master of all, and yet he is servant of all. He is the Chief Shepherd of the flock, and, in a subordinate sense, his ministers are shepherds, guides and guardians of the sheep of his fold. Was Christ servant of all? Much more should his chosen servants willingly and faithfully serve the church. Did the humble service and love of Christ give his ministry power, and give our Lord influence worthy of being Master of all? Imitation of his life of toil and sacrifice, and his holy character, will give the ministry of his ministers humble dignity and power, worthy of being respected by those of their charge.

"Remember them," says Paul, "which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end [object] of their conversation, Jesus Christ, the same yesterday, and to-day, and forever." Heb. 13:7, 8. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Verse 17.

Christ is Master, his ministers are brethren. Christ is the head and leader of his church, and his followers, ministers and people, make up the body of Christ. Our Lord did not set up one of the twelve as leader. Neither did the Holy Ghost signify that Paul, Apollos, Cephas, or any other strong man of their time, should be a second Moses to lead the host of the Lord. "One is your Master, even Christ, and all ye are brethren."

Christ proposes to lead his servants and go with them to their fields of labor. "Lo, I am with you," he says, "always, even unto the end of the world." A minister may counsel his fellow-minister, but he should never dictate to him his duty. He had better leave that work to the Master. When the bishop, the presiding elder, or a member of the General Conference Committee, becomes a dictator to his brother minister, he assumes the work of Christ, and takes upon himself a fearful responsibility.

In order for mental and spiritual development, it is important that the young minister be free in Christ, led by Christ, that he may grow up a strong man in Christ. Any form of church organization and discipline which requires him to look to men to be directed, instead of "looking to Jesus," takes from him that freedom which the gospel gives. Such an influence, brought to bear upon him, dwarfs his mind and soul. Those men who were first called to the work of the last message, were called by Christ. They leaned upon Christ, were led by Christ, and became strong men in Christ.

But as numbers increased, organization seemed necessary to guard the precious flock against impostors, and to secure unity of action. The framers of our system of organization felt the importance of those

simple rules which would secure the object to be gained by organization, and at the same time leave the mind and conscience free with Christ. Those who use the simple system of organization adopted by our people to take the members of the body of Christ, whether ministers or people, out of the hands of the Master, and place them under the dictation of a Conference Committee, are bringing into the body an element of great weakness, which will cripple and dwarf both ministers and people.

We plead that Christ be our Master, and his ministers be brethren, to counsel with each other, and labor to build each other up in our living Head. J. W.

THEN AND NOW.

THERE was a time when S. D. Adventists were numbered by scores; now, by thousands. Then, they had no organization as a religious body; now, their system of order, though simple, is the most complete and efficient of any of the religious bodies of our time. Then, the precious little flock was exposed to the ravages of prowling impostors; now, these wolves in sheep's clothing are shut out of the fold.

Then, at the commencement of the work of gathering a people from the factions of Adventists and from the churches, we had no organized churches and conferences for want of timber with which to build them; now, we have churches, State Conferences, and a General Conference, with proper officers for these different organizations. Then, some one had to lead out and carry forward matters by individual influence and effort; now, the responsibility rests upon Conference committees who are the choice of the members of the Conferences. And because the one who led took things in his hands, from necessity, as he supposed, and by personal influence swayed things this way and that, probably too strongly at times, this fact constitutes no valid excuse for a member of the executive board of the General Conference to take matters in his hands which our system of organization does not put in his hands. The General Conference Committee should be men of sufficient breadth of soul to take in the whole field, to be a band of fathers, to counsel with each other, and with the several State boards relative to the best good of the cause in every part of the field.

The officers of our churches hold their positions by the voice of the members of the churches. The officers of the State Conferences hold their positions by the voice of the members of the State Conferences. And the officers of the General Conference hold their office by the voice of the members of the General Conference.

The officers of a State Conference may consult with the officers of a church relative to members of that church, but they should not dictate to that church. And the members of the General Conference Committee may consult with the State committees, but cannot, in harmony with the spirit of our system of organization, dictate to the State Conference Committees. The ministers of the several Conferences are amenable to the State committees, and not to the members of the General Conference Committee, who have no right to take a minister out of this Conference or that, and send him where they please, without the consent of the committee of his Conference. J. W.

ALCOHOLIC WINE.

[From *Les Signes des Temps*.]

DOES the Bible justify the use of alcoholic wine as a beverage? By alcoholic wine is meant wine that has been fermented. Such wine possesses the power to intoxicate, and this power comes from the alcohol contained in the wine. The alcohol is produced by the process of fermentation. The question which we wish to consider is this: Does the Bible justify the use, as a beverage, of wine that possesses the power to intoxicate? Observe that we speak here of wine as a beverage, and not of wine as a medicine to be employed in some emergencies. Though we regard all alcoholic liquors as things from which we should wholly abstain

as a matter of conscience, yet we believe that there are some emergencies, when nature is sinking in absolute exhaustion, that a small portion of brandy or other alcoholic liquor may be the means of saving one's life. But this admission in no way justifies the use of alcoholic liquor as a beverage. The question is therefore very simple. The Bible certainly says some things in praise of wine and in favor of its use. We shall examine some of the most direct and important of these testimonies, and we have no wish to detract from their just force. What the Bible pronounces good, and worthy of our acceptance, we will always treat with just respect. But no one will deny that the Bible also speaks in the strongest terms against the use of wine. Does the Bible, then, contradict itself? By no means. Every word of God is pure. All Scripture is given by inspiration of God. There is no contradiction between those scriptures that speak in favor of wine and those that speak against it. The wine which the Bible condemns is fermented, or alcoholic, wine, and it is condemned because of its power to intoxicate. The wine which the Bible approves is wine that possesses no injurious properties. It will not cause men to blaspheme God, nor to use obscene language, nor to behave as fools, nor to abuse their families, nor to take their own lives. This will become evident when we examine those scriptures which speak in favor of wine.

The process of preparing sweet wine and keeping it from fermentation is very simple, and was well understood by the ancients. The juice of the grape must be heated to the boiling point and sealed from the air. Such wine may be kept without difficulty, and may be freely used without any injury.

Now let us examine some of those passages which condemn the use of wine. We shall find that the wine condemned in the Bible is always that wine which has power to intoxicate, and that it is condemned for this reason, and no other. The first instance in which wine is mentioned in the Bible is Gen. 9:20, 21: "And Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent." This is the only blot upon the character of Noah. He once became absolutely intoxicated. What caused this intoxication? The use of wine. What kind of wine was this? It was alcoholic wine? Was God pleased with what Noah did? By no means. His fault is placed on record, for the admonition of his posterity. If Noah, one of the most eminent of God's servants, sinned against God by coming under the power of wine, then we also may sin in the same manner. Let those who think they stand, take heed lest they fall.

We call attention next to the case of Lot. The use of wine left a blot upon the character of Noah which should have been a warning to Lot. He ought to have said, If Noah fell into sin by means of wine, I must stand on my guard and abstain from it. But Lot thought as many now think, that he was in no danger from the use of wine. He believed that he could stand where Noah fell. He refused to be warned by the sin of Noah, and so his daughters were able to lead him twice into intoxication, and each time into shameful and outrageous sin. (Gen. 19:30-38.) Lot drank alcoholic wine. The Bible tells us what he did, and what resulted from his action. It expresses no opinion with regard to his conduct, but virtually bids us judge of it for ourselves.

In the tenth chapter of Leviticus we have the sad history of Nadab and Abihu. Instead of offering with their incense sacred fire, which God had kindled, they took strange fire, that is, common fire, and offered that before the Lord with their incense. For this sin they were struck dead by fire which came out from before the Lord. What caused these two young men to commit the sin for which they were thus slain by the angel of God? They had been drinking wine, and were partially intoxicated. They had no thought of committing sin against God; but they would have known that they were doing this had not their minds been darkened by the intoxicating power of wine. The

force of this is seen from the fact that God spoke at once to Aaron and his sons, forbidding them to use wine when they appeared before God. "And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean." Lev. 10:8-10. The priests must never taste wine when they were to appear in the presence of God. Why not? Because it would render them incapable of putting difference between holy and unholy. It would benumb their sensibilities and render them unfit to appear in the presence of God. Will the unfermented juice of the grape have this effect upon men? By no means. It is alcohol that produces this effect. What shall we say, then, of Christians who drink freely of alcoholic wine at their tables, and then present themselves before God in family or public worship? Will not alcohol produce the same effect now that it produced in the case of Noah and Lot and Nadab and Abihu? The two sons of Aaron were not intoxicated as we use the word. They were able to serve as priests. They had drank just enough to exhilarate them a little, as we should say, but they had actually destroyed their power to discern the difference between things holy and things profane. What, then, must be the condition of those ministers of God's word who dare to drink freely of alcoholic wine, and then to come before the people with a message from God?

Solomon speaks thus of wine: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. How does wine mock men? It promises to make them happy, but it brings them to misery and distress. It promises them health, but it gives them redness of eyes and trembling of limbs. How does it happen that men are deceived by this mocker? It has the power to gratify their appetite, and they are pleased with its taste. They are glad to believe that it will keep its promises, and they have not wisdom enough to learn by the experience of others. They see others brought to ruin by this mocker, and they never for a moment think that their fate may be the same. What kind of wine is this? It is alcoholic wine, for Solomon classifies it with strong drink. Here is another testimony from the wise man: "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red; when it giveth his color in the cup; when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things." Prov. 23:29-33. This passage shows us why wine is called a mocker. It promises men great happiness, and it brings them to misery and ruin. What kind of wine does Solomon speak of? It is wine that is capable of biting like a serpent and stinging like an adder. It causes some men to quarrel like dogs, and others to babble like fools. It brings redness to the eyes and sorrow to the heart. What is this serpent in the cup, which thus mocks men? It is alcohol. What does Solomon prescribe as a remedy against this mocker,—the moderate use of intoxicating wine? By no means. He prescribes total abstinence in the strongest terms. He did not believe that we could gather grapes from thorns or figs from thistles, and he forbids us even to look at the intoxicating cup.

