

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.

VOLUME 57.

BATTLE CREEK, MICH., TUESDAY, JUNE 21, 1881.

NUMBER 25.

The Review and Herald

IS ISSUED WEEKLY BY THE

SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

ELDER JAMES WHITE, *President.*

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

Address REVIEW & HERALD, Battle Creek, Mich.

SUNSHINE AND STILL WATERS.

BY ELIZA H. MORTON.

The gilded walls of palace halls,
Earth's music soft and low,
Can soothe no troubled, weary souls,
Can hush no cry of woe.

The wells of earth no water hold;
Its springs are Marah all;
The life of man is fleeting, short,—
He rises but to fall.

The jeweled crowns of kingly kings,
The scepter grand of power,
Can pour no light into the soul,
No help in death's dark hour.

From "manger-cradle" in the East
There burst the living fount,
The "great Life" rose in fullness grand
From cross on Calvary's mount.

The love eternal flows to man,
The blood divine was shed;
The glory that shall never fade
Will o'er this earth be spread.

When will my life the freshness know,
The beauty, and the love,
The sunshine of a golden day
That streams from orbs above?

O tide of never-ending love!
O peaceful waters still!
Flow on, and on, and ever on;
The heart's vague yearnings fill!

The long, long night will soon be o'er,
The "shadows flee away;"
Undying gladness, holy calm,
Come with the break of day.

Battle Creek, Mich.

Our Contributors.

PECULIARITIES OF CERTAIN PROPHECIES.—No. 2.

BY ELD. D. T. BOURDEAU.

THE FALL OF ANCIENT BABYLON.

The fall of ancient Babylon is predicted in Isa. 13. The prophet sets forth the agencies to be used in humbling and punishing that haughty city, and then breaks out in the following strain: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Verse 6. How clear it is that the day of wrath was to come upon Babylon prefigured the final day of wrath and destruction that will come upon all the ungodly at the close of this dispensation! The prophet carries the mind forward to this awful day, virtually saying to all who read his words and to the Babylonians, to whom the message was doubtless borne by Daniel and others, "Escape the fearful judgments that are coming on Babylon; and above all, escape the final fate that awaits all sinners in the

day of God." This dread day is thus described in verse 9 and onward:—

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

The prophet then speaks of the Medes as the agents that the Lord will use to overthrow Babylon.

THE FATE OF IDUMEA.

This is foretold in Isaiah 34:5-7, which is preceded and followed by remarks relating to the fearful judgments of the day of God, when "the indignation of the Lord" shall be "upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll [See Rev. 6:14-17]; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Verses 1-4. (Read also from previous chapter, verses 12-24.)

The prophet then connects these fearful and final judgments with the doom of Idumea, which evidently prefigures them: "For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea," etc. Verses 5, 6. He connects this temporal retribution with "the day of the Lord's vengeance, the year of recompenses for the controversy of Zion." The streams shall be turned into pitch, and the dust into brimstone, and the land shall be burning pitch. "It shall not be quenched night nor day; the smoke thereof shall go up forever." Verses 8-10. Who cannot see in this the fearful judgments of the burning day, in which even the sinners of Idumea shall receive their full retribution?

The prophet then portrays the devastation of our earth, which is doubtless prefigured by the state of Idumea after the slaughter of its inhabitants (verses 5-7); and the next chapter gives a description of the earth in the glorious restitution, beyond the final conflagration. (See 2 Pet. 3:7-13.) So of judgments that fell on other nations, and are foretold in the Scriptures of truth.

THE FIRST DESTRUCTION OF JERUSALEM AND ALSO THE SECOND.

It is generally admitted that the great events in Jewish history are typical; hence we should naturally expect that the two destructions of Je-

rusalem, which are such prominent calamities, would be frequently predicted by prophets in connection with, and as prefiguring, the fearful destruction that is coming on the ungodly at the opening of the day of wrath, that "hasteth greatly." (Joel 1:15; Zeph. 14:1-18; Isa. 13:9; 1 Thess. 5:2-4.) And we find that this is actually the case.

The book of Isaiah commences with ancient Judah and Jerusalem. (Chap. 1:1.) The prophet faithfully sets forth the blacksliding and rebellion of the Jews, and shows what will be their fate and that of their country at the time of the first destruction of Jerusalem: "Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Verses 7-9. At the close of this chapter, the prophet portrays the final and fearful fate of all transgressors: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. . . . And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them."

In chap. 2, the prophet represents the popular church "in the last days" under the symbol of "the mountain of the Lord's house," established on the top of "mountains" (governments, Dan. 2:35, etc.; Rev. 9:8; 17:9, 10; Jer. 51:25), "exalted above the hills" (smaller powers). "Many people," seeing the church in this popular attitude, join it, and predict a time of general peace. They cry, "Peace and safety," and teach that the world will be converted. In doing this, they "are soothsayers like the Philistines," who made similar predictions just before their destruction. For this cause God forsakes his people. (Verses 1-6; 1 Thess. 5:3; Joel 3:9-14.) He has spoken of perilous times to the church and to the world. (2 Tim. 3); of universal war, and of a time of trouble "such as never was since there was a nation" (Jer. 25:31, 33; Dan. 12:1, etc.); of a general destruction of the ungodly, and an end of the world as in the days of Noah. (Matt. 24:38, 39; Zeph. 1:18; Isa. 9:13; 24:1-3; Jer. 4:23-25; Rev. 19:21.)

How can men indorse this cry of peace and safety, and at the same time sound an alarm in the church and in the world, and cause all the inhabitants of the land to tremble, because "the day of the Lord" "is nigh at hand"? Joel 2:1; 1:15. Yet some will sound this alarm, and those who fear God and tremble at his word will respond to it. (Matt. 25:6; Rev. 14:6.)

In Isa. 2:7-9, the prophet evidently alludes to the wealth and idolatry of worldly professors of our times, saying of them, "And the mean man boweth down, and the great man humbleth himself; therefore forgive them not." Verse 9. Then he gives a graphic description of the day of the Lord, in which "the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted. . . . And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In

that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship [not to be used in blessing others and advancing the cause of God, but to be hoarded up and worshiped, that they may boast of the possessions they have amassed], to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

Here, men are generally measured by their wealth and power. "Wealth makes the man." Before wealthy men the poor will bow. But not so in that dread day. All will then bow to God, whether through sanctified, reverential fear, or through that fear which goes with guilt. In that day men of wealth will despise their gold and silver; and the rust of their hoarded-up wealth shall eat their flesh as it were fire. (James 5: 1-3.) And they shall be given to the beasts of the field for food in the day of slaughter. (Isa. 56:9; Rev. 19:16-18.) How applicable, then, is the injunction to "cease from man, whose breath is in his nostrils."

In the next chapter the prophet further describes the popular church in the last days, under the appellations of "Jerusalem," "Judah," and "Zion," exposing her sins more fully, especially her pride as seen in running after vain and extravagant fashions. Then follow predictions of desolation and lamentation caused by war in the time of trouble just before us. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing [tripping nicely, Heb.] as they go, and making a tinkling with their feet, therefore the Lord will smite with a scab the crown of the head of the daughters of Zion. [This will be under the seven last plagues. Rev. 16:1, 2.] . . . In that day the Lord will take away the bravery of their tinkling ornaments. . . . And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." Verses 17-22.

But the next chapter shows that there will be a reform on the part of some in "Israel" (the church), who will submit to be "purged by the spirit of judgment, and by the spirit of burning." "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living [or to life, margin] in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense." Chap. 4: 2-5.

Here is a beautiful emblem of the blessing and presence of God, that will go with, and be a protection to, those who are purified from sins that have disgraced the church.

But it is objected that in the first use of the terms *Judah*, *Jerusalem*, and *Zion*, in this prophecy, they are applied to the Jewish people before and at the time of the first destruction of Jerusalem; and that as there is no transition in the subject when these terms are repeated in chap. 2: 1 and onward, we have no right to apply what relates to Judah and Jerusalem, Zion and Israel, to the church under this dispensation: and hence the entire prophecy must apply to the Jews, and to the judgments that came

upon them at the first destruction of Jerusalem. To which we reply:—

1. There certainly is a transition in the subject when the terms *Judah*, *Jerusalem*, etc., are repeated in the second chapter, and this transition is indicated by the expression, "And it shall come to pass in the last days," etc., and by the description of the "day of the Lord," which follows, and cannot be applied to the destruction of Jerusalem, but agrees with the description of the day of the wrath of the Lamb. (Rev. 6: 14-17.)

2. But even though there was no apparent transition in the subject, we would not necessarily be justified in applying the entire prophecy to the Jews. As an illustration, take the following prophecy, which is applied to Christ by his disciples and by Paul (John 2:17; Rom. 15:3): "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." Ps. 69:9. Yet David is giving his own experience, and in the fifth verse he says, "O God, thou knowest my foolishness; and my sins are not hid from thee." And he continues to speak of himself, without any transition, to even beyond the ninth verse, which the disciples and the great apostle apply to the Saviour. In analyzing this scripture according to the principles of language, one is brought to the irresistible conviction that the person who speaks in verse 9 is the very one who speaks of himself as a sinner in verse 5. Was Christ, therefore, a sinner? Nay, verily. In verse 9 David typifies Christ; in verse 5 he does not typify Christ, but simply speaks of his own misdeeds. So of many other scriptures whose fulfillment is recorded in the New Testament.

3. It is very proper to apply the words *Jerusalem*, *Zion*, *Israel*, etc., to the Christian church when the nature of the subject demands it. By a well-known figure of speech, the word *Jerusalem* was sometimes used for the Jewish people. But Christians also have a Jerusalem, which will one day be the home of all God's people. So of Zion, which is frequently applied to the Christian church by Christians of our times. Babylon, Tyre, etc., not only signify cities, but also the nations of which those cities were the great centers. And there is an "Israel of God" under this dispensation, made up of converted Jews and Gentiles, who have been grafted in where the unbelieving Jews were broken off, who are Jews inwardly, children of Abraham, and heirs according to the promise. (Gal. 6:16; Rom. 11:17; 9:6; 2:28, 29; Gal. 3:29.)

4. It is, in some respects, like speaking by means of a telephone or the telegraph. You can speak from one end all along the line. So God, who sees the end from the beginning, at times speaks through the Jews to us living in these last days. Not that all that he has said to the Jews applies to us; but he views his people under both dispensations as one people, as one continuous line of witnesses to his truth, one grand royal family. It is on this principle that Christ, through his disciples, speaks to ministers in the last days: "Lo, I am with you alway, even unto the end of the world." No one will claim that the disciples were to live to the end of the world, but they were represented by their successors, who were to continue their work.

On the same principle Christ addresses his discourse on the second destruction of Jerusalem and on his second coming, to his disciples, and through them he speaks to Christians throughout this dispensation; and thus he speaks to us when he says, "So likewise ye, when ye shall see all these things, know that it [the Son of man, French translation] is near, even at the door." Matt. 24:33.

Thus it is that Paul speaks to the last church through the Thessalonians: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in

the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 15-17.

Returning to the typical part of the subject, we see the wisdom of God in associating the moral fall of the Jews, before the first destruction of Jerusalem, with a description of the sins of the church in the last days, which that fall prefigured; and in connecting the calamities of the Jews at the time of the first destruction of Jerusalem with the final judgments that they typified,—judgments to fall upon all the ungodly in the day of the Lord. Thus the Jews would have a double lesson in regard to their pride, rebellion, eagerness after wealth, love of fashion, and the evil of the cry of peace and safety. So of formal Christians that should live in the last days, and that are so faithfully described by the great apostle in 2 Tim. 3. In like manner each class concerned would have a double lesson on the terribleness of God's wrath when he ariseth to punish the wicked for their sins.

Dear reader, let us flee from the wrath to come.

FAITH IN CHRIST.

ERECT this balustrade,—faith in Christ as a personal Saviour. If we have this faith in our hearts we shall regard the Sabbath, observe family prayer, and respect the Bible.

These three battlements blend with this one. You know that at least in mediæval architecture a battlement was "a wall, or parapet, on the top of a building, with embrasures, or open places, originally designed for military purposes, the lower part offering facility for the discharge of missile weapons, and the higher serving as a protection against the enemy; now it is used in church towers and other buildings as an ornament." Personal religion is both. It protects while it adorns; it adorns while it protects. It arms from head to foot. It overcomes the world; it masters the flesh; it tramples on Satan. Without it, no man is safe; with it, you are prepared for life's trial, and sure of Heaven's victory. Even the old Latin proverb says that "a man without religion is like a horse without a bridle." Do you point me to some noble man without religion? I say, Whatever of nobility he has is due to some elements of religion which he has. Give him more religion, and he will manifest a grander nobility.

Remember that the battlement is to be built when your house is built. A most important law is here suggested,—the law of prevention. An ounce of prevention is better than many pounds of cure. Better far is it to put a balustrade on the roof than to be picking up maimed and mangled bodies on the pavement below. Formation is better than reformation. A child kept from gross sins and won to the Lord Jesus is a greater miracle of grace than is the man who had fallen low, and was then picked up. A child's conversion ought to be a cause of greater joy and gratitude on earth, as it is in Heaven, than the conversion of a gray-haired sinner. In the one case a multitude of sins have been prevented, and a life is saved to good and to God; in the other case, it is true that a soul may be saved from hell, but many sins have been committed, and the life is lost to good and to God. In our joy at the conversion of old men, drunkards, and other great sinners, we are in danger of forgetting the value of a child's conversion, and also of forming a wrong estimate of God's grace in its accomplishment.

The balustrade should be put on when the house is built. "When thou buildest a new house, then thou shall make a battlement for thy roof," is the divine requirement. You have no right to expose yourself, your family, and friends to danger, and then, after many have been destroyed, talk of building the battlement. This is unpardonable folly; this is unspeakable guilt. Do not trifle with danger. Try not how near you can drive to the edge of the precipice; the good driver sees how far away he can keep. Do not take risks. Do not tempt the devil. Young men, don't talk of "sowing wild oats." That is the devil's phrase. That is not the way to get

rid of a bad crop. Remember that whatsoever a man soweth, that, precisely that, shall he reap. Bear with me, then, while I warn, rebuke, and encourage you. Put up the battlement now, because you are in peril; your life may be lost even if your soul should at the last be saved, and a lost life is a fearful loss. Put up the battlement now, because you are exposing others to peril; you are the center of a circle of influences, and other lives by your conduct may be saved or lost. Put up the battlement now, because if not now you may never do it; time hastens; this year will soon be gone; carry not over into the new year a burden of unforgiven sins; the balustrade ought to have been put up long ago; youth is going, age comes, death approaches. O men and women! come to the Lord Jesus this day, I beseech you; and having done this, "we know that if" the balustrades of "our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."—*R. S. MacArthur.*

NO TIME TO PRAY.

No time to pray!
O, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin—
Needs not to pray?

No time to pray!
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who must not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray!
Then sure your record falleth short;
Excuse will fail you as resort
On reckoning day.

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
No time to hear!

—Selected.

GOD'S MEMORIAL.

BY ELD. J. O. CORLISS.

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Ps. 135: 13.

ONE of the definitions of memorial, as given by Webster, is, "That which preserves the memory of something; anything that serves to keep in memory."

"Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man; and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan the waters of Jordan were cut off, and these stones shall be for a memorial unto the children of Israel forever." Josh. 4: 4-7. By referring to the 20th verse, we ascertain that these stones were pitched, or set up, in Gilgal by Joshua, that the children of Israel might behold them, and remember the division of the waters of Jordan.

In the 12th chapter of Exodus we have a record of the institution of the passover, and it is stated in the 14th verse that it should be a memorial, or a day to be observed, that should commemorate the day on which the destroying angel passed over their houses when he went to destroy the first-born of Egypt, and thereby effected the deliverance of the children of Israel from bondage. By observing this day it would remind them of the power of God manifested in their deliverance, and cause a thrill of gratitude in their hearts for the same.

"The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious; and his righteousness endureth forever. He hath made his wonderful works to be remembered; the Lord is gracious and full of compassion." Ps. 111: 2-4. We understand by this that God has given something by which to remember his works, and in Ex. 20: 8-11, we read, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

This commandment enjoins upon us to remember the Sabbath day. What day is this? The seventh. How remember it? To keep it holy. Why? Because God commands it. Why does he command it? Because he rested on it. Why did he rest upon it? Because he had wrought the previous six days, and finished the work of creation. Thus we see that by resting on the seventh day the creative power of God is brought to our mind, and we have a memorial of the Author of our existence.

In Ex. 31: 13, we read, "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

It is evident from the above that God intended his Sabbath as a safeguard against idolatry, and had it always been observed, the knowledge of the true God would have been preserved in all the nations of the earth.

"Thy name, O Lord, endureth forever; and thy memorial, O Lord, throughout all generations." Thus we see that God's name and memorial are inseparable.

When we behold the tendency of the present generation to drift into infidelity, we also see the necessity of holding up God's memorial before the mind, that men and women may be induced to accept the truth, acknowledge God in all their ways, and be prepared for the scenes opening before us as brought to view in Rev. 13 and 14, and finally have a right to the tree of life and enter through the gates into the city of God.

TITHING.

BY ELD. M. H. BROWN.

It is sometimes painful to listen to the reasons, or excuses, that people give for not rendering unto the Lord that which belongs to him. The obligation to respect the Lord's claim to one-tenth of our income is as plain and sacred as that which requires one-seventh of our time. (See Lev. 30: 30-32.)

We rob God of time which he has pronounced holy, when we use the seventh day for secular purposes, because it is his day, and not ours. So we may rob God of means by using the tithe for secular purposes, because "it is holy unto the Lord." If the tithe belonged to us, we could not rob God by using it ourselves. It is only when we use that which belongs to another that we are guilty of robbery.

Some are very scrupulous and exact in paying all they owe to their neighbors, and this is praiseworthy certainly; for we should love our neighbor as ourselves. Suppose, however, that a man is owing two individuals. He pays one of them promptly, perhaps borrowing money to do it, but he puts off the other creditor, and gives him to understand that he cannot pay him, and gives no encouragement that he ever can. This would be clear, unmistakable evidence that the other creditor was preferred before him. Shall we make our neighbor a preferred creditor, and let the Lord's claim upon us go unpaid? Is it not as great and heinous a sin to rob God as to defraud a neighbor? The consciences of some seem to be very much seared on this point; for we hear it urged that we cannot pay a tithe because we owe debts, and we must pay them or

lose our influence. It is for us to do our duty, and the Lord will guard our influence.

Again, some urge that after they have paid hired help and interest money, they have nothing left to tithe. We would inquire what such live on. How do they get what they eat and wear? Do they raise what they eat? It should be tithed. If they have earned money to buy what they wear, it should be tithed. Nine-tenths of our proceeds, after we have deducted the interest on what we owe, and what we pay for hired help, is ours. One-tenth of our proceeds after such deduction is the Lord's.

Some claim that they must have a living, and after they have paid for that they have nothing left, and hence cannot pay a tithe,—the debt they owe the Lord; and they flatter themselves that because they have no means, therefore the Lord does not require it of them. Persons who are sick and afflicted, and have but little income or means of support, may be and doubtless are excused from this duty; but the great majority must meet this sacred obligation or suffer a temporal or spiritual, and perhaps an eternal, loss. The Lord's claim upon the means that he has made us stewards of, cannot be lightly set aside, nor disregarded with impunity. The Sacred Record shows clearly how the Lord regards the selfish, covetous course of those who withhold from him the means he has providentially placed in their hands to advance his cause, and bless their fellow-men. (See Haggai 1: 5-11; 2: 14-17, and Mal. 3: 7-9.) These scriptures show that God frowns upon those who rob him, and visits his judgments upon them.

Many are now suffering from the blight and curse that comes because of robbing God in tithes and offerings. They have become blinded and deceived through selfishness and covetousness, and have not walked in the light, so that they have been left to make grave mistakes, that have resulted in their being reduced almost to poverty, their property stripped from them by ungodly men, or unconverted, or unscrupulous children, or they are so crippled financially by unwise investments and getting their means where they cannot control it, that they can do nothing, or comparatively little, for the advancement of the work of God. Satan has been successful in very many cases in taking from our ranks that which is now needed to carry forward the work. Many have been intrusted with means, but through negligence, slothfulness, or covetousness and consequent blindness, have permitted it to pass into Satan's ranks. They have been unfaithful stewards. Can they be trusted with the true riches?

Self is the idol which many worship, even among those who profess the religion of Jesus Christ. The order of the claims they recognize is about as follows:—

1st. Their own. We must have a living. If our interests demand that we buy a horse or cow, or build a house, or increase our capital stock in trade, we do it, even if we find it necessary to borrow money. Our own interests must be served.

2d. Their neighbors. Honest debts must be paid, and if we do not have enough after our own wants are supplied, we will borrow or sell something to meet the obligation in order to save trouble or keep a clear conscience. "Where there's a will, there's a way."