But in reply to this it will be said that our Lord Jesus Christ made wine on the occasion of a wedding. (See John 2:1-11.) Did he make such wine as that which Solomon calls a mocker, and which he says bites like a serpent and stings like an adder? The Saviour made an abundant supply; and as he made it expressly for that occasion, and as the governor of the feast pronounced it excellent, there can be no doubt but that it was freely drunk on this

occasion. Let us suppose that this was alcoholic wine, and let us see what would be the natural result, in such case, of this miracle. Part of the guests would lie helpless upon the floor, unable to return home till they recovered from their intoxication. Others would lose their senses and babble as fools; others would utter words of blasphemy, and wish to fight with their best friends. Others would sing drunken songs, and use immodest words. When the guests returned to their homes that night, they staggered in the streets, and needed to lock arms with one another to keep from falling to the ground. They disturbed all the people by the way with their drunken songs and obscene language, and when they arrived at their own homes, they caused terror and distress to their families. The next day they were unable to work, and needed to spend the time in sleep, that they might recover from their drunken debauch. Was this the nature and th's the effect of our Lord's first miracle? It is impossible that this should be the case. If Satan were endowed with the power of working miracles, we should believe that he might gladly furnish alcoholic wine, for nothing could better advance the interests of his cause.

Our Lord made pure, sweet wine, such as we find described in various places in the Bible. Fermentation is caused by action of the oxygen of the atmosphere, and requires a considerable space of time for its accomplishment. If the wine which our Lord made was fermented at the very moment when he made it, it required a second miracle for that purpose, and this miracle was wrought to render the wine intoxicating in its nature. Though our Lord is greater than Solomon, he is not greater than the spirit of inspiration by which Solomon spoke, and we may be certain he did not work a miracle to make that kind of wine which Solomon calls a mocker, and says will bite like a serpent and sting like an adder. Isaiah speaks thus of sweet wine: "Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all." Isaiah 65:8. The new wine in the cluster has no intoxicating power, and is a blessing from God to man. This is the kind of wine Pharaoh drank. His butler speaks thus: "Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." Gen. 40:11.

When Melchisedec met Abraham to pronounce upon him the blessing of God, he brought forth bread and wine. Melchisedec was the priest of the most high God. He was superior to Aaron,—a priest of the same order with our Lord Jesus Christ. We have seen that Aaron was forbidden to drink alcoholic wine when engaged in the duties of the priesthood, and we may therefore be certain that Melchisedec, who held a more sacred priesthood than that of Aaron, did not use alcoholic wine when sent by God to pronounce his benediction upon Abraham. (Gen. 14:18-20.) But it is supposed that Paul reversed all the warnings contained in the Bible against alcoholic wine when he said to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5:23.

What the Bible says with regard to self-denial does not attract the serious attention of one person in a thousand, but this one verse which seems to favor the gratification of the appetite is eagerly quoted by all the world. People in good health quote this verse to justify themselves in the free use of wine as an ordinary beverage. But such cannot be the meaning of this passage. At the time when these words were written, Timothy abstained wholly from the use of wine. He had been with St. Paul during many years, and had been careful to imitate the example of the great apostle. This shows conclusively that Paul as well as Timothy abstained totally from the use of wine. Timothy had now become enfeebled by excessive labor, and Paul counseled him to no longer drink water exclusively, but to take a little wine on account of his feebleness. People in ordinary health cannot justify their use of wine by this passage. If we should admit that it referred to alcoholic wine, it justifies the

use of only a little, and that in case of sickness. But we do not believe that St. Paul advised Timothy to drink that kind of wine that Solomon calls a mocker. God forbade the priests to drink any wine when they ministered in holy things, lest they should be unable to discern the difference between the holy and the profane. The office of Timothy was no less sacred and responsible than that of the priests. Besides this, the example of Timothy, should he use the wine that could intoxicate, would be seized by the multitudes who have no government over their appetite. We believe that Paul counseled Timothy to use a little wine that was sweet and pure, and that he did not counsel him to use that which would bite like a serpent and sting like an adder.

J. N. A.

MEETINGS IN MISSOURI.

HAVE recently spent five weeks on a trip in this State, visiting the little companies of believers at Half Rock, Emporia, Hamilton, Lincoln, Sedalia, Salisbury, and Green Top. This spring has been very unfavorable for holding meetings, on account of heavy storms and bad roads. Our attendance has necessarily been limited. My special object was to strengthen and instruct and arouse believers to the importance of greater earnestness and devotion, and to raise means to pay off our T. and M. debt.

Our meetings at Half Rock were interesting, and nearly every member attended who lived within reach, though the roads were almost impassable. All seemed encouraged. The sum of \$170 was pledged on the tract work for 1881. Our meetings at Emporia were very profitable. Eld. Farnsworth, who had been visiting his friends at Hamilton, while recruiting his health after a short sickness, was with me, and assisted in the preaching. Six were accepted by the church, two of whom were candidates for baptism. At this place the sum of \$90 was pledged for the debt, etc. I felt better courage for the little company at Emporia, than at any other visit. We had a few meetings with the little company at Hamilton, in the middle of the week. These were good. The brethren pledged \$64 on our debt.

At Lincoln our meetings were well attended by the church, and, before they closed, by outsiders. We came together in the morning, and stayed all day. Hearts were made tender, and God's blessing was present. Subscriptions on our debt had been taken before by the director. God has been working upon hearts in this church the last few years. At Sedalia we held the strongest church in the Conference. They are united, and trying to work for the Lord. Subscriptions for the debt were taken here last fall. They have concluded to try to build a meeting-house this season. They need one very much, and hope to be able to obtain outside help. The sum of \$500 was subscribed in one of our little meetings, and they mean to take hold of the work with good courage.

At Salisbury I held meetings over Sabbath and Sunday. One united with the church, and one was disfellowshipped. We had some attendance from the outside. There were \$18 subscribed and paid on our debt by this church. Spent last Sabbath at Green Top, with Elds. Wood and Wren. The former had been with them a week, holding meetings with a fair interest. The friends seem firm in the truth, none having given up. Several have moved away. I left Bro. Wood to finish up, and baptize, and organize, if he should decide it was best. I see not why a good little church may not be established here. They show a commendable interest in the Sabbath-school work.

I came across the country from Green Top, some ninety miles, on horseback, and reached home the 13th. My heart has been full of courage and the blessing of God. A good state of union exists in Missouri, and it would be a good field of labor. The brethren mean to have their T. and M. debt all paid off the present year, and some are working very hard for this, and sacrificing willingly. Our s. b. is in better condition than ever before, the amount paid last year being more than one-third higher in proportion. We have plenty of money in the treasury. We hope to see the T. and M. society in an equally favorable condition before this year expires. We call upon all our scattered brethren to help us bring about this good result by subscribing liberally to pay off this debt. Send in your pledges to Mrs. Sarah Clarke, Lowry City, St. Clair Co., Mo., our State Secretary, or to the nearest director. GEO. I. BUTLER.

Mt. Pleasant, Iowa, April 15.

"LET US GO FORTH." HEB. 13:13.

SILENT, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight,
No love of present gain or ease,
No seeking man or self to please.

No sorrow for the loss of fame,
No dread of scandal on our name,
No terror for the world's sharp scorn
No wish that taunting to return,
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasure scattered to the wind,
No looking back on Sodom's plains,
No listening still to Babel's strains,
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

No vanity nor folly now;
No fading garland round our brow,
No moody musings in the grove,
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed?
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness—
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not then the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun—
Ere morn, our joy may be begun!

—Bonar.

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.

ALABAMA.

Choctaw Co.—The interest in present truth is rising in this county. The monthly and quarterly meeting last Sabbath and first-day was very good. Two families have commenced to keep the Sabbath since my last report.

C. O. TAYLOR.

April 7.

MISSOURI.

Utica, Livingston Co.—I have just closed a series of meetings with the church at this place. Two came out in the truth. Two united with the church by vote, and three by letter. The ordinances were celebrated, and all seemed to be encouraged. This church has twenty members, and all are in harmony.

My health is restored, and I am of good courage. I intend, the Lord willing, to give my whole time to the work of the ministry the coming season. I ask an interest in the prayers of God's people.

C. H. CHAFFEE.

Sylvania, Dade Co., April 5.—Having waited some time to see a report from Elds. Wood and Woodruff as to the result of their labors here, I will report myself. They commenced a course of lectures about the 10th of November, but on account of cold weather, not more than three weeks' work was done altogether. As a result of these lectures, seven are now keeping the Sabbath, and have signed the covenant, making, in all, fourteen commandment-keepers in this community. Eld. Wood will return in May, to finish up the work and organize a church; and unless Eld. Woodruff can come sooner and take it off his hands, he will hold a discussion on the Sabbath question with a

Campbellite minister. Quite a number have said that they would join us if the Campbellite brother should not succeed in establishing the first-day Sabbath.

W. JONES.

MICHIGAN.

Deckerville, Sanilac Co., April 13.—The meetings at Cedar Dale still continue. All who were keeping the Sabbath at the time of my last report are established in the truth, and some others have begun to observe the Sabbath who would not come to our meetings at first. There are now twelve or more keeping the Sabbath who knew nothing of it two months ago; and still others are under conviction. God has given me the affections of the people, and precious souls for my hire. Praise his holy name for his goodness. Still pray for the work here.

ALBERT WEEKS.