3d. The Lord. After our own interests are served, our children's wants looked after, our family supplied with one or more secular papers and with magazines and books, and dressed with enough extras and trimmings to be respectable (?), and after our obligations to our neighbors are met, then, of course, the Lord's claim must be attended to. We virtually say to the Lord, "After we look out for No. 1, and our preferred creditors are settled with, then, if there is anything left, you shall have it;" and some manage the thing so shrewdly, or Satan does for them, that there is nothing left for the Lord.

We sometimes hear such say that if they only had the means they would gladly do in the cause but they have none. How plainly such fulfill Isa. 29: 13 and Eze. 33: 31. How much we love the Lord, our actions will show. Instead of hav-

ing self come *first*, our neighbors *second*, and the Lord *last*, we are to love the Lord *supremely* with our heart's best affections, and love our neighbor as ourself.

Precious promises are recorded for the encouragement of those who are faithful stewards of the Lord's means, and bring into his store-house all their tithes (Mal. 3:10-12); and we know from God's dealings with his people anciently that he will fulfill all his promises. (See 2 Chron. 31:4-10.)

Those individuals and churches that scrupulously pay their tithes, and are liberal in their offerings, are freest from trials, and enjoy most of the blessing of God, both temporally and spiritually. If a neglect to pay our tithes has been a *cause* of our distance from God, let us return unto him with our tithes and trespass-offerings, that he may return unto us. If neglect to pay our tithes has been a *result* of our distance from God and blindness of mind, then let us heed the counsel of the true Witness (Rev. 3:14-20), and get into that position where we will not only *acknowledge*, but *meet*, the claims of God upon us, in respect to tithes and offerings.

HIMSELF HATH DONE IT.

HIMSELF hath done it—He who searched me through,
Sees how I cling to earth's ensnaring ties,
And so he breaks each reed on which my soul
Too much for peace and happiness relies.
Himself hath done it—he would have me see
What broken cisterns human friends must prove;
That I may turn and quench my burning thirst
At his own fount of ever-living love.

—Selected.

DANIEL AND THE LIONS.

BY J. CLARKE.

"I will put enmity between thee and the woman." Gen 3:15.

THE antipathy of the unregenerate heart toward the work of the Holy Spirit has been manifested in all ages of the world, since our first parents lost their integrity through the wiles of the arch-enemy of our race. In the case of Cain we see the first outbreak of this enmity. Abel's faith, patience, and zeal, and his consequent success in securing the evidence that he was accepted of God, aroused all the evil passions in the mind of Cain. It has ever been thus. "The carnal mind is enmity against God." Rom. 8:7. In the interesting story of Daniel and his enemies,—enemies who could find pleasure in seeing this good man thrown to the lions,—we have a striking illustration of this trait which inheres in a greater or less degree in every heart not renewed by grace.

In Matt. 10:16, Christ says to his disciples, "Behold, I send you forth as sheep in the midst of wolves." By what more striking figure could he show the natural dislike, or rather hatred, of vice for virtue, and error for truth? And at no time is this principle so active as when men are urged to abandon an old and respectable form of error.

Elijah in reproving Ahab, and Luther in reproving Leo X., acted upon the same principle. Cain insisted that his offering of the fruits of the ground was as good as the blood of beasts, offered by Abel; Tetzal proclaimed the sale of indulgences a lawful substitute for repentance; and many hold that sprinkling a few drops of water on the brow of a helpless infant is a substitute for baptism, or rather is the true baptism of the church of Christ. These all stand upon common ground; and it is the same ground occupied by the papal church in ordaining and enforcing her days of fasting and of pleasure.

In like manner the Protestant churches of the present time, as their attention is called to the reform on the Sabbath in connection with the prophecy of Rev. 14:8-12, are in great danger of pursuing the course taken by Cain when Abel expostulated with him, or that of the Chaldeans in the case of Daniel. It is easy to pass from a false position to carnal weapons,—a club, a den of lions, or a new clause in the Constitution legalizing the use of such weapons. These are all of a

piece,—shafts from the quiver of envy and malice. The mob that oppose rocks and stones to arguments they cannot refute, and the refined age that meets these arguments with oppressive legislation, are actuated by the old hatred mentioned in Gen. 3:15, that led the Chaldeans to band together to entrap Daniel by an unrighteous decree.

CONUNDRUM CHRISTIANS.

SOME one has very happily designated a certain class of professing Christians conundrum. The class referred to presumably embraces all those nondescript, negative, equivocal believers, whose claim to the confidence of the Christian public is always associated in the mind of the observer with an interrogation point. You do not know exactly where to place them. You do not feel disposed quite to deny to them the right hand of Christian fellowship, and yet, on the other hand, you hold them mentally somewhat in doubt.

In every church, whether large or small, there are always to be found at least a few who are unequivocally, positively, Christians. They are the busy, the working-class, men and women—who, like Christ, and in the spirit of Christ, go about doing good, instructing, healing, guiding, comforting, uplifting; making, according to the measure of their ability, "these heavens about us, and this groaning old earth of ours, new and sweet." Would that all church-members belonged to this class, but unhappily they do not. Who are the conundrums?

1. They are those *double-faced* Christians found to infest almost every religious society; those Christian professors who have one face toward the kingdom, and another—the real one—toward the world. They cannot consent quite to live without a supposed interest in Heaven, and so they join the church, say their prayers, and go to the sacrament. Meantime, in nearly all respects, they think like the world, feel like the world, talk like the world, and act like the world. They do business on precisely the same principles that worldly men do—give evidence of being actuated by the same tempers, and governed by the same principles and prejudices. They seek and enjoy the same amusements, and, to all intents and purposes, live really for the same ultimate ends. What wonder that such church-members should impress disinterested, candid beholders as conundrums?

2. The conundrum Christian is one of those irregular, spasmodic, impulsive, one-sided, half-baked Christians, that is to-day up, and to-morrow down; to-day hot, and to-morrow cold; to-day devout, and to-morrow frivolous. Now he is liberal, now niggardly. He is a jumble of inconsistencies. If he has a good trait, he is sure to have a half-dozen others, as some one has said, that "put it to shame." Is there a flaming revival in progress? This man's presence and noisy zeal may be confidently counted on, blazing away, comet-like, with a transcendent glow of fervor and pretense; and ready with much volubility to rebuke the more unassuming, but really also, quite likely, the more pious, devoted, humble brethren, for their tardiness and languor; only, however, to subside with the special excitement itself, and then to remain as cold as the hills of Nova Zembla during all the rest of the year. Alas! how many conundrums of this sort the churches have to carry!

3. Another class of religious nondescripts are those who have no religion to "speak of," persons whose religious experience is a very doubtful or unknown quantity, who have no assurance, no conscious knowledge, of their personal acceptance with God. They are in the habit of singing,—

"'Tis a point I long to know," etc.

It sadly puzzles them to tell whether they are the Lord's, and whether they really love him. And what is more, it puzzles other people quite as much. Now, it seems hardly necessary to say that this know-nothing or "long-to-know" attitude of soul is neither desirable nor necessary. Is it

not, indeed, a Christian's privilege to know whether he has been born again? And if so, is he not solemnly bound to know whether he has really passed from death unto life? Was Paul, think ye, ever harassed by any doubts touching the matter of his divine acceptance? Doubts! Imagine Paul singing and sighing, "'Tis a point I long to know." Nay, on the other hand, he says, "We know." And, by the way, what a tonic virtue in that oft-recurring, "We know," of his. "We know," says he, "whom we have believed." Paul knew whether he loved his Lord; and what is more, *other people knew it*. No one could ever have been conversant with Paul's life without admitting that he was a thoroughly self-denying, whole-souled *follower of Christ*. So likewise with Peter and John. Not only did they know, but by the very boldness of their confession they *made other people know*, that they were disciples of the Crucified; wresting even from their enemies the testimony that they had been with Jesus, and learned of him. How glorious thus to be the subject of an inner, spiritual life that not only carries satisfaction and assurance to one's own heart, but meanwhile so accredits itself to the senses of the beholder that the latter, however unspiritual or unsympathizing, is yet irresistibly convinced of its reality and power. Meantime, clearly, it is just this kind of faith,—this vital, active, aggressive, joyous, conquering faith,—that moves things. It challenges attention; it arouses men; it practically forces otherwise disinterested parties to declare themselves, to take sides at once, for or against, either as friends or foes.

4. And then, finally, there are the *drones* in the great Christian hive—the indolent disciples—those who would seem to be attempting the practical solution of the manifestly difficult problem of maintaining faith without works. In every church there are more or less of these idlers. They have made a profession of religion. Their names are on the church register. Yet, from anything these people actually either say or do, whether at home or abroad, no one would ever suspect them of being Christ's disciples.

For this conundrum attitude there is even less excuse than for any of those previously named. Take, for example, the man who laments his lack of a positive assurance of hope. In the language of a late writer: "We can easily conceive of souls so habitually introspective, self-questioning, and self-distrustful, that when the great question as to whether they are really converted is propounded, they are in some doubt concerning themselves, even when others, perhaps, are not; of natures so constituted, so tenderly sensitive to those grave and solemn questions that naturally press upon every thoughtful soul concerning eternity, God, and human destiny, that, when the great problem, 'Is your heart now right with God?' is pressed home upon the conscience, if they do not give evidence of being just a little troubled by the question, they at least hesitate to return to the inquiry anything like a hasty and flippant response. Indeed, in the estimation of not a few nowadays, an important reason why there is not more misgiving among professing Christians relative to their actual condition before God than there is, and accordingly more importunate crying out to God for certainty of conviction—for a soul-satisfying assurance—is, not because there is really so much serene and strong faith, as because there is so little apprehension of the real nature of the facts, both within us and without; so little sensitiveness to the import of what relates to the attitude of the soul before God."

On behalf, then, of those whose mental and moral make-up is thus so peculiar, so delicate, so responsive to every hint of doubt or touch of sin, much allowance may often be made for their seemingly doubtful character. But on behalf of these idlers, no allowance whatever can be made.

The Master, we venture to suggest, wants none of these equivocal or conundrum followers. He wants those, and those only, who are so thoroughly decided and earnest, so thoroughly furnished unto every good word and work, and who, withal, are so bold, dauntless, and uncompromis-

ing in their performance of duty, that, as in the case of the disciples at the Gate Beautiful, not even their enemies can be in doubt as to just who and what they are,—can fail at once to take knowledge of them that they have been with Jesus.

It is by the cultivation of these positive Christian virtues, by devoting one's self to the more practical duties of religion, that many of those dreaded, pestilent doubts and fears, that often so haunt and harass even worthy Christian people, are to be dispelled. To the needs, especially of those morbidly self-examining natures already referred to, nothing is so eminently suited as *regular, outgoing activity*. Let us not be thought to undervalue spiritual exercises, or the so-called "means of grace." Nay, verily. Prayer is good, illuminating, purifying, strengthening. Meditation is good, giving clearer thought and deeper insight. Reading God's word is good. The mightier we are in the Scriptures, the mightier we shall be likely to be to overcome the world and to discharge life's duties. But *doing* is also an important means of grace.

Dear Christian brother or sister, has your hope faded away, and do the mists of doubt hang thick about you, obscuring the stars? Instead of racing about in quest of that lost "hope," do you, forgetful of self, and committing all to God, give your steps into the chamber of sickness, into the abodes of poverty, into homes darkened and desolated by death. Go to the side of the tempted, the sorrowing, the unfortunate, and the discouraged; take hold with your preacher and brethren in the church. In a word, turn to any sort of endeavor that shall give burden but a finger's lift to the great crushing burdens which other and godly men are bearing; and our word for it, you will find the fogs lifting, the stars shining out, and your way growing strangely luminous and blessed. Your old hope will have returned brighter, and, if possible, more glorious, than ever, while you, not less than others, will have the rare satisfaction of knowing that whatever else you may or may not be, you are not, at least, a "conundrum Christian."—*The Methodist*.

THE DESPONDENT CHRISTIAN.

PEOPLE who take a melancholy view of life may often discover the germ and genesis of their theories concerning an ideal world in a morbid self-interest. From self-love spring the misery and heartache of pessimism, and that cynical contempt of those great moral truths which men of true sense feel and know instinctively. Reason as he may, the pessimist, who discovers no morality in man apart from the vulgar dross of self-interest, and no God-like spiritual forces in nature, sees only that part of the world which is contained in his own heart. In his care and solicitude for his friends, he is unhappy and despondent. Why? Because all cheerfulness, benevolence, disinterestedness, piety, and Christian love and forbearance take the prevailing tone of his vapors. His misery may be hopelessly real; it may proceed from a torpid liver; it may arise from a morbid self-consciousness; but is human nature a satire, and is life with its deep meaning a lamp to be lighted in some wild caprice, and then extinguished by one's own hand if the individual is unhappy,—if he is too indolent or too consciously imbued with the idea of the temporary interests of the individual to enter into sympathetic relation with the great throbbing heart of humanity? Clearly, there was no provision made by God in nature for the misanthropist, though his hard and bitter lot may have resulted from peculiar conditions of birth and environment; but such is the force of habit that even were all mankind on the tiptoe of hilarity, or in the glow of a great enthusiasm, the morbid nature of this anomalous creature would secrete the bile of discontent rather than sweeten his life and character with the milk and honey of human kindness.

Quintilian tells the story of an old miser who secretly poisoned the roses in his neighbor's garden, so that the poor man's bees could not gather

honey from them. This is the solitary vice of scolds and misanthropists. Suffering, it may be, from some acute distemper or private grief, they devote their lives to propagating misery, and with a petulant ill-humor poison the flowers that grow by the wayside. Misery is not content to live apart and alone, but desires company. It scorns all moral helps as it moans and bewails its lot, and drags others down by invisible chains into the pit along with it. But once annihilate the *ego*,—that restless, dissatisfied, dyspeptic twin self,—and propound, self-introspectively, the question, "What is our mission on earth, to exalt our condition or bemoan our lot?" and we will feel in our veins the quick throbbing of a new life, as the heart dilates, and the mind expands into its normal proportions. For what is the secret of contentment? Is it not the consciousness of performing one's duty, and of losing one's self in the minds of others? And is the spirit of Christian contentment hooded and veiled? Does it lose heart in all good work because its motives are misunderstood? Does it sit down in helpless and hopeless dejection, in vain repining at the moral stagnation of the church and the total depravity of human nature? The world is large, and may yet shelter many nations, but it contains scarcely an inch of room for sour and ascetic Christians.

Many heads have and many hearts have grown cold in "the gathering film of misanthropy." There, for instance, is the late Thomas Carlyle, who was almost persuaded to enter upon a clerical life, and devote his prodigious energies to expounding the gospel, when he discovered—that he had a stomach! In what contrast to this calm vision of his early years (that chivalric dream of a mighty intellectual force, a modern St. Paul in parish and pulpit, exalting, purifying, lifting up a struggling, purblind race) is the life-work of the great iconoclast and dyspeptic shambler! Much has been said concerning the influence of this great mind, and of the wise truths he has instilled into the skeptical mind of a generation of sham and hypocrisy. But what has he taught the race?—To hate its kind, to be suspicious, distrustful, and misanthropic. He pulled down and destroyed, and broke his lance against many a solid rampart; but when or where did he ever found a system? Nay, did he not put out what little light there was, and leave us groping in darkness?

Christians, banish melancholy sadness from your lives, and with a light, elastic step and a hopeful, buoyant heart, show the multitudes without faith or hope to alleviate their distress that the Christian religion is the only medicine for a mind diseased, and that all may partake of the water of life freely. Cheerfulness is a large element of a healthy Christian life. Infidelity and apostasy are recognized by a sour, atrabillious look, and are usually accompanied with a relish for misanthropy.—*S. S. Times*.

DOCTRINAL RELIGION.

MARK what I say. If you want to *do good* in these times, you must throw aside indecision, and take up a distinct, sharply-cut doctrinal religion. If you believe a little, those to whom you try to do good will believe nothing. The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men roundly of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross and his precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour; by preaching ruin by sin, redemption by Christ, regeneration by the Spirit; by lifting up the brazen serpent; by telling men to look and live, to believe, repent, and be converted. This is the only teaching which for eighteen centuries God has honored with success, and is honoring at the present day both at home and abroad. Let the clever advocates of broad and undogmatic theology,—the preachers of the gospel of earnestness and sincerity and cold morality,—let them, I say, show us at this day any English village, or parish, or city, or town, or district which has been evangelized without "dog-

ma" by their principles. They cannot do it, and they never will. Christianity without distinct doctrine is a powerless thing. It may be beautiful to some minds, but it is childless and barren. There is no getting over facts. The good that is done in the earth may be comparatively small. Evil may abound, and ignorant impatience may murmur and cry out that Christianity has failed. But, depend upon it, if we want to "do good" and shake the world, we must fight with the old apostolic weapons, and stick to "dogma." No dogma, no fruits! No positive evangelical doctrine, no evangelization!—*Canon Ryle*.

THE MULE THAT WAS ESTABLISHED.

A LITTLE boy was once converted, and he was full of praise. His father was a professed Christian. The boy wondered why he did n't talk about Christ, and did n't go down to the special meetings. One day, as the father was reading the papers, the boy came to him and put his hand on his shoulder, and said, "Why do n't you praise God? Why do n't you sing about Christ? Why do n't you go down to these meetings that are being held?" The father opened his eyes, and looked at him and said, gruffly, "I am not carried away with any of these doctrines; I am established." A few days after, they were getting out a load of wood. The father was the boy got on top the load, and tried to get the mule to go. They used the whip, but the mule would n't go. They got off, and tried to roll the wagon along, but they could move neither the wagon nor the mule. "I wonder what's the matter," said the father. "He's established," replied the boy. This is the way with a great many Christians.—*Selected*.

ANGELS DO NOT CHEW.

A METHODIST minister, Mr. H—, was a good man, but rough in his ways, and very fond of chewing tobacco.

One day he was caught in a shower in Illinois, and going to a rude cabin near by, he knocked at the door. A sharp-looking old dame answered his summons. He asked for shelter.

"I do n't know you," she replied, suspiciously. "Remember the scripture," said the dominie, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." "You need n't say that," quickly returned the other; "no angel would come down here with a big quid of tobacco in his mouth!"

She shut the door in his face, leaving the good man to the mercy of the rain, and his own reflections.—*Selected*.

—All these loves and friendships which possess us; all these ambitions and desires for learning and riches and fame, according to human standards and human conceptions,—what are they all but of the earth, earthy? They have their place. They may, indeed, make just claims upon us in the spheres of both enjoyment and duty. We must not, by any means, neglect them within their due limits. But if they are all in all to us, we fail—through their very position—of our highest duty and our highest enjoyment in life. Unless we look above them, up through them to Him who is their giver, and and who is to be glorified in their right using; to Him from whom we have life, and in whom alone is life eternal,—we fall far short of the glorious possibilities and privileges of our divine humanity. Foremost, in fact, as we make our relations to God foremost in our thoughts and affections, do we exercise the peculiar and distinctive prerogatives of that humanity. If we fail to cultivate our spiritual nature, our loss and our condemnation are as sure as they are just; we sink toward the level of those orders of creation to whose traits which they have in common with us we give the first place in our living and being. If, on the other hand, we give God the first place in our affections, and make his glory the chief aim of our activities, then all these things shall be added to us in their richest quality and measure.—*S. S. Times*.

The Family Circle.

AT THE BAR.

"Who speaks for this man?" From the great white throne,
Velled in its roseate clouds, the voice came forth;
Before it stood a trembling soul alone,
And rolling east and west, and south and north,
The mighty accents summoned quick and dead:
"Who speaks for this man, ere his doom be said?"

Shivering he listened, for his earthly life
Had passed in dull, unnoted calm away;
He brought no glory to its daily strife,
No wreath of fame, or genius' fiery ray;
Weak, lone, ungifted, quiet and obscure,
Born in the shadow, dying 'mid the poor.

Lo, from the solemn concourse hushed and dim,
The widow's prayer, the orphan's blessing rose;
The struggler told of trouble shared by him,
The lonely of cheered hours and softened woes;
And like a chorus spoke the crushed and sad,
"He gave us all he could, and what he had."

And little words of loving kindness said,
And tender thoughts, and help in time of need,
Sprang up, like leaves by soft spring showers fed,
In some waste corner, sown by chance-flung seed;
In grateful wonder heard the modest soul
Such trifles gathered to so blest a whole.

O ye, by circumstance's strong fetters bound,
The store so little, and the hand so frail,
Do but the best ye can for all around;
Let sympathy be true, nor courage fail;
Winning among your neighbors poor and weak
Some witness at your trial hour to speak.

THE WASHERWOMAN.

"I HAVE half a mind to put this bed-quilt into the wash to-day. It does not really need to go; but I think I will send it down."

"Why will you put it in, Mary, if it does not need to go?" asked her aunt, in her quiet, expressive way.