Mundy Center, April 12.—Since our last report, we have been engaged principally in gathering up the fragments that nothing be lost. It is encouraging to find that the influence of the work is still felt and appreciated, even after the labor has ceased. We have proof that this is the case in the fact that another family of four members has fully decided to be commandment-keeping servants of God, and to prepare for the return of our Lord from Heaven.

Last Sabbath and Sunday we met with the faithful brethren of Dist. No. 10, who with true missionary zeal came together at Holly for a two-days' meeting. The ordinances were celebrated in the morning at Sister Patterson's house. We held the rest of our services at the Temperance Hall, where, Sunday afternoon, by invitation, we addressed an audience assembled in the interests of the Children's Temperance Union.

Our chief desire is that God will make us efficient in the work of saving our fellow-men.

E. P. DANIELS.

Abronia.—At my last report, the school-house had been closed against us at Abronia, and, the Methodist revival having run its round, we were about to resume our labors in that place, in response to many requests. This we did finally; but we had only spoken four times when we were again requested to vacate the house. The pretext for the second request was the spitting of tobacco juice on the floor, by some of the congregation. We explained that none of our people use tobacco, and that it would be unjust to exclude us on that ground, and still allow the Methodists to occupy the house; but as the conclusion was evidently a foregone one, we withdrew without further protest.

The people are largely in sympathy with us, and they have called a school meeting, at which, no doubt, the question will be decided whether the school-house was built exclusively for the benefit of the Methodists, or whether all alike shall have the privilege of using it.

As the result of our labors in that place, five intelligent young men have embraced the faith, who had never made a profession before. For this we feel very thankful, and feel assured that there are others still who will finally work their way to the light.

W. H. LITTLEJOHN.

Allegan, April 13.

MINNESOTA.

Anawauk, April 4.—Since our last report, we have held seventeen meetings at Cordova, a small town about three miles from our place of meeting here. The attendance was not large, and the opposition was strong, but the Lord blessed the preaching of his truth.

We found a man here who had heard Bro. Andrews preach at Clinton Junction, Wis., eleven years ago. He also received tracts from Bro. A. that he still has in his possession. The seeds of truth then sown in his heart have been cherished, and now that clear light has come, he and his wife have taken their stand for the truth. Three have taken a decided stand, and three or four others have signified their intention to do so. Others are interested. The good work here is still going on. Besides the Sabbath-school and meeting on the Sabbath, we have a weekly prayer-meeting, which is well attended. Nearly all have family altars erected. The outside interest is quite good.

We desire the sympathy and prayers of God's people.

D. C. BURCH.

E. A. CURTIS.

INDIANA.

Syracuse, April 10.—I lately moved here from Clyde, Mich., thinking I might be able to do something in the vineyard of my Master. I brought several hundred pages of tracts, and have given the most of them away,

though I have loaned some. I think of organizing a family Sabbath-school as soon as I can subscribe for five or six copies of the *Instructor*. Several of the children think they would like to come.

I was at Ligonier April 9, 10. Most of the members of the church are young people; they are all very firm in the faith. The church quarterly meeting was held at this time, having been postponed till Bro. Bartlett could be present. Bro. Bartlett spoke on the subject of the soon-coming of our Lord, making it appear very near. May we all cherish this truth in our hearts, and get ready for the great event that is just before us. We celebrated the ordinances, and the Lord seemed near to us on this occasion.

If any of the brethren and sisters have tracts which they do not wish to use, they will confer a favor by sending them to me at Syracuse, Kosciusko Co., Ind. This is a wide field of labor. Pray for me, and the cause here.

W. A. BRIGGS.

KANSAS.

Alta, April 12.—God has blessed the word spoken at this place. I left here three weeks ago on account of my health. At that time twelve had signed the covenant. A prayer-meeting was established, also Sabbath-school and Sabbath meetings. On returning last week I found the little company firm, the Sabbath-school increasing, the prayer-meetings well attended, and a good interest. The brethren and sisters desire the organization of a tract society. Have sold nearly \$10 worth of books, though all the brethren are poor. The Song Anchor is used in our Sabbath-school. Last first-day four were buried with their Lord in baptism, and the good Spirit of God seemed to rest on the deeply impressed audience. Others expressed a desire to be baptized. I believe a good work has been done here. Next first-day a United Brethren minister has promised to prove that the first day is the Sabbath in the Christian dispensation. Dear brethren and sisters, pray for these friends.

I was made sad to find that many of the friends at Newton who started to obey, are on the back-ground. I think it will be impossible at present to hold them together. Satan's rage has been great there; but some are still firm. One sister desires baptism.

G. H. ROGERS.

IOWA.

Traer, Tama Co.—I met with the company at this place Sabbath and Sunday, April 9, 10. All who had embraced the truth were firm, and two families more had commenced keeping the Sabbath. These additions materially strengthen the company here. They have regular Sabbath meetings and Sabbath-school. All attend the Thursday evening prayer-meeting, and the Spirit of the Lord is present with them.

I lived in Traer five years ago, and had a large circle of acquaintances and friends; and I think my former acquaintance helped me to meet the prejudice. While I was absent the last time, my friends procured me a good suit of clothes, and presented them to me. The gift was timely, and yet the value was not so much to me as the fact that I was not forgotten.

One brother, after a severe mental struggle, decided to keep the Sabbath, and closed his blacksmith shop on that day and opened it on Sunday. The ring of hammer and anvil proved to be the most successful argument with which to oppose the "no-law" position,—the prevailing argument used against us by the popular leaders here. But now they say that will not do; "we must meet them some other way."

I shall meet with the friends here as often as I can until tent season. I am hopeful for the future of this company.

J. D. PEGG.

NEW YORK.

Middle Grove, North Creek, Keene, Jay, Bangor, and Clinton Co.—During the past six weeks I have held meetings with the friends at these places, and have spent the time between meetings visiting scattered brethren and sisters along the way. Extending the circulation of our periodicals and of Testimony No. 30 were special points in view, together with an earnest effort to help all to feel the importance of drawing nearer to one another and to God by the exercise of pure, heartfelt love. But few families visited failed to supply themselves with the *Review* and Testimony No. 30, and quite a number of subscriptions were taken for the *Signs* and *Good Health*. The Sabbath-school and temperance work received some attention, and considerable interest was manifested. Two churches that had not previously done so, adopted the tithing system.

Those who received the truth at Keene last summer

seemed to be firm, and one who, at that time, was undecided expressed her determination to serve the Lord.

At Jay there seems to be on the part of some an increasing desire to hear and to read, while others are convinced; but as yet none have fully decided to obey.

May the Lord encourage and strengthen all the dear friends whom we met, as well as those whom we failed to meet, and so fill us each with faith, hope, and love that we may all meet again in the life beyond this.

E. W. WHITNEY.

NORTH CAROLINA.

Soda Hill, Watauga Co., April 4.—I visited the western part of this county, Sabbath and Sunday, March 19, 20, and spoke five times. Our meetings were good. On Sunday, five, all heads of families and members of the Lutheran Church, arose for baptism. We expect others will be ready for this ordinance when I visit this part of the county the second Sabbath and Sunday in May. The two that I mentioned in my last report as having commenced to keep the Sabbath, have gone back into Babylon, because the way is narrow and strait.

We held our quarterly meeting yesterday. The attendance was not large, as the weather was so bad that the western part of the county was not represented. We celebrated the ordinances, and organized a Sabbath-school. Two signed the teetotal and one the anti-rum and tobacco pledge.

I expect to visit Carter and Unicoi counties in Tennessee this spring or summer. The people have requested me to visit these counties, as they wish to hear the views of Seventh-day Adventists. Some reading matter was left here by one of our brethren, and now a wide field of labor is open to us.

I hope some one will come to the South to labor next summer or fall. I feel under great obligation to our brethren and sisters for the tracts and pamphlets they have sent me. Will Sister Lucy A. Sargent, formerly of Haverhill, Mass., please let me know her address? She is the one who first sent reading matter to Watauga Co., N. C.

I am of good courage in the Lord. Dear brethren and sisters, pray for the cause in this section.

L. P. HODGES.

NEW YORK.

Labor among the Churches.—Feb. 26 to April 2, I visited friends at Gouverneur, Hermon, Rennselaer Falls, Buck's Bridge, Norfolk, Chase's Mills, South Pierpont, West Pierpont, Silver Hill, and New Connecticut. Obtained seven subscribers for the REVIEW, and many renewals. With the exception of two churches in the district, nearly every family has Testimony No. 30. This is as it should be. Its important truths are affecting many hearts, and we hope, by God's help, to heed the admonitions given.

Our meetings were of interest generally. Bro. M. H. Brown was with me at South Pierpont. Some trials were existing here, and darkness had come in to discourage some and unsettle others. But in our business meeting the Spirit of the Lord came in, humble confessions were made, and even outsiders were moved to tears. All felt that a victory had been gained. Will you, by God's help, hold it, dear brethren and sisters? There is less prejudice among the people in this vicinity than in most places. May the little company here so let their light shine that others may be led to glorify God.

April 9, 10, we held our district quarterly meeting at Buck's Bridge. Our prayer and social meetings were seasons of interest. The work done the last quarter compared favorably with the work in the past. The attendance was small, but the interest was good.

We are of good courage in the Lord. We desire to draw nearer to him, to feel more of a burden of the work, to have more love, more tender, pitiful, courteous love for souls for whom Christ died. It will melt its way through barriers that argument and theory cannot move.

M. C. WILCOX.

Ox Bow, April 13.

WISCONSIN.

Marshfield, April 7.—We have visited the churches at Fort Howard, Seymour, Neenah, Clay Banks, Sturgeon Bay, and Fish Creek, remaining from one to two weeks, as the cause seemed to demand; and we have enjoyed much of the blessing of God in trying to encourage these brethren in the work. Weekly pledges for the support of the tract society have been taken at each place, and the wants of the cause in its different branches have been looked after. The tithing system was introduced at Seymour and Clay

Banks, and was adopted by these churches. A tract society was also organized at Clay Banks, two who were not of our faith becoming members.