"Why, aunt, we have but a small wash to-day; so small that Susan will get through by one o'clock at the latest, and I shall have to pay her the same as though she worked till night; so—"

"Stop a moment, dear," said the old lady, gently, "stop a moment and think. Suppose you were in the situation poor Susan is, obliged, you tell me, to toil over the wash-tub six days out of the seven, for the bare necessities of life; would you not be glad, now and then, to get through before night, to have a few hours of daylight to labor for yourself and family; or, better still, a few hours to rest? It is a hard way for a woman to earn a living; grudge not the poor creature an easy day. This is the fourth day in succession she has risen by candle-light and plodded through the cold here and there to her customers' houses, and toiled away existence. Let her go at noon if she gets through; who knows but she may have come from the sick-bed of some loved one, and she counts the hours, yes, the minutes, till she can return, fearing that she may be one minute too late? Put the quilt back on the bed, and sit down here while I tell you what one poor washerwoman endured, because her employer did as you would to make out the wash." And the old lady took off her glasses, and wiped away the tears that from some cause had gathered in her aged eyes, and then with a tremulous voice related the promised story:—

"There never was a more blithesome bridal than that of Ada R. None ever had higher hopes, more blissful anticipations. Wedding the man of her choice, one of whom any woman might be proud, few, indeed, had a sunnier life in prospect than she had.

"For ten years there fell no shadow on her path. Her home was one of beauty and rare comfort; her husband the same kind, gentle, loving man as in the days of courtship, winning laurels every year in his profession, adding new comforts to his home, and new joys to his fireside. And besides these blessings, God had given another; a little crib stood by the bedside, its tenant a golden-haired baby-boy, the image of its noble father, and dearer than aught else that earth could offer.

"But I must not dwell on those happy days; my story has to do with other ones. It was with Ada and her husband as it has often been with others,—just when the cup was sweetest, it was dashed away. A series of misfortunes and reverses occurred with startling rapidity, and swept away from them everything but love and their babe. Spared to each other and to that, they bore a brave heart, and in a distant city began a new fortune. Well and strongly did they struggle, and at length began once more to see

the sunlight of prosperity shine upon their home. But a little while it staid, and then the shadows fell. The husband sickened, and lay for many a month upon a weary couch, languishing not only with mental and bodily pain, but often for food and medicines. All that she could do, the wife performed with a faithful hand. She went from one thing to another, till, at length, she who had worn a satin dress upon her bridal day, toiled at the wash-tub for the scantiest living.

"In a dreary winter, long before light, she would rise morning after morning, and labor for the dear ones of her lowly home. Often she had to set off through the cold, deep snow, and grope her way to kitchens, which were sometimes smoky and gloomy, and toil there at rubbing, rinsing, starching, not infrequently wading knee-deep in the drifts, to hang out the clothes that froze even before she had fastened them to the line. And when night came, with her scanty earnings, she would again grope through the cold and snow to her oftentimes lightless and fireless home; for her husband was too sick, much of the time, even to tend the fire or strike a light. And, oh, with what a shivering heart she would draw near, fearing ever she would be too late! For six weeks, at one time, she never saw the face of her husband or her child, save by lamp-light, except on the Sabbath. How glad she would have been to have had, now and then, a small washing gathered for her!

"One dark winter morning, as she was preparing the frugal breakfast and getting everything ready before she left, her husband called her to the bedside.

"Ada," he said, in almost a whisper, "I want you to come home early to-night; be here before the light goes; do, Ada."

"I'll try," she answered with a choked utterance.

"I have a strange desire to see your face by daylight; to-day is Friday; I have not seen it since Sabbath. I must look upon it once again."

"Do you feel worse?" she asked, anxiously, feeling his pulse as she spoke.

"No, no, I think not; but I do want to see your face once more by sunlight. I cannot wait till Sabbath."

"Gladly would she have tarried by his bedside till the sunlight had stolen through their little window; but it might not be. Money was needed, and she must go forth to labor. She left her husband. She reached the kitchen of her employer, and with a troubled look waited for the basket to be brought. A smile played over her wan face as she assorted its contents. She could get through easily by two o'clock; yes, and if she hurried, perhaps by one. Love and anxiety lent new strength to her weary arms; and five minutes after the clock struck one she hung the last garment on the line, and was just emptying her tubs, when the mistress came in with two bed-quilts, saying,—

"As you have so small a wash to-day, Ada, I think you may do these yet." After the mistress had turned her back, a cry of agony, wrung from the deepest fountain of the washerwoman's heart, gushed to her lips. Smothering it as best she could, she set to work again, and rubbed, rinsed, and hung out. It was half-past three when she started for home, *an hour too late!* and the aged narrator sobbed.

"An hour too late," she continued, after a long pause. "Her husband was dying; yes, almost gone! He had strength given him to whisper a few words to his half-frantic wife, to tell her how he had longed to look upon her face; that he could not see her then, as he lay in the shadow of death. One hour she pillowed his head upon her suffering heart; and then—he was at rest!

"Mary, Mary dear," and there was a soul-touching emphasis in the aged woman's words, "be kind to your washerwoman; instead of striving to make her day's work as long as may be, shorten it, lighten it. Few women will go out to wash daily, unless their needs are pressing. No woman on her bridal day expects to labor in that way; and be sure, my niece, if she is constrained to do so, it is the last resort. That poor woman, laboring now so hard for you, has not always been a washerwoman. She has seen better days. She has passed through terrible trials too. I can read her story in her pale, sad face. Be kind to her; pay her what she asks, and let her go home as early as she can."

"You have finished in good time to-day, Susan," said Mrs. M., as the washerwoman entered the pleasant room to get the money she had earned.

"Yes, ma'am, I have; and my heart is relieved of a heavy load too. I was afraid I should be kept till night, and I am needed so at home."

"Is there sickness there?" said the old aunt, kindly.

Tears gushed to the woman's eyes as she answered, "Ah, ma'am! I left my baby 'most dead this morning; he will be quite so to-morrow. I know it, I have seen it too many times; and none but a child of nine years to attend him. Oh! I must go, and quickly." And grasping the money she had toiled for while her babe was dying, she hurried to her dreary home.

Shortly after, they followed her,—the young wife who had scarcely known a sorrow, and the aged matron whose hair was white with trouble. Together they went to the dreary home of the drunkard's wife, the drunkard's babes. She was not too late. The little dying boy knew his mother. At midnight he died, and then kind hands took from the sorrowing mother the breathless form, closed the bright eyes, straightened the tiny limbs, bathed the cold clay, and folded about it the pure white shroud; yes, and did more—they gave, what the poor so seldom have, *time to weep.*

"O aunt!" said Mrs. M., with tears in her eyes, "if my heart blesses you, how much more must poor Susan's! Had it not been for you, she would have been too late. This has been a sad, yet holy lesson. I shall never forget it. But, aunt, was the story you told me a true one—all true, I mean?"

"The reality of that story whitened this head when it had seen but thirty summers; and the memory of it has been one of my keenest sorrows. It is not strange that I should pity the poor washerwoman."

LITERARY TASTE IN CHILDREN.

I KNOW two little girls, aged seven and four, who, quite unconsciously, have made the acquaintance of some of the writings of our best poets, and find great delight in them, and are learning to appreciate good things in a perfectly natural, child-like way. The oldest was a nervous, excitable child; it was almost impossible to quiet her to sleep, and she was very wakeful at night. When she was about three years old, her mother began reading to her at bed-time some of those pretty little pieces of poetry for children—such as are found in many collections, like "Hymns and Rhymes for Home and School," "Our Baby," and the like. She found the rhythm so soothing to the child's restless nerves, that she committed several to memory, to use when the book was not at hand. She kept the little book or newspaper scrap in her work-basket, and when she was holding the baby or could do nothing else, she learned a stanza or two. She soon had quite a collection, and now it is part of the bed-time routine for mamma to repeat one or two. The youngest girl, a perfect embodiment of animal life and spirits, generally calls for Tennyson's "Sweet and Low, Wind of the Western Sea," while the older one is charmed by Mary Howitt's pretty ballad of "Mabel on Midsummer Eve"—sweet, pure, good English, all of it.

I watched the older child, as she stood at the window beside her mother one wild November morning, looking at the dead leaves whirling in the wind, while the mother recited to her Bryant's lines, "The Melancholy Days are Come." It was almost as good as the poem to see the child's gray eyes kindle with appreciation as she eagerly drank in the words. Their ear has been educated to a certain standard of appreciation—just as German children who grow up in an atmosphere of good music find delight in harmonies which are hardly understood by our less cultivated American ears. Of course, selections should be carefully made to suit the children's minds, and similes and allusions should be explained.

HINTS TO TATTLERS.—The heights and recesses of Mt. Taurus are said to be much infested with eagles, that are never better pleased than when they can pick the bones of a crane. Cranes are prone to cackle and make a noise (Isa. 38:14), and particularly so while they are flying. The sound of their voices arouses the eagles, that spring up at a signal, and often make the talkative travelers pay dearly for their imprudent chattering. The older and more experienced cranes, sensible of their besetting foible and the peril to which it exposes them, take care, before venturing on the wing, to arm themselves each with a stone large enough to fill the cavity of the mouth, and consequently to impose unavoidable silence on their tongues, and thus they escape the danger. Reader, hast thou an unruly tongue? Learn a lesson from the elder cranes, to bridle thy tongue by watchfulness and prayer, that thou mayest say with the psalmist, "I said, I will take heed to my way, that I sin not with my tongue."—Selected.

GOD KNOWETH BEST.

I would not have it so; I relish not
The pain and loss that mingle with my lot,
The sorrow that is now a well-known guest;
And yet I'm sure God knoweth what is best.

If I might have my portion changed, I would,
So that I might no longer miss the good
My heart has longed for with such fiery zest;
Naught calms me but the thought, God gives the best.

I cannot help sometimes the fretful thought,
Nor asking why this pain to me is brought,
Nor wishing it removed. And yet when sorest pressed
Beneath my load, I know God's will is best.

I know not if I e'er shall find relief,
I see not how I e'er can love my grief,
But, daily, Faith can murmur this request,
"Thy will, O Lord, be done—that must be best."
—*Christian at Work.*

THE CRITICAL EVENT OF LIFE.

MANY of the errors of life admit of remedy. A loss in one business may be repaired by a gain in another; a miscalculation this year may be retrieved by special care the next; a bad partnership may be dissolved, an injury repaired, a wrong step retraced. But an error in marriage goes to the very root and foundation of life. The deed, once done, cannot be recalled. The goblet is broken, and the wine of life is wasted, and no tears or toils can bring back the precious draught. Let the young think of this, and let them walk carefully in a world of snares, and take heed to their steps, lest in the most critical event of life they go astray.—*Selected.*

A MOTHER AND DAUGHTERS.

I ONCE met (it was at a garden party) a clergyman's wife, a graceful, accomplished woman, who introduced her three daughters, all so much after the mother's type that I could not help admiring them.

"Yes," she said, with a tender pride, "I think my girls are nice girls. And so useful, too. We are not rich, and we have nine children. So we told the elder girls that they would either have to turn out and earn their bread abroad, or stay at home and do the work of the house. They chose the latter. We keep no servant—only a char-woman to scour and clean. My girls take it by turns to be cook, housemaid, and parlor-maid. In the nursery, of course [happy mother who could say "of course!"], they are all in all to their little brothers and sisters."

"But how about education?" I asked.

"Oh, the work being divided among so many, we find time for lessons, too. Some we can afford to pay for, and then the elder teach the younger ones. 'Where there's a will, there's a way.' My girls are not ignoramuses, nor recluses either. Look at them now."

And as I watched the gracious, graceful damsels, in their linen dresses and straw hats—home manufactured, but as pretty as any of the elegant toilets there—I saw no want in them; quite the contrary. They looked so happy, too—so gay and at ease!

"Yes," answered the smiling mother, "it is because they are always busy. They never have time to pet and mope, especially about themselves. I do believe my girls are the merriest and happiest girls alive."

I could well imagine it.—*Mrs. Muloch Craik, in Boston.*

THE STREAM TO THE MILL.

"I NOTICE," said the stream to the mill, "that you grind beans as well and as cheerfully as fine wheat."
"Certainly," clacked the mill; "what am I for but to grind? and so long as I work, what does it signify to me what the work is? My business is to serve my master, and I am not a whit more useful when I turn out fine flour than when I make the coarsest meal. My honor is not in doing fine work, but in performing any that comes as well as I can."—*Children's Friend.*

HOME POLITENESS.

A BOY who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of those

who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, Cultivate habits of courtesy and propriety at home—in the sitting-room and the kitchen, as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifested at all times and under all circumstances.—*Sunday-School Class-mate.*

SPECIAL MENTION.

SABBATH OBSERVANCE.

THE United Presbyterian General Assembly, in their recent annual meeting, considered the subject of Sabbath (Sunday) observance, and a synopsis of their action is thus given in the *Christian Statesman* :—

The Committee on Sabbath Observance presented a report in which they stated that as the International Sabbath Association had prepared a petition asking Congress to pass a law instructing the Postmaster General to make no further contracts which shall include the carriage of mails on the Sabbath, and providing that hereafter no mails shall be collected or distributed on that day, it was decided by the committee that the Assembly should not take separate action, but act in connection with the Sabbath Association. The committee says that few are so sanguine as to hope for immediate success, but it is important to agitate the subject. There is gratifying evidence that a deep concern for the protection and maintenance of the Sabbath exists among professing Christians. A series of resolutions was offered for adoption, providing for the pastors' taking care that their congregations do not forget the importance of the observance of the Sabbath, and recommending the circulation of petitions for signatures for the abolition of internal postal service on the Sabbath.

"LIGHT, MORE LIGHT."

IN *Messiah's Herald* of June 15 we find the following startling statements :—

Some of the most extensive publishing houses in the world are engaged in printing religious books. There are instances of the capital stock reaching one million dollars, in works of this kind. We have presumed on the decadence of heathenism and of Mohammedanism so that we have never dreamed of their using the press directly against Christianity. The day has gone by for such dreams. There is at Lucknow, India, a publishing house, employing eleven hundred workmen, whose business it is to publish religious books for the use of Hindoos and Mohammedans; of these men, three hundred work in Cawnpore. As an instance of the enterprise of the house, it is stated that \$500,000 are invested in the work of lithographing various editions of the Koran. Until lately this gentleman has imported his paper, but he has now commenced manufacturing this article for his own use. There is no doubt that this immense business has been quickened by the Christian work in India, but it is at the same time a clear testimony of the influence already gained in that country. It calls Christian churches to the charge; the enemy has brought his best troops to the front; the contest deepens in intensity and promises to be short. There are already twenty-five Christian presses in India, but probably altogether they do not equal this one anti-Christian book concern. If we had a Christian printing house for every hundred thousand in India we should want to-day twenty-three hundred presses.

AFFAIRS IN COREA.

COREA is supposed to be the Eldorado of the East. Fabulous stories of its mineral wealth are told, and there is little doubt that they are in the main true. Although supposed to be the richest, it is still the most unknown section of the East, and several nations are scheming for the possession of the prize. The latest dispatches from the East indicate that the Koreans are beginning to understand the bearing of events upon their own future, and that a strong party has been formed to break up the foreign influence, which is beginning to be felt in various ways, and to cut off all foreign intercourse. The Japanese have formed the entering wedge into this exclusive country; work

for which they are well fitted, for while preserving the habits of the East they are adopting the sentiments and methods of the West. The anti-foreign party in Corea recognize apparently that the greatest danger comes from Japan, and as part of their programme propose to break off all relations with Japan, and to expel the Japanese from the treaty-settlements in Corea. It will not be surprising if at some future stage of this movement the omnipresent Englishman appears on the scene.—*Christian Union.*

UNHAPPY PERU.

AFFAIRS in Peru give but little promise of early improvement. Three of the generals of its scattered army have established governments in remote provinces, each claiming exclusive authority. The recently formed provisional government at Lima finds itself without troops enough to maintain order, and the Congress, which was to have met in May, failed to respond to the call. Meanwhile, the Chilean authorities continue to demand, and to get in some way, the monthly installments of their war levy. The prospects of again assuming position as a distinct nationality grows daily less for Peru.

Our Basket.

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

—Being in doubt, I say:
"Lord, make it plain;
Which is the true, safe way?
Which would be vain?
I am not wise to know,
Nor sure of foot to go;
My blind eyes cannot see
What is so clear to thee;
Lord, make it clear to me."

—It is not enough to aim; you must hit.

—God will prosper you if you can bear it.

—The law of God grants freedom to all those who will do what is right.

—If we would understand the Bible, we must experience it.—*National Baptist.*

—Talmage says: "The whitest lie that was ever told is as black as perdition."

—Many a man's vices have at first been nothing worse than good qualities run wild.

—When we are discouraged it is not always best to tell it, for by waiting a few days it may wear off.

—Never think the worse of another on account of differing with you in religious or political opinions.

—A helping word to one in trouble is often like a switch on a railroad track,—but one inch between wreck and smooth-rolling prosperity.

—There is no way of learning to preach which can be compared to preaching itself. If you want to swim, you must go into the water.—*Spurgeon.*

—He who bears failure with patience is as much of a philosopher as he who succeeds; for to put up with the world needs as much wisdom as to control it.

—Good actions avail nothing, if the soul be unrenewed. You may stick figs, or hang clusters of grapes, on a thorn-bush, but they cannot grow upon it.

—"Out of the abundance of the heart the mouth speaketh." If you would have all your acts approved by the good, guard your thoughts; entertain only pure ones.

—There is a great deal of religion in this world that is like a life-preserver,—only put on at the moment of immediate danger, and then half the time put on hind-side before.—*Shaw.*

—"Thinketh no evil." How very, very far short are we of that standard. As the pigmy dwarf shrub of the lowlands is to the majestic mountain pine, so are we to this moral nobility of soul.

—To teach is to make *know*. To train is to make *do*. "Train up a child," etc. Many teach their children who never train them; that is, let Satan train them, and then wonder why they do not go in the way they should.

—Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher atmosphere.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 21, 1881.

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

WESTERN TOUR.

PROBABLY at no period of active labor in the cause have we felt greater solicitude relative to the design of Providence in our future work, than during the last six months. We have seen so much to do, and have heard so many calls for help, that the perplexity has come in endeavoring to decide the season's labor.

We have seen the evils of change after plans are laid, and appointments are given. On the other hand, in efforts to call churches together at some point for two-days' meetings, it is very necessary that appointments should be given several weeks in advance. Whatever arrangements have been made and efforts put forth, the design and the earnest desire have been to do the brethren good.

We regretted very much to disappoint the brethren in New England last spring, and to leave our appointments at Lapeer and Alma, Mich., unfulfilled. But as Providence seems to distinctly indicate duty to bear our testimony at the camp-meetings in Iowa, Wisconsin, and Minnesota, we are comforted with the assurance that the Michigan meetings are in the hands of those better prepared to labor than at any previous date, and that we shall be able to visit New England in the near future.

The Lord was with us at the Spring Arbor camp meeting. Mrs. W. was so far relieved from physical embarrassments, and encouraged by the freedom and power she had before the people, that she proposed attending the Western camp-meetings; and although her proposition was unexpected, and contrary to previous feelings and plans, we recognized the hand of God in it, and at once commenced preparations for a Western tour.

Accompanied by Elder Haskell, we left Battle Creek fifth-day, the 9th, and were happy to meet Bro. W. S. Salisbury in Chicago, waiting to conduct our company to the depot of the Chicago & Northwestern railway. The recent rains had laid the dust and cooled the air, and made the journey one of comfort and pleasure.

As the train rapidly speeds its way west of the grand old Mississippi, good Iowa, with its fertile fields and evidences of rural industry, delights the eye of the lover of the beautiful in nature. The train pauses a moment at stations to take in passengers, and among them are brethren and sisters, with bag and baggage, for the camp-meeting.

We reached the ground in season for the afternoon service on sixth-day, and by invitation of Elder Butler spoke to those assembled; and although we have not met the Iowa brethren in their annual camp-meeting recently as formerly, yet when we came before them with the word, old times seemed to revive as we looked into the faces of the old friends, who received our testimony with the same interest as when we first stood before them more than twenty years since.

Mrs. W. spoke in the evening at the commencement of the Sabbath, with great freedom and power. We spoke in the morning of both Sabbath and first-day, and Mrs. W. followed in the afternoon of both days. As evidences that the Lord sent us to the Iowa camp-meeting, we have had great freedom in speaking, and health and strength have increased from the very first.

As Bro. Smith reports the subjects presented, and matters of more general interest, we close by stating that while we write on Monday, the last day of the meeting, there are not less than one hundred and fifty forward for prayers, in response to one of Mrs. W.'s most tender and powerful appeals. J. W.

HAPPILY DISAPPOINTED.

WE were happily disappointed at the Iowa camp-meeting to see the readiness of the ministers to engage in the work of soliciting stock in the Publishing Association, and the sale of the four volumes of the Home Circle.

We took twenty-five sets of the volumes, sold some, found that we had not half enough to supply canvassers, purchased some back, and supply many by mail. We could have disposed of five hundred sets by sales and in supplying canvassers, had they been on the ground.