The brethren at Sturgeon Bay have a meeting-house nearly completed. This will be a much-needed convenience, as they are now obliged to hold their meetings in private houses. Those here who were not previously members of the tract society have joined, and with them a Scandinavian who is a member of the Moravian Church. I visited him at his home, and he expressed himself deeply interested in our work.

I have sold books and obtained subscriptions for our periodicals to the amount of \$26.95.

Bro. H. R. Johnson has been laboring among the Scandinavians in the vicinity of Clay Banks, and I learn that some have taken hold of the truth.

We are now at Marshfield, Wood Co., a town of about one thousand inhabitants, situated on the Wisconsin Central Railroad. Bro. Stagg, from Missouri, who embraced the truth through reading our books and papers, is with me. Have been here two weeks, and held eight meetings. We commenced in the school-house, which is occupied by the Presbyterians, the Lutherans, and the temperance societies; and in consequence of their appointments, our meetings were very irregular. We have now moved to the old school-house, which is not in use for any other purpose at present. Expect to hold meetings every evening as long as the interest seems to demand. The average attendance is about fifty, and the interest is increasing.

A. J. BREED.

TENNESSEE CONFERENCE.

On account of the absence of all the leading officers of this Conference, it was thought best to call a session for the purpose of electing officers to fill the places of those absent, the newly elected officers to act until the time of the next State Conference. The extra session was held in connection with the quarterly meeting at Edgefield Junction, the first Sabbath and Sunday in April. Eld. Osborn was called to the chair, and Lulu Osborn appointed Secretary *pro tem.* Meeting opened with prayer by Bro. Peter Owens.

It was moved that the Chair nominate the different Conference officers, whereupon the following nominations were announced, and the candidates duly elected to their respective offices: President, J. B. Yates, Cross Plains, Robertson Co.; Executive Committee, J. B. Yates, J. E. White, Cross Plains, and Peter Owens, Edgefield Junction; State Treasurer, J. K. Cartwright, 281 Cedar street, Nashville; Secretary of Conference and Tract and Missionary Society, Miss Alice Owens, Edgefield Junction.

Voted, That the tract society borrow \$60 from the s. v. fund to finish paying the debt due the Kentucky Tract Society.

Voted, That this Conference extend an invitation to Bro. C. Owens to return to this State to act as President of the tract society.

Eld. S. Osborn was appointed to audit the account of the Treasurer. The Treasurer's report is as follows:—

Received in tithes since Jan. 1, 1880,	\$365.30
Loaned to J. Dorch,	\$50.00
Tithes to General Conference,	32.25
Exchange expenses,	.28
Loaned to Mrs. D. Long,	23.00
“ “ the tract society,	60.00
Cash on hand to balance,	199.77
Total,	\$365.30

MRS. D. LONG, Treasurer.

AUDITOR'S REPORT.

I hereby certify that I have examined the books of the Treasurer of the Tennessee Conference; and the above statement is correct to the best of my knowledge and belief.

S. OSBORN, Auditor.

Adjourned *sine die.*

S. OSBORN, Pres. *pro tem.*

LULU OSBORN, Sec. *pro tem.*

—Our Lord, it is said, once appeared and said to Thomas Aquinas, “Thomas, thou hast written much and well about me; what reward shall I give thee?” “*Nihil nisi Te, Domine*” (nothing but thyself, O Lord), was the reply. He could have asked no sweeter, richer, diviner reward, and the very asking was the receiving. When such is our prayer, the reward will be more love, courage, fidelity, joy, and these are Christ himself, still going about doing good, and rewarding good with more good.—*Prof. Graham.*

—True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*R. South.*

Our Tract Societies.

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

GATHERING SEED.

Out in the highways, wherever we go,
Seed we must gather and seed we must sow;
Even the tiniest seed has a power,
Be it of thistle or be it a flower.

Here, where it seems but a wilderness place,
Wanting in beauty and wanting in grace,
Some gentle creature in tenderness goes,
Plucking the nettle and planting the rose.

Out of those gardens so gorgeous with flowers,
Seed we may gather to beautify ours;
While from our own little plot we may share,
Something to render our neighbors' more fair.

Out of each moment some good we obtain,
Something to winnow and scatter again;
All that we listen to, all that we read,
All that we think of, is gathering seed.

Gathering seed, we must scatter as well;
God will watch over the place where it fell;
Only the gain of the harvest is ours;
Shall we plant nettles, or shall we plant flowers?

That which we gather is that which we sow,
Seed-time and harvest alternately flow;
When we have finished with Time, t'will be known
By what we have gathered just how we have sown.
—Josephine Pollard.

LABRADOR.

THE first attempt to establish a mission in this country by the Moravians was made in 1752. On the arrival of the ship on which were several missionaries, together with materials for a house, a boat, farming implements, etc., a company went on shore to trade with the natives, but never returned. This loss necessitated the return of the missionaries to Europe, so that the mission was for a time abandoned. Several years after this, an Esquimaux woman and her two sons were sent to England by the governor of Newfoundland. The eldest boy, about thirteen years of age, was placed in a Moravian seminary, where he soon gave promise of future usefulness; but after a time he was taken sick and died. Through the earnest and repeated solicitation of his mother, a tract of land in Esquimaux Bay was granted to the Moravians for the purpose of establishing a mission in that part of the country. A brig was purchased with the design of annually visiting Labrador and trading with the natives. In 1770 the land before mentioned was purchased of the natives, and preparations made for forming a settlement. The first party of settlers consisted of three women and eleven men, and the settlement was called Nain. The materials for the mission house were brought from England. The cold in this country is so intense that rum placed in the open air freezes like water, and rectified spirits in a short time becomes as thick as oil.

A friendly intercourse was opened with the natives, who, although notorious thieves and murderers, and so degraded as to be scarcely able to comprehend the teachings of the missionaries, soon learned to respect them. In 1773, a native who had formerly been a ferocious and desperate character died, declaring his faith and hope in Christ, and he was the first-fruit of the mission. In 1775 another settlement was made, and in 1781 thirty-eight persons had been baptized, besides ten others who were receiving instruction.

The expeditions which the missionaries were sometimes obliged to make in these inhospitable regions, were full of dangers and hardships, several even losing their lives. A native assistant, when about engaging in a perilous adventure with the hope of carrying the gospel to a new and more populous part of the country, thus met the opposition of his friends: “When I hear people talk of the danger of being killed, I recollect that the love of Jesus induced him to submit to death for us; and therefore it would be no great matter if we were to lose our lives in his service, should that be his pleasure concerning us.” Frequently deliverances were experienced which were truly remarkable. On one occasion two of the missionaries attempted to pass from one settlement to the other in a sledge drawn by dogs, accompanied by another sledge, in which were two Esquimaux men, a woman, and a child. The weather and traveling were fine, and they expected to complete their journey in two or three days. As they proceeded, they noticed that there was a ground-swell under the ice, accompanied with a disagreeable grating sound, which increased as they advanced. In the afternoon the sky

became overcast with clouds, and the wind increased to a storm. The movement of the water under the ice had become so great that although the latter was ten or twelve feet in thickness, it gave such an undulatory motion that the sledges appeared at times to be drawn with great difficulty over rising acclivities, and shortly after to rush on with a velocity which threatened destruction to the dogs and their drivers. Alarming noises, similar to the report of cannon, were also heard in different directions, caused by the bursting of the ice. Our travelers now drove with all possible speed toward the shore, where the scene was becoming more and more appalling. Immense masses of ice, having become detached from the rocks, were tossing to and fro, and sometimes becoming dashed to atoms against the precipices, with a noise which, with the howling of the wind, roaring of the waves, and drifting of the snow, almost prevented the travelers from either seeing or hearing. The dogs were completely terrified, and as a landing could be safely effected only at the precise juncture when the rising and falling body of ice came to a level with the coast, the attempt was extremely perilous. Both sledges, however, safely reached the shore, and were drawn up on the beach.

Scarcely had the missionaries and their companions congratulated one another on their escape, when the ice which they had so recently escaped from burst asunder, and the water, rushing up from beneath, precipitated it into the sea. In the course of a few moments, the whole frozen mass, extending for miles, began to break up and disappear.

As night was coming on, the Esquimaux erected a snow house about thirty paces from the beach, in which they all took shelter, thankful for any place of refuge from the storm. Providentially, for some reason one of the missionaries was unable to sleep, and about two o'clock in the morning he was alarmed by the dropping of salt water upon his face. Soon two tremendous waves broke near the house, forcing in a large quantity of water. The party was soon aroused to their danger, and an opening was made in the side of the house, through which they had barely time to escape with their baggage before it was carried away by a body of serf.

Thus the travelers were delivered a second time from the most imminent peril, but their condition was extremely painful during the remainder of the night. The next day another snow house was erected, but having made provisions for a short journey, they had but a small supply of food, so that only a small amount was allowed each person. Their breaths melted the snow above them, the continual droppings from which kept them constantly soaked with water, with not a dry article of clothing about them, nor a dry spot on which they could repose. At length the sea began to freeze; and after spending six days in this distressing condition, they returned to Nain in safety.

M. L. H.

(To be continued.)

ENCOURAGING LETTERS.

THE following letter addressed to Sister M. L. Huntley by a sister residing in Jasper, Mich., explains itself, and breathes the true Christian spirit, which is but another name for the true missionary spirit:—

"DEAR SISTER: Inclosed please find \$10.00, which I would like to have used in placing our works on ship-board, if there is now any fund set apart for that purpose. I do not care to be named a life member of the tract society; for I am poor, and the local society to which I belong is poor; and the little that I can do from year to year will probably be needed in it.