We supplied most of the ministers with the blank note and receipt books, a complete outfit for their work in soliciting shares of stock in the Publishing Association. We will here state,—

1. The stock taken, from first to last, up to this time, is less than \$24,000.

2. Nearly twice as much has been given by the Association in publications to our ministers and poor Conferences, as has been received in donations and legacies.

3. Property of the Association is worth, after all debts shall be paid, \$110,000.

4. Hence a share in the stock which cost \$10, is worth \$46. Or, to every dollar taken in stock by all our people, a few faithful men connected with the Association have added \$3.60.

5. Existing debts upon the Association have been made by adding necessary buildings, machinery, general material, and by many drafts made upon the Association which should not have been made.

6. We shall, by the help and blessing of God, raise \$100,000 for the Association during the next two years.

7. In behalf of the Board of Trustees, and the friends of the Association, we earnestly invite all our ministers to act as solicitors of stock in the Association on the following terms:—

a. For ten shares they obtain in stock, we ask them to take one.

b. We will give them \$20 worth of our publications to give to the poor, and to sell enough to get back the \$10 to pay for their share.

c. The books will be Mrs. W.'s writings, our own, Life of Miller, Life of Bates, and the like.

d. For these we will pay the Association from funds intrusted to our care.

e. When the \$100,000 shall be raised, we will give all our ministers 40 per cent on bound books, 45 per cent on pamphlets, and 55 per cent on all our tracts.

We wish all our readers to know, that, by the grace of God, we shall work for our oppressed brethren in the ministry. J. W.

THE PRECIOUS YOUTH.

IN our early labors in the cause, both Mrs. W. and the writer have felt a deep solicitude for the precious youth. Thirty long years since, when in comparative youth, before its present managers were born, we published the first number of the *Youth's Instructor*, containing the first Sabbath-school lesson learned by the children of S. D. Adventists.

Mrs. W. has ever been a great reader, and in our extensive travels she has gathered juvenile books and papers in great quantities, from which she selected moral and religious lessons to read to her own dear children. This work on her part commenced about thirty years since.

We purchased every series of books for children and youth, printed in America and in Europe in the English language, which came to our notice, and bought, borrowed, and begged miscellaneous books of this class, almost without number. And when we established the Pacific Press at Oakland, California, in 1875, we shipped more than half a ton of these books and papers to that office at great expense.

And there we published Sunshine Series of little books for the little ones, from five to ten years old,

the series of Golden Grains, for the children from ten to fifteen years, and the volumes for the Home Circle, for still more advanced readers. Our object in publishing at Oakland, Cal., instead of Battle Creek, Mich., was to help the California Office in its infancy.

But in this we gave evidence that we loved our neighbor better than ourself. The cost of publishing in California in excess of cost of publishing in Michigan is great, and the sacrifices made by us to help the Oakland Office, our people on the Pacific coast have not understood.

1. The freight on books and papers,	\$ 40
2. Freight on nine tons of print paper at \$30 per ton,	270
3. Freight on printed sheets and books to Battle Creek,	500
4. Extra cost of printing at Oakland,	190
Total,	\$1,000

We published 10,000 copies of the Sunshine Series and 10,000 of the Golden Grains at Oakland, making in all 240,000 little books. And we have published 6,000 copies of each of the four volumes of the Home Circle, making in all 24,000 bound books. The money invested in these books for the precious youth, including cost of compiling, paper, transportation, printing and binding, has not been less than \$14,000. And, probably, not more than \$4,000 worth have been sold, leaving \$10,000 worth at cost prices still on hand. One of the clerks at the REVIEW Office reports thirty copies of the Home Circle sold in the year 1880.

And let it be understood that these extra expenses, and consequent losses, fall upon us individually. We are willing to sacrifice for the good of the precious youth, and claim the sympathy and support of the Christian parents and guardians of the children and youth. We are alone responsible for \$10,000 still invested in these books, and shall sustain heavy losses in throwing this amount of precious reading into the hands of canvassers, who must receive large commissions.

We appeal to our ministers and our people on this subject. If the books can be sold at the Office on orders by mail, or on our camp-grounds at retail prices, no losses will be sustained. We have to give the canvasser at least \$1.00 on each set of Home Circle. On the 6,000 sets this will amount to \$6,000. Nearly this handsome sum can be saved if our brethren who need the books will either purchase them on our camp-grounds or order them by mail.

We offer the four volumes, containing 1,500 pages of the most valuable reading matter for the household, and either the engraving entitled, *The Way of Life from Paradise Lost to Paradise Restored*, or the beautiful chromo, representing the Lord's Prayer in an oval in the center, and the Ten Commandments illustrated on the margins, or *The Family Record*, for the small sum of \$3.00. The Prayer and the Record are being sold for \$1.00 each all over the country.

Precious books! The compilers have spent years in reading and rejecting ninety-nine parts, and accepting one. Precious books, indeed, for the precious youth.

We have now set this matter before our readers quite fully, and shall expect the sympathy and co-operation of all our ministers and all our people in this good work. We shall be glad to employ good canvassers on the terms stated, for future editions, and even for what remains on hand. But our people should all purchase at the camp-meetings, or order the books by mail, if they would save us from heavy losses. Donations from the wealthy and liberal will be gladly received to assist us in this work.

Servant of the Church,
JAMES WHITE.

—The sin you now tremble at, if left to yourself, you will commit; therefore, be humble, prayerful, and watchful.

THE IOWA CAMP-MEETING.

OUR brief notice of this meeting given last week, brought us only to Friday morning, June 10. In the forenoon we spoke again, trying to show from Matt. 25:18-30 the necessity of faithfully improving whatever talent God has given us.

At noon the brethren were much gratified at the arrival of Bro. Haskell and Bro. and Sr. White. The coming of the two latter was quite unexpected, and the surprise was a most agreeable one to the brethren and sisters. As Bro. White speaks in another column of the meeting in general terms, this writing will be confined to a brief panoramic view of the different services held.

Bro. White spoke Friday afternoon and Sr. White in the evening. Social meeting at 5:30, which was fully attended; and it is worthy of remark that all the early meetings were as largely attended by the brethren and sisters as any meetings of the day. In this respect the Iowa camp-meeting was a model. The social meetings were characterized by a good degree of earnestness and freedom. In this meeting ninety bore testimony in a little more than sixty minutes.

At 9 o'clock a session of the annual Sabbath-school was held. There were 440 present, and 37 classes were organized, and 326 took part as teachers and scholars. An interesting chart exercise was given by Bro. Durland, and Sr. White addressed the school with interesting and instructive remarks.

At 10:30 Bro. White spoke from Col. 1:18, on the subject of human redemption, showing that the kingdom spoken of in the text is the kingdom of grace, and translation into it is the transformation wrought in us by conversion. But redemption, in its fullest sense, embraces much more than this. It is threefold: 1. Redemption from sin, which we experience in conversion. 2. Physical redemption, or redemption of the body at that momentous hour when the righteous dead are raised, and the righteous living are changed to immortality at the second coming of Christ. 3. Redemption from the disgrace of the fall, in the future immortal kingdom of glory. The Bible is the great book of redemption. Even its historical parts are given that we may look forward more intelligently to the grand conclusion of the plan of salvation. And the book appropriately concludes, as in Revelation, chapters 21 and 22, with a description of this earth in its renewed, redeemed, and eternal condition.

At 2:30 P. M., Sr. White spoke on Peter's ladder of sanctification. 2 Pet. 1:5-7. In cultivating the Christian graces, we are required to act only on the plan of addition, while God, in responding to our efforts, proceeds upon the plan of multiplication: "Grace and peace be multiplied." She closed with a stirring exhortation to the unconverted and backsliders to seek the Lord, after which about one hundred came forward for prayers. Brn. Haskell and Butler presented their cases to God in fervent prayer, and inquiry meetings were then held for their benefit in the smaller tents.

In the evening Bro. Haskell spoke from Acts 13:39-41. He showed that Christ, ever since he entered upon the work of carrying out the plan of salvation, has had a special work for every age and in every dispensation; and a true faith in Christ involves a faith in that special work. This is the "present truth" of which Peter speaks. 2 Pet. 1:12. The present age is no exception to this rule. Hence this age also has its special work,—a work designed to prepare a people for Christ's second coming. And an effectual faith in Christ to-day involves a faith in this work. It is not enough in any age to believe merely in what Christ has done in the past: we must believe in what he is doing to-day. The Jews in Moses' day had no difficulty in believing in Noah, but they often doubted Moses. In Christ's day the Jews had no difficulty in believing in Moses, but they would not believe in Christ, and hence were condemned. So to-day; people must believe in the truth for this time to be prepared for coming events, and be saved.

Sunday, at 9 A. M., a session of the Iowa T. and M. Society was held. The time was occupied with the annual reports, and the election of officers for the coming year. Bro. Haskell related many interesting incidents which had come under his observation on the Pacific coast and elsewhere, showing how the providence of God has been working with the efforts put forth in the T. and M. work.

At 10:30 Bro. White spoke from Matt. 1:21: "Thou shalt call his name Jesus; for he shall save his people from their sins." He showed that Christ was the author of creation, the founder of the Mosaic dispensation, and the author of the symbolic prophecies. Abel looked through his offering to Christ. The rock that followed the Israelites was Christ. 1 Cor. 10:4. And it was the spirit of Christ in them which moved the holy men of old to write. 1 Pet. 1:11.

Sr. White had been announced for the afternoon on the subject of temperance; but just at the hour of service one of the severest storms that ever occur, passed over this section of Iowa, one edge of it striking the camp. For about two hours the brethren were kept busy holding their tents to the ground, and in other efforts to save them from destruction. About an inch and a half of rain fell, and hailstones from the size of an almond downward were plentiful in the camp. But from the west, north, and east of us, in every direction, came reports of immense destruction of property, wrecked buildings, and loss of life. It was a fortunate escape for the meeting.

About 5 o'clock Sr. W. gave the brethren and sisters a practical talk on the proper use of our time and means, manner of dress, etc., in view of the time in which we are living.

In the evening Bro. Butler spoke on the subject of covetousness, showing by numerous quotations of Scripture how heinous this sin is in the sight of God, and now much we are in danger of being involved therein. Its nature is shown in that it is always associated with idolatry, one species of which it is, and with uncleanness. It was shown to lie at the root of the transgression of every one of the ten commandments. He then in a powerful manner drew a contrast between those who are covetous, who are groping around like Bunyan's man with a muck-rake, and neglecting the golden crown held just over their heads, and those who, as the Scriptures direct, are seeking those things which are above. To live for this world is base and ignoble. There is a higher and nobler course to pursue: and that is to seek those things which pertain to the kingdom of God, and live for an eternal and happy future.

At the early meeting, Monday morning, the interests of our institutions,—the publishing houses, Sanitarium, and College,—were considered, and the claims which they have upon all S. D. Adventists for patronage and support were clearly presented.

At 9, a social meeting was held at the stand. This meeting soon became so interesting that it was suffered to occupy the time of the forenoon sermon. Sr. White enjoyed one of her freest times in exhorting the people. About one hundred and fifty came forward for prayers, seventy-eight of whom spoke in rapid succession, many of them mingling their tears with their testimony, in witness of the powerful impressions which had been made upon them. Deep feeling prevailed. It was a triumphant occasion. The meeting continued till 12:25.

In the afternoon, after a discourse by Bro. White on the subject of baptism, twenty-five candidates came forward, who, after being duly examined by Bro. Butler, were immersed in an artificial lake on the grounds, by Brn. Farnsworth and Washburn. Sr. White spoke again in the evening on the unity of the church, after which a meeting of the T. and M. society, and one of the Iowa Conference, were held, occupying the time to a late hour. At the parting service on Tuesday morning, after a good, free, social meeting, as long as time permitted, Bro. Ira J. Hankins was set apart to the work of the gospel ministry. The

brethren go to their homes all seeming determined to strike for an advance movement in this State; and the object of their desires we believe they will soon see accomplished.

SYNOPSIS.—NO. 8.

THE APOCHRYPHAL BOOKS.

1. WERE there not a large number of gospels and epistles claiming to have been written by the apostles, besides those which we now have? Was it not a long time before the church decided which were genuine, and which were not?

2. No Christian history, aside from the New Testament, claims to have been written within three hundred years of the birth of Christ.

3. There is no evidence that any spurious or apochryphal books whatever, existed in the first century of the Christian era.

4. In after generations, when these apochryphal books began to appear, they were never read in the Christian churches.

5. They were never admitted into the volume which we now have.

6. They never appear in the catalogues given by early writers, with the books of the true Scriptures.

7. Twelve or more of the catalogues appeared before the close of the fourth century, perfect and un-mixed.

8. Infidels say that the book of Revelation was not known or admitted for a long time, and then only after a great struggle, by a vote of one majority.

a. All a wicked falsehood.

b. Not a breath of suspicion was ever blown upon its reputation until near 150 years after the death of the apostle who wrote it.

c. Then only doubtingly; and solely on account of the supposed difficulty of its interpretation, the bad use which had been made of it, and a dislike to the doctrines which it was imagined to contain.

d. More than a score of the most noted Christian writers of the first three centuries indorse it.—*Dr. Stone's Historical Books of the Bible, Chap. 12.*

9. The apochryphal writings were never noticed by the adversaries of Christians.

10. They were never alleged or considered of authority in theological controversies.

11. No commentaries were ever written on these apochryphal books.

12. They are every way inferior, gross, low, and silly.

13. The New Testament shines the brighter by a contrast with them.

H. A. ST. JOHN

DO YOU LOVE GOD?

Do you love God? "Yes," answers the ancient Scandinavian. Who is God? "*Thor*, the God of battles and plunder," he answers. He loves a God whose character resembles his own in prominent particulars.

Do you love God? "Yes," answers the Athenian of 1800 years ago. Who is God? Answer: "Bacchus, Venus, or Mars; deities of wine, or revelry, or sensuality, or war." Place before him the God of the Bible, and he will turn away in anger.

Do you love God? "Yes," answers the Universalist. "I love a God of mercy and love, who will take all mankind into Heaven, vile, polluted, and rejectors of mercy though they be. But I hate a God who will turn all that forget him into hell, who will say to the wicked, *Depart*, and who can see the smoke of their torment ascend up forever."

Do you love God? "Yes," answer a multitude of voices. They give to God a character to suit themselves, resembling in prominent particulars their own characters. But they do not love the God of the Bible, who is infinite in wisdom, power, holiness, truth, justice, love, and mercy.

To love such a God in word and deed, is genuine godliness.

H. A. ST. JOHN.

PASSING UNDER THE ROD.

BY MRS. D. A. GOFF.

HEAR me, O thou Man of Sorrows!
All my griefs on thee are laid;
Speak the word o'er life's rough billows,
"It is I; be not afraid."

Abba, Father, I entreat thee
In the name of thy dear Son;
Have compassion on my weakness;
Let thy will, not mine, be done.

Send the Comforter from Heaven,
Never henceforth to depart;
Let my sins be all forgiven;
Take possession of my heart.

Then let all thy waves pass o'er me;
Nothing shall my soul affright,
While I follow Jesus only,
Trusting thee through all the night,

Waiting for the blessed morning,
When the night of time is past,
When again to earth returning,
This same Jesus comes at last.

Palms of victory, crowns of glory,
And eternal life he'll give;
I shall walk the golden city,
I shall see his face, and live.

I shall see him in his beauty,
My Redeemer and my King;
And I'll bow in adoration,
Where the host are worshipping.

There I'll clasp my long-lost jewels
He has rescued from the grave;
And we'll sing with saints and angels,
Of his wondrous power to save.

We shall stand on the Mount Zion,
Purified, made white, and tried;
We shall reign with Christ our Saviour,
Without fault, and glorified.

Come, Lord Jesus, O come quickly,
That my pilgrimage may cease;
Come, and seal me thine forever,
Lord of Life and Prince of Peace.

Battle Creek, Mich.

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.

NORTHERN EUROPE.

We have a fair interest in our meetings in Christiana. We are to have baptism again this week. My wife started this morning for Tromsö, her native place. She has long been anxious to see her relatives and old acquaintances, in order to introduce the truth among them. This is her first opportunity after more than twenty years absence. She has a satchel well filled with books, and we hope she may have some success as a colporter in the distant north, where she can see the midnight sun from May 17 to July 24.

To-morrow morning, I start on a short tour in the country, and Thursday our colporter will start on a month's trip to the soldiers' camps, and other places north of us.

Bro. Rosqvist has closed his meetings in Grythytted, Sweden, on account of persecution. The church council (Kirkeraadet) ordered him to discontinue his meetings. When he continued (because the interest was so great), they made his case a criminal one. Now Bro. R. has moved to Lund, in the southern part of Sweden. He writes that his case will be decided in September, and that he expects then to be put in jail some time. Those old beasts have not quite lost their teeth yet.

Bro. Brorson has held meetings in Galthen, Höver, Storing, Nortvig, and Uhe. In Höver and Nortvig the ordinances were celebrated. One brother united with the church at Höver, and some others in that vicinity have commenced to keep the Sabbath.

May 30, 1881.

J. G. MATTESON.

DEDICATION AT LAPEER, MICH.

This meeting was held June 10-12. Brn. R. J. Lawrence and J. E. White were present and assisted in the services. Brethren came in from Flint, Watrousville, Memphis, and other places, till our house was well filled. Also quite a number attended from the town, so that we had good audiences at each meeting.

Though their meeting-house was begun about seventeen years ago, yet it was not wholly completed till

last year. It is now finished neatly, so that they have a good church. There has been but little labor here for a long time, and some have fallen back, and others are weak. But a good number have done well in persevering in their faith and work. A large share of our churches are in a similar condition. It leads one to question whether it is wise to leave our old churches to languish thus, while we raise up new ones to soon be left in a like condition. What is the use of trying to grasp more than we can hold and care for? Do we not lose by it in the end? There is a general feeling among our people that this is the case.

Our meetings here were wholly practical. The social meetings were most excellent. Several came forward to seek the Lord. Bro. White instructed the Sabbath-school and the teachers, and held an interesting temperance meeting. Quite a quantity of various books were sold. On the whole, we feel pleased with our meeting here. The church was dedicated Sunday afternoon. A thorough effort should be made here soon.

D. M. CANRIGHT.

PENNSYLVANIA CONFERENCE.

Yorkshire Center, N. Y., June 13.—Held our first meeting in the tent here June 10. Have had four meetings, with increasing congregations. The Lord gives liberty in preaching his word.

F. PEABODY.
E. RUSSELL.

INDIANA.

Fishersburg.—We pitched tent No. 3 in Fishersburg, Madison Co., last week. We have held four meetings. The congregations have ranged from one hundred to two hundred and fifty. This is a Methodist community, and there is plenty of prejudice to begin with, yet some are quite friendly.

WM. COVERT.
J. P. HENDERSON.

MICHIGAN.

Tent No. 2, June 13.—I pitched the tent at Reese two weeks ago. The interest is good. Some have already decided to obey God by keeping his commandments, and the prospect is that we shall be able to organize a church in this place soon. I am all alone. Expect Bro. Weeks will join me in a few days.

WM. OSTRANDER.

Cedar Dale, Sanilac Co., June 13.—During the last two weeks, I have been with the church at this place. The friends here are trying to advance in the service of God. As usual, the ire of the dragon is aroused against those that keep the commandments of God, and is manifested in a spirit of bitter persecution. Tar and feathers, prosecution, etc., are threatened those that labor on the venerable day of the sun. If these things serve to drive us nearer the Lord, they work for our good.

I now go to Reese, Tuscola Co., to join Bro. Ostrander in tent labor. Please remember us continually at the throne of grace.

ALBERT WEEKS.

MISSOURI.

Ash Grove.—We commenced meetings here in the tent, June 3. Have preached every night except one, with an average attendance of from seventy-five to one hundred. The people of the country are harvesting; and when night comes, they think they are too tired to go to meeting. We also learn that the ministers of this vicinity have combined to warn their flocks to keep away from our meetings. Two of these ministers know that this is the only successful argument that can be used against us, one of them having discussed the Sabbath question last winter, while the other sat as moderator in a discussion recently held between one of his brethren and one of ours. We trust the Lord will cause the wrath of man to praise him, and that fruit will appear in due time.

J. G. WOOD.
H. WOODRUFF.

OHIO.

Osborn, June 13.—We pitched our tent and began meetings in this place, June 10. This is a pleasant little village on the C. C. C. & I. R. R., thirteen miles from Springfield, and ten from Dayton.

Have held four meetings, which have been well attended. Bro. Moser and his wife are the only Sabbath-keepers here. Eld. Rupert will join us in a few days. Bro. E. J. Van Horn renders efficient aid as tent-master.

We ask that prayers may be offered in our behalf.

E. H. GATES.

Jefferson, June 15.—This is the county-seat of Ashtabula county. Our tent is pitched about sixty rods from the court-house. Meetings began Friday evening, June 10. We have held six meetings, with congregations ranging from thirty to three hundreds. The outlook was discouraging at the start, but is more favorable now. The