"Circumstances will prevent the repetition of the effort by which this amount, and a nearly equal one for home use, was raised during the last year. I am very thankful for the degree of health and prosperity in my work that enables me to make this little offering to the Master's cause. I expect to find fruit from it in eternity; for it has been gathered with work, and prayer, and self-denial, which makes it amount to a part of my customary living,—my bread; and we have the promise, 'Cast thy bread upon the waters; for thou shalt find it after many days.' You see I give the text an almost literal interpretation, much more so than is usual, and I know my interpretation does not exhaust the meaning; but I like literalness in following Bible directions. I tried another of the promises in that way, and the result was such that I shall always have cause to be thankful."

Another sister writing from Savastopol, Ind., details the various instrumentalities by which the truth gradually dawned upon her mind.

About fourteen years ago, she became acquainted

with the First-day Adventists, and from them learned the doctrines of the second coming of Christ, the state of the dead, and the saints' inheritance. She received additional light from a Seventh-day Adventist whom her sister met while waiting at a railway station. In the family the tracts which he had given her were read, and the truths he had talked were discussed; and though it was a long time before this sister and her friends heard anything more of the truth, no doubt the seed thus sown was exerting an influence on the hearts in which it found a lodgment.

Of her further experience she says:—

"I think it was as many as eight years after this that Bro James Harvey stopped at our house. He was the first Sabbath-keeper I ever saw. He was selling books and tracts. We bought a few books, and again it was a long time ere we received more light. However, in about six years Brn. Lane and Sharp came here with the tent, and the result of that tent-meeting was that both my sisters and myself embraced the truth, and to-day we are rejoicing in the light that came so slowly but surely to us. One of my brothers also came into the truth, as did my husband. My aged mother is also keeping God's holy rest-day, and I trust that she and all her family may be prepared to be partakers of the inheritance of the saints in light when the earth is made new."

"GO WORK IN MY VINEYARD."

BY L. S. CARPENTER.

THE missionary work is one that should engage the special attention of every true believer, from the min-
ister down to the feeblest Christian, and even children may be early taught to engage in this glorious work. What can be more ennobling for the soul who has been made to rejoice in a Saviour's love, than to follow in the foot prints of his Redeemer, by going about to do others good? What can have more of a transforming influence over him than to devote a portion of each week to the work of the Master? What can better wean his affections from this world, and enable him more effectually to overcome selfishness, than to weekly lay by in store his tithe as the Lord has prospered him?

How can we better insure to ourselves the rich blessing of God, than by being honest with our Maker, and bringing not only all the tithes, but also the offerings, into the store-house? What can be a more beautiful sight to Him who has created us for usefulness here, than to see his children walking in all the commandments and ordinances of the Lord blameless? Then let us raise the standard high, and come up to it. Let us redeem the time, knowing that the days are evil. Let us enter into this work with a right good will; for it is the willing, as well as the obedient, that shall eat the good of the land. Let us not excuse ourselves for lack of means or talent. The widow's mite was just as acceptable as the rich man's abundance; and the one talent must be put into exercise, in order to make advancement in the divine life, and improve upon our God-given powers.

My heart goes out for the dear youth and children. God has intrusted each one of you with a precious gift,—your talent. What if you have but one talent? Let me entreat of you as a friend, and as one who loves you, not to bury that one talent. If you have done so, dig it up, and put it into exercise, that you may gain other talents; so that when the Lord comes, he may receive his own with usury, and you may hear the welcome plaudit, "Well done."

VIRGINIA TRACT SOCIETY.

THE Virginia Tract Society held its quarterly meeting in connection with the church quarterly meeting at Liberty, April 2, 3. The meeting appointed for February was a failure, as the heavy rains and thaw had raised the streams, and made the roads impassable; so we had had no general meeting for some time. But some had been faithful, doing what they could.

The writer tried to set forth the importance of missionary work among the remnant people, and hearts were moved and courage revived. Each member promised to be faithful.

The amount of labor done is as follows:—

Pages tracts distributed,	1,500
Copies Signs and Review distributed,	400
Copies Good Health distributed,	45

I also met with the church at Mt. Zion, Page Co., April 9, 10. Bro. R. Sawyer organized this tract society when he was in Virginia, but as the work here was not followed up, the brethren and sisters became

discouraged. My time was limited, but I spoke for thirty minutes on the importance of missionary work, and new courage was awakened. The sum of nine dollars was pledged, and five dollars paid.

Brethren and sisters, remember in your prayers the precious cause of God in Virginia,

R. T. FULTZ, Sec.

FIDELITY REWARDED.

IN 1877 two commercial travelers met for the first time in a small town in the West. The town was dull, the weather hot, and these two drummers were almost the only strangers to be seen in the place, on that day. Everything thus conspired to bring them into free and easy chat, as they sat on the piazza of an uninviting hotel, waiting dinner. Presently the dinner-bell rang, and the younger of the two men—yet in his twenties—invited the other to take a glass of lager beer with him before eating.

Up to that moment, nothing had come up to specially test the character of either of these persons. If they had been studying each other, they probably had arrived at no further conclusion than that each might be a warm-hearted fellow; and no one acquainted with drummer-life would have accused this young man of great presumption in thus inviting his newly made acquaintance to a drink of beer. But it was a moment of severe conflict with the invited one.

A Christian man, he had resolved that in so simple a matter as many regard the drinking of a glass of beer, he would be an abstainer, if for no other reason than the possible harm it might do others. But now, with so many extenuating circumstances, should he, could he, throw a wet blanket upon the cordial hospitality of his friend, by adhering to his resolution? A second he wavered, but the Master gave him the victory, and he refused, in a manner as little offensive as possible.

As was feared, this refusal was a blow upon the young man. The blood rushed to his face, crimsoning it to the very hair of his head, and in a somewhat disgusted tone, he replied that he thought there was no harm in taking a glass of beer, and he was going to have some.

His companion went to the table with a heart saddened by the pain he had given another, as the kindly physician might be saddened at the pain the knife gives the suffering one, though healing may be sure to follow. Dinner was eaten in a most unsocial way, and both left the table,—the older with the resolve to do his utmost to make the few remaining hours they should be in town pleasant for the other. They soon fell into conversation, and the matter of drinking was freely talked over; the young man, in his frankness, confessing that of late he had been drinking strong drink to excess; the other kindly, earnestly, and with a Christian heart, warning him of the dangers of intemperance in every case, and especially to one of his temperament; and—shall it be added?—with little faith that any good would come of it. With kindest feelings they separated, to meet when and where they knew not. Weeks passed, how many I know not, and they unexpectedly met in their business travels again, and cordial were their greetings.

"Do you remember our meeting each other in H.?" said the younger man. "Well," said he, "I have not touched a drop of strong drink, not even beer, since that day; and I have swept the board of tobacco, too. And how much more of a man I feel I am!" And when, again, later on, they met, and to the last that they knew each other, he was practicing total abstinence from tobacco and strong drink.

Reader, do you wonder that that Christian traveler has a fullness of the throat and an overfullness of the eyes as he thinks of this truthful incident? Well may he praise God for the results of a seemingly small duty done. Well may he tremble as he thinks of "what might have been," had he not been kept by God's grace from a little sin, as many would call it. Well may he, and all of us, learn the importance of being true to the least duties, in the smallest out-of-the-way places, and under all circumstances.—*Illustrated Christian Weekly.*

—The greater your wants, the greater God's goodness in supplying them. The greater your enemies, the greater the display of God's power in subduing them. The greater your unworthiness, the greater his grace in saving you. The greater your trials, the greater the comforts of his Spirit, and the greater the joy in which they shall end.

—And what is holiness but Heaven below,
Or Heaven itself but holiness above?

HOW LIVINGSTONE LOOKED AT IT.

IN December, 1857, Dr. Livingstone attended a great missionary meeting in the Cambridge Senate House, summoned for the purpose of inaugurating the University's Mission. Several great men were there; but attention was attracted to three,—the present Premier, Mr. Gladstone, the then Bishop of Oxford, Dr. Wilberforce, and the great traveler himself.

After the most eloquent speeches of the two former, Dr. Livingstone rose up to speak. In the course of his remarks he said:—

"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink; but let this be only for a moment. All these are nothing compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left his Father's throne on high to give himself for us."—*Selected.*

SPECIAL MENTION.

UNFORTUNATE SCIO.

DURING the past week, Scio has experienced several additional earthquake shocks. Telegrams from Constantinople state that only twenty houses remain habitable in the entire island; forty-five villages have been destroyed, and the population in many localities has absolutely disappeared. The latest returns state that ten thousand persons have been killed, and ten thousand injured. The shock on Monday, the 11th, caused the ground to sink over three feet. Several shocks have occurred since the following from the *Interior* was penned:—

Close upon the heels of the recent earthquake in the Island of Ischia, in the Gulf of Naples, comes the news of a similar but more terrible disaster at Scio, in the Grecian Archipelago. The island lies off the coast of Asiatic Turkey, and contains nearly 250 square miles, with a population of about 50,000 souls. It is classic ground, its capital being claimed as the birthplace of Homer. The earthquake shocks began on Sunday, the 3d inst., and continued with greater or less violence for several days. The capital of the island and some thirty villages were wholly or in part destroyed. It is estimated that eight thousand people were killed, and more than double that number injured. In one village containing four thousand inhabitants, only one hundred and fifty are known to be alive. Many of the towns present a mass of ruins, and the homeless people are wandering about seeking food and shelter, encamping in the open fields, or have taken refuge on board the vessels in the harbor. Forty thousand people are without bread. The Turkish government, to whom the island belongs, and the Greeks are doing all they can for the relief of the sufferers. The United States and England are also contributing to their relief. Medicines, provisions and bedding are being shipped by every steamer. The earthquake was one of the most disastrous, as well as the widest in scope, of modern times. The entire insular region of the *Ægean* was affected, and its waves reached to the West Indies and Canada. In common with the whole volcanic region of the Mediterranean, Scio has been repeatedly disturbed by earthquakes, but nothing of like violence has ever before occurred there.

THOSE NIHILISTS.

The *Interior* of April 14 speaks as follows of the trial of the Czar's assassins, five of whom have paid the penalty of their insane crime on the scaffold:—

The trial of the persons implicated in the assassination of the late Czar has just been concluded at St. Petersburg. All of them were sentenced to death on the gallows. One of them, Sophie Pieoffsky, being of noble birth, will enjoy the distinction of having her sen-

tence referred to the Czar for approval, which there will probably be no hesitancy in giving. The trial was, of course, a mere form, the court being organized to convict. Still, it had certain picturesque features, and there seems to have been no doubt about the prisoners' guilt, most of them having confessed it. The court room was decorated with a life-size portrait of the dead Emperor, draped in black. The accused were all attired in black. A gendarme guarded with a drawn sword some boxes of dynamite, chemicals, bombs, and papers lying on a table. Jeliaboff, one of the prisoners, conducted his own defense, and calmly related the history of the Alexandrofsky mines. Sophie Pieoffsky avowed her participation in arranging the Moscow mines and in slaughtering the Czar at the capital. These avowals have had the effect to increase the vigilance of the government. Four hundred of its shrewdest detectives have been sent to the chief cities of Europe to watch closely over the movements of the Nihilists abroad. The strict inspection of all packages entering the country has been ordered. The recognition of Roumania has been refused unless that State will take measures to suppress Nihilism. Despite the repressive measures, however, recent police discoveries go to show that another assassination plot, directed against the life of the present Emperor, is being perfected, to be executed in the event of the failure of the Czar to grant the reforms demanded within the time specified. The Czar is said to have received an offer from the Nihilist committee to lay down their arms and disperse in return for a constitution and amnesty. The Grand Duke Nicholas Constantinovitch has been arrested and imprisoned in a castle near St. Petersburg, on suspicion of being concerned in an intrigue in favor of his father, the Grand Duke Constantine, brother of the late Czar. It is not known whether the father was privy to the intrigue.

INTEMPERANCE IN GERMANY.

A BERLIN correspondent of the *Nation*, writing of temperance legislation in Germany, says that within the last few years dram and whisky drinking has spread with fearful rapidity among the working classes. Even in the wine-growing and beer-producing countries, alcohol is taking the place of lighter beverages, the price of wine and beer having risen considerably. Another reason for this increase of drinkers is the social position of the largest distillers of whisky. In Germany, and especially in the eastern provinces of Prussia, whisky-making is a very aristocratic business, which is carried on by the nobility and proprietors of large estates. This interest, too, is so powerful that the government does not dare to levy high taxes on the whisky trade, as in England. A few figures will show how the vice has spread. From Oct. 1, 1869, to Jan. 1, 1877, the number of inns in Germany rose from 42,612 to 69,305, or 11 per cent. In 1869 the percentage of inns and dram-shops to the number of inhabitants was 45.75 to 100,000, but in 1897 it had risen to 55.88. To check the growing evil the government has been led to propose a very mild and imperfect remedy, which punishes persons found drunk in public places with a fine of \$26 or two weeks' imprisonment.—*Selected.*

THE SITUATION IN PERU.

THE condition of Peru seems to be daily growing more lamentable. There is no authorized authority to treat with the conquerors, and the country is being plundered by the invaders and the lower class of natives alike. The Chilians refuse to recognize Pierola, the late dictator, as a ruler, or to evacuate Lima that the provisional government already formed may be installed. The distress and poverty in the capital is said to be so great that the great mass of the people are absolutely dependent upon their conquerors for sufficient food to preserve life. To add to the general distress, the Chilians have determined to levy a war contribution of one million dollars per month for the expenses of the army, and the quota for the first month has been assessed upon fifty property owners in Lima. The sum must be forthcoming by the 18th inst., or their property will be destroyed as a penalty. The horrors of the situation are increased by a war of races in the Valley of Canete, one of the most fertile and productive in Peru. More than two thousand Chinamen have been barbarously murdered by negroes and Cholos. On one plantation alone six hundred men were murdered in cold blood. All the cane fields, sugar houses, and other machinery, the whole valued at millions, have been fired or otherwise destroyed. Foreigners resident in the valley have either been killed, or barely escaped with their lives. The particulars are meager, but at last accounts the work of

murder and plunder was still going on. Fears are entertained that similar scenes will be enacted throughout Peru. It is feared also that when the Chilians leave Lima foreigners and wealthy natives will have to defend their lives from the canaille. It is high time that the United States or some other strong power should intervene to put a stop to all this bloodshed and destruction.—*The Interior.*

THE BLACK DEATH.

A FEELING of alarm prevails in Europe concerning the plague historically known as "the black death," which is on the increase in Nedjid, and has broken out at Kufa, ninety miles south of Bagdad. Fears are entertained that the terrible pest may extend westward and attack the inhabitants of European countries. During the fourteenth century, the black death spread over Asia and Europe, and committed great ravages upon human life. At different periods during the succeeding three centuries it invaded Western Europe, and proved to be a frightful scourge. It last attacked England in 1665, and 68,596 of London's half million of population went down to death before its conquering march. In 1720 it destroyed nearly half the population of Marseilles, while in 1771 it swept off about 100,000 of the population of Moscow. This pest has crept like a foul miasma over Asia, Northern Africa, and Europe from Naples to Archangel, and even to Greenland, where it smote the Esquimaux by thousands. It is because of these facts that Europeans grow alarmed at the slightest sign of its reappearance in their country.

The disease comes in the form of a malignant contagious fever. It breaks out suddenly in localities, and spreads with great rapidity. The present type is represented to be as virulent as that of the Middle Ages. The disease in the first stage is characterized by a sensation of intense weariness and fatigue, slight shivering, nausea and sickness, confusion of ideas, giddiness, and pains in the loins. These symptoms are rapidly followed by increased mental disturbance, with occasional stupor and delirium, by alternate pallor and flushing of the face, by suffusion of the eyes, and a feeling of intense constriction in the region of the heart. Darting pains are felt in the groins, arm-pits, and other parts of the body, which are soon followed by enlargement of the lymphatic glands, and formation of carbuncles on various parts of the body. In an advanced state of the disease the tongue becomes dry and brown, and the gums, teeth, and lips are covered with a dark fur. The bowels, at first constipated, become relaxed, and discharge dark, offensive, and frequently bloody matter. There is constantly a tendency to faintness, and usually about the second or third day, petechial spots, livid patches like bruises, and dark stripes—called *vibices*—appear upon the skin. These discolorations are caused by the extravasation of blood, and are often accompanied with hemorrhagic discharges from the mucous membranes. In fatal cases, the pulse gradually sinks, the skin becomes cold and clammy, blood oozes from the mucous surfaces, there is coma, or low delirium, and death occurs within five or six days, either without a struggle, or preceded by convulsions.

Differences of opinion prevail as to the cause of the plague. Some hold that it is propagated exclusively by a peculiar contagion; others, while admitting its contagious nature, maintain that it may also be spontaneously engendered by epidemic or endemic influences; while a third class reject the contagion view altogether, and assert that it originates exclusively in local causes or epidemic influences. It would seem, however, from the great mass of evidence relating to the disease, that the second view is more nearly correct than either of the others. As yet, medical science has provided no remedy for the disease, and should the pest invade Western Europe, the loss of life may prove to be great. But it is to be hoped that the plague will be stayed where it now exists, and even disappear altogether.—*Selected.*

SUNDAY LAW.

MASSACHUSETTS has a rigorous but neglected law that "whoever travels on the Lord's day, except from necessity or charity, shall be punished by a fine not exceeding \$10 for every offense." This statute was enacted as late as 1836, and is only a slight modification of the statute of 1692, which said: "No traveler, drover, horse courier, wagoner, butcher, higgler, or any of their servants, shall travel on that day or any part thereof, except by some adversity they are belated and forced to lodge in the woods, wilderness, or highways the night before; and in such case to travel no

farther than the next inn or place of shelter on that day, upon the penalty of 20s." The existing statute was habitually taken advantage of by railroad and steamboat companies in case of accidents on Sunday, the defense being successfully made, when suits for damages were brought, that the injured persons were violating the law by traveling on Sunday, and therefore could have no legal status in the proceedings. However, in the case of a man who, while driving in Boston on Sunday, was bitten by a dog, the Supreme Court has just decided that, "though the plaintiff was illegally traveling on the Lord's day, his illegal act was not a contributing cause of his injury so as to defeat his right to recover." Another recent case was that of a man who, having gone to the funeral of a relative on Sunday, rode out of his way to call on a friend. He was injured by reason of a hole in the street, and sued the city for damages. The decision is against him.—*Selected.*

—The men employed at Krupp's manufactory are working night and day in supplying orders for large guns from abroad. Roumania has ordered 100; Greece, 700; Sweden, 50; Holland, 120, and Italy, 400. In the presence of facts like these, it is a little difficult to perceive from which direction the millennium is approaching. It looks very much as if the blast of war's great organ would shake the skies for a considerable time to come.

PRAYER.

HAST thou a care whose pressure dread
Expels sweet comfort from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

—*Selected.*

THE SILENT HOUR.

BY E. M. LOBDELL.

WHEN Mary Lyon planned the routine of daily life at Mount Holyoke Seminary, she set apart one hour morning and evening, for the "silent hour." Each young lady was to spend this hour alone with God. She must be absolutely alone. Her studies must be laid aside, her usual occupation left, and a brief period passed apart from the world. The time could be passed in quiet reading or in devotional thought. If a girl chose to give the hour to writing, to study, or to idleness, there was no law to prevent it, save the law written upon the heart.

The wisdom of this rule is seen in the experience of forty years. Irksome, perhaps, at first, it became at last, to many, a restful and blessed hour, bringing rich and choice blessings. Young ladies have thus been taught to think upon subjects of the supremest importance, and the habit has followed them since leaving the sheltering roof.

Do not others equally need this time for meditation and prayer—aye, more, is there not an imperative demand for a "silent hour" for business men, amid the toil, and whirl, and turmoil of active life? We spend our years as a tale that is told. Sunrise and sunset crowd each other with fearful rapidity, so hurriedly does life move in our days. Our energies are bent constantly to the care of self, and the circle of dear ones around us. The sharp competitions of trade, the constant annoyance which comes to us from contact with selfish characters, the fret and worry of life, demand one hour, or at least one-half of that time, for absolute rest of soul, in which, lifted into a divine atmosphere, we may breathe the air of Heaven. We shall thus be better fitted for earth's conflicts.

What infinite variety of thoughts would present themselves each recurring day! How do the terrible events which are constantly occurring, the moral wrecks, the multiplied instances of the fall of men from high positions in society and in the church, emphasize the need of this daily "silent hour" with God, in which spiritual strength can be renewed, and the nearness and power of unseen and eternal things can be felt. The need of the world in these last days, is the "silent hour," when men will stop in their mad rush for gain and pleasure, and think soberly upon their future destiny. May God help us all not to let the "silent hour" go by unheeded.

—Dr. Balch says, "*Gehenna* (rendered hell twelve times in the New Testament) is now a very pleasant place, filled with a fine orchard of olive trees, from one of which I cut a very pretty cane."

—The evil and unthankful, instead of envying the happiness of the righteous, would do far better if they would themselves turn to righteousness.

Notes of News.

—A telegram announces the death of the King of Abyssinia.

—On the 12th inst. a destructive cyclone visited portions of Mississippi.

—During the month of March, 44,125 immigrants arrived in this country.

—A recent fire in Delhi, La., destroyed \$30,000 worth of property.

—The Porte is taking steps to prevent a threatened invasion of Persia by the Kurds.

—The Isle of Man is the first section of the British empire to confer the franchise upon women.

—Ohio recently lost her oldest citizen. He died at the age of one hundred and twenty-five years.

—A telegram from Constantinople states that brigands in the neighborhood of Salonica have captured an Englishman, for whose ransom they demand the payment of \$75,000.

—The *Northwestern Lumberman* says that if the rapid destruction of the timber supply in that section continues, a timber famine may be looked for within the next ten years.

—A Kentuckian proposes that the legislature provide each family in the State with a weekly newspaper. He believes this to be the most efficient method for removing illiteracy.

—The *New York Observer* is responsible for the statement that two-thirds of the voting population of the city of New York are foreigners, and of course they control every office in the city.

—A dispatch from Yankton, D. T., dated April 13, states that twelve or fifteen inches of snow had fallen since Saturday. The railroads were blocked, and the weather was bitter cold.

—The new Postmaster-General is believed to be a competent official, and hopes are entertained that he will reform abuses in his department, of which the public have had just reason to complain.

—The New York, Chicago, and St. Louis Railroad is the name of a new corporation, to be made up of the Buffalo, Cleveland and Chicago, the New York and Pennsylvania, and the New York and Chicago roads.

—The elevated railroads of New York city carried 63,000,000 passengers last year, without the loss of a single life.

—The American Sunday-school Union has started one hundred and twenty-one Sunday-schools in the Indian Territory.

—Several of the nations of Europe are engaged in negotiating the adoption of international measures against regicides.

—Last Friday, the 15th, severe storms were raging in the East, which are said to be even worse than those of mid-winter.

—It is estimated that the importation of foreign gold bullion and coin for the present fiscal year will reach \$100,000,000.

—The whole of Northern Albania is in a state of insurrection, and 15,000 men are marching against Dervish Pasha at Scutari.

—Since Jan. 1, 1881, 45,543 immigrants have landed in Castle Garden, an excess of 10,863 over the arrivals for the same period of 1880.

—War has broken out between the French government and Tunis, which may result in extending the French colonial possessions in Africa.

—The Governor of Michigan has appointed April 28 as Arbor Day, and requests that it be observed throughout the State by planting trees.

—The anti-Jewish petition recently sent to Bismarck consists of twenty-six volumes, aggregating 14,000 sheets, and contains 255,000 signatures.

—Five of the Nihilists convicted for the assassination of the Czar were executed at St. Petersburg, April 15. Among these was Sophie Pieoffsky.

—The organization of Irishmen in New York has decreed the death of Mr. Gladstone, and plans for executing the sentence are now under consideration.

—Articles have been signed consolidating the Chicago and Milwaukee, the Milwaukee and Madison, and the Sheboygan and Fond du Lac Railroad companies.

—The military cordon placed around St. Petersburg has proved more annoying to loyal citizens than efficacious against the Nihilists, and has been abandoned.

—The Boers have apologized to General Wood for capturing Potchefstroom after the armistice between them and the English in the Transvaal had been arranged.

—Another centenarian is reported. On the 5th of April, Mrs. S. E. Pressier celebrated her one-hundredth birthday in the town of Plattekill, Ulster Co., N. Y.

—Thomas Carlyle, the celebrated English author, willed to Harvard University the books used in writing the lives of Oliver Cromwell and Frederick the Great.

—A new grain elevator, the largest in the world, has just been opened in Brooklyn, having a capacity of 2,500,000 bushels. The next largest is in Chicago, and has a capacity of 1,800,000 bushels.

—Unprecedented floods have of late occurred in Spain and in the western part of our own country. In Dakota the distress is so great that government aid has been called for by Governor Ordway.

—The frauds recently discovered in the Marine Department of Havana have been investigated by the Cuban court-martial, and the principal culprit sentenced to eighteen years' imprisonment at hard labor. The other culprits receive shorter terms.

—The Department of Agriculture has samples of American jute, grown in Virginia, which it pronounces superior to that grown in India. It says that this is the declaration of our independence from India in the matter of jute, and will be an annual saving of \$10,000,000 to the country.

—Monday, April 11, was the regular day for collecting the statistics of the census of Great Britain. Schedules with blanks to be filled were left at each house and apartment, and 35,000 registers in England and Wales, and as many in Scotland and Ireland, were to collect these in a single day.

—The case of Miles, the Mormon who was convicted of polygamy by the courts of Utah, has been taken before the Supreme Court of the United States, and he has been acquitted on the ground that, as the law now stands, it is illegal to convict a man on his own admissions or the testimony of his wife.

—The silk industries of the United States last year gave employment to 34,440 operatives, who are paid an aggregate of \$9,107,835 in wages. Census-office returns show that the total value of finished silk goods produced in this country during the year was nearly \$35,000,000, and the capital invested \$19,000,000.

—Greece has notified the powers that she will accept the frontier proposed by Turkey; but she does this on condition that the powers guarantee the legal surrender of the ceded territory. Greece also recommends the Greek population remaining under Turkish rule to the equitable consideration of the nations of Europe.

—Miss Hattie Duall, the Iowa lady who insisted on starving herself to death, died April 11, after a fast of forty-seven days. During this long fast she had taken nothing but water. After her death a post mortem examination was held, and not a drop of blood was found in the body, which was so reduced as to weigh but forty-five pounds.

—The new land bill which is now before the British House of Commons is said to be a comprehensive measure, and as radical as the landed interest would tolerate if not as radical as the tenant interest can reasonably demand. The full text of the bill, which covers twenty-seven closely-printed folio pages, has not been made known in this country. The Land League have demanded 1. Fixity of tenure for the tenant, who is now liable to be turned out at the mere will of his landlord; 2. The right on the part of the tenant to sell his tenant right to another; and 3. Fair rent (the rent is now determined by the landlord alone). In each of these particulars the new bill makes important concessions. It provides that when landlord and tenant cannot agree upon a rent, either party may apply to a court designated for the purpose, which shall fix the rent. The valuation thus determined shall not be changed for fifteen years, and the tenant shall not be evicted during that time, except for certain specified violations of his lease.

Obituary Notices.

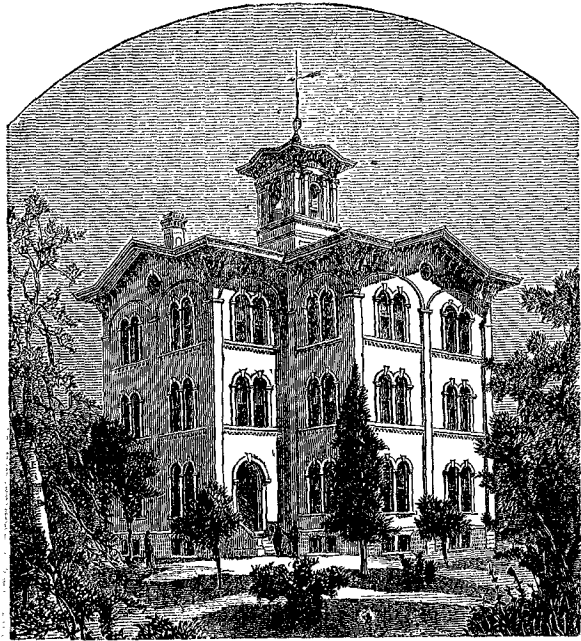
"Blessed are the dead which die in the Lord from henceforth." Rev. 14: 13

COOPER.—Died of diphtheria, in New Haven, Vt., Dec. 2, 1880, Cora M., daughter of E. B. and C. L. Cooper, aged 7 years, 2 months, and 18 days. Our little girl was a member of the New Haven Sabbath-school. E. B. COOPER.

BAILEY.—Fell asleep in Jesus, Nov. 18, 1880, our beloved brother, Willis Bailey, at his residence in Medford, Minn., aged 79 years and 9 months. Bro. Bailey embraced the Sabbath and present truth about twenty years ago, and has since lived a consistent Christian life. We laid him away, expecting to meet him in the morning of the first resurrection. He leaves a wife and three children to mourn their loss. Funeral discourse by Eld. L. H. Ells. J. H. WARREN.

GOODRICH.—Died in Maynard, Iowa, March 20, 1881, Charles Goodrich, in the fifty-ninth year of his age. His death was caused by a complication of diseases. Bro. Goodrich embraced the Advent faith about the year 1843, and has since been a believer in the near coming of the Lord. In the summer of 1868, he embraced the views of Seventh-day Adventists under the labors of Brn. Butler and Bourdeau, but never united with a church. His last sickness was protracted and painful; but although naturally irritable, he bore his sufferings with Christian fortitude and patience, never uttering a murmuring or impatient word. He often praised God for his goodness and forbearance, and those who were with him in his last hours say they never witnessed a more triumphant death. He was a kind husband and tender father; and a wife and five children—two sons and three daughters—mourn his loss; but they mourn not as those who have no hope. NASON HOYT.

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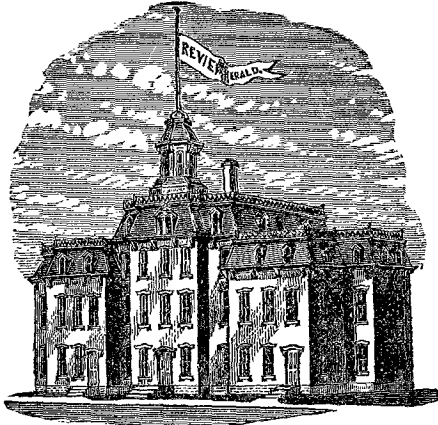
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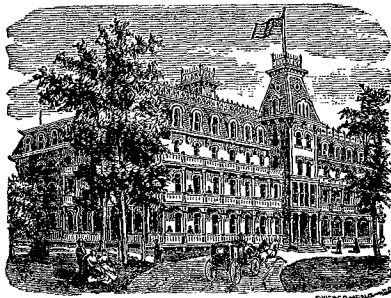
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The Review and Herald.

Battle Creek, Mich., Tuesday, April 19, 1881.

CAMP-MEETINGS.

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

SPECIAL NOTICE.

THERE will be a general meeting at Otsego, Mich., April 23 and 24. Elder Canright and Elder White and wife design to be present. J. W.

COMMENDABLE.

A SUBSCRIBER, sending us a letter containing ten dollars, says:—

"I inclose \$10 for a share in the College for my baby boy three months old."

After recovering somewhat from the sensation of agreeable surprise produced by this development, we began to query why we do not have frequent cases of this kind. And the most probable suggestions in explanation that could be drawn from the combined wisdom of a number of by-standers were: 1. Perhaps all do not think so much of their baby boys as this brother thinks of his; or 2. Perhaps all do not think so much of the College; or 3. Perhaps they think too much of their money. If any or all of these reasons stand in the way as hindering causes, we would earnestly suggest to our brethren to reconsider the attitude in which they stand, revise their course of action, and follow the commendable example set by the brother above-mentioned. Start the little fellows in right, by giving them a connection with the College. N. B. This will apply to baby girls also.

PERSONAL.

ELD. L. McCoy spoke to the church in Battle Creek, Sabbath, Apr. 9, and Eld. E. R. Jones spoke, Sabbath, the 16th. The subjects presented were timely, and the discourses well received. Both these brethren leave us soon; Eld. McCoy to return to his former home in Iowa, and Eld. Jones, to locate in Colorado, and take charge of the work there. They go accompanied with the prayers and good wishes of the brethren here.

The social meeting in the afternoon of the 16th was one of the best the church has enjoyed for a long season. Bro. D. C. Phillips, who is fast regaining his health at the Sanitarium, bore a testimony which had in it the ring of former years. Others of a like nature were given. The spirit of the Advent message rose high and strong, and swept like a refreshing breeze over the place. It was good to be there. There are many here who not only love the truth, but mean to live it out, and be ready for the outpouring of the Spirit, when the great work of the message shall come.

While Battle Creek is an easy place in which to backslide if persons choose to seek their own ease instead of working for the Master, some were able to testify with tears of gratitude that it was a blessed place to them, as here they had found the precious Saviour, and commenced the new life of serving the Lord. While the dead branches will in due time be severed from the Vine, we believe there will be found not a few here, who have been enabled to "abide in him."

QUARTERLY MEETINGS AND REPORTS.

As is usual in our State, the first of this month was an unfavorable time for quarterly meetings. The severity of the weather, and the traveling, in some localities, were both against us. In our church the quarterly meeting was adjourned till the 23d and 24th inst.

Where the meetings have not been held, it would be well to hold them as early as that date if possible, and the district meeting should be only one week later. The order of these meetings should not be broken unless from absolute necessity. On this point all directors should consult, and conform to the instructions of the constitution of the T. and M. society.

As early as the first of May, if not before done, each district secretary should forward his report, as full as possible, to the State secretary, that his report may be made on time.

Neglect or tardiness in these things is felt all through the line. And will each church clerk fill out his blank at once and forward the same to me? "Good order is the foundation of all good things."

A. S. HUTCHINS.

Irassburgh, Vt.

My appointments for Boulder and Denver, Col., are each postponed one week, and will be held as follows: Boulder, April 30, May 1; Denver, May 7, 8.

E. R. JONES.

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

Appointments.

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

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.

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

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

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

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

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

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

Douglas Center,	April 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.

The general meeting at Mankato, Minn., is postponed until May 14, 15. W. B. HILL.

WYNN's school-house, Minn.,	April 23, 24
Tenbassen,	April 30, May 1
Milford,	" May 7, 8

We hope all the scattered brethren living within a reasonable distance will make an effort to get to these meetings.

W. B. HILL.
L. H. ELLS.

IMPORTANT MEETING.

We now design holding a meeting at Onarga, Ill., Sabbath and first-day, May 7, 8. We urge a general attendance of the brethren from Kankakee, St. Anne, Pitwood, Watseka, Sodus, Gibson, Hoopston, and the region round about. Brethren, bring your buffalo robes, bedding, and cooked provisions, so as to make the burden as light as possible on our Onarga friends, that they too may enjoy the benefits of the meeting. Eld. Jas. White will be with us, and possibly Sr. White. We have not enjoyed the labors of these devoted friends of the truth in Illinois for years.

Brethren, let no trivial excuse keep you away. We shall be glad to meet all our ministering brethren within a reasonable distance, at this meeting. May the great Head of the church meet with us. Brethren, pray it may thus be.

R. F. ANDREWS.

QUINCY, Mich., April 30 and May 1. Meetings held at the usual hours. D. M. CANRIGHT.

The dedication of the new church in Alma will take place Sabbath and Sunday, May 7 and 8. Elders J. Fargo and D. M. Canright will be present to conduct the services. As far as practicable, let all bring bedding and provisions, as there will be a large crowd. All are invited.

A. O. BURRILL.

If the Lord will, I will meet with the church at Union Point, St. Clair Co., Mo., Sabbath and first-day, April 30 and May 1, where the brethren may appoint. There will be opportunity for baptism. J. G. WOOD.

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I wish to say to those who have been writing to me for copies of the Advent Text-book, that all the copies I had on hand are sold. As I have orders on hand for the book, any one who may have copies on hand for sale which are unsold, will confer a favor by returning them to me, and I will refund the money. Address C. H. Bliss, Normal, McLean Co., Ill.

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Books sent by Express.

Sadie Edwards \$10.60, Stephen Marlow 5.69.

Cash Rec'd on Account.

Va T & M Society per R T Fultz \$20.00.

Mich. T. and M. Society.

Dist 3 per M M Ernst \$39.59, Dist 5 per J S Wicks 25.46, Dist 7 per L Squire 9.18, Dist 8 per M B Miller 78.97, Dist 8 per Joseph Hooper 8.00, Dist 9 per D Malin 33.00, Dist 10 per S Willson 58.51, Dist 10, Lavina Weatherwax, Signs to England 1.50, Dist 11 per H D Banks 10.00, Dist 18 per M F Mullen 52.52, Dist 16 per S A Lawrence 22.55, Dist 14 per Ella Carman 14.49.

Mich. Conf. Fund.

Fairgrove per Elmer Wilber \$16.19, Palmyra per B M Hibbard 17.28, Ovid per Frank Birmingham 15.50, Ransom per S S Jones 20.78, Greenbush & Duplain 12.00, F W & M Rogers 1.50, Tuscola per James M Palmer 10.00, Newton per James Stiles 32.17, Memphis per James Potter 20.00, Allegan, James Baker 24.00, Orleans per F Howe 67.00, Vergennes per F H 29.00, Sheridan per F H 13.80, Muir & Lyons per F H 31.88, a friend per F H 1.00, Dryden per M F Mullen 16.68, Lansing, Lydia Kynett 1.88, Saranac per E Wilkinson \$10.00, Howell per G C Westphal 16.00.

To Circulate Mrs. White's Writings.

Wm & Lucy Showers \$5.00, Lucinda Israel 1.25, Mrs C F Phelps 1.40.

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

Mrs M A Gerrer \$10.00.

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

Hannah S Brown \$5.00, Addie Armstrong 1.00.

S. D. A. E. Society.

Hannah S Brown \$5.00, M K Bennington 10.00.

English Mission.

J W Owen \$11.50, Chas Morrill 10.00, Alva Newman 5.00, Lavina Weatherwax 50c.

Gen. T. & M. Society.—Life Members.

P Z Kinne \$10.00, S N Curtis 5.00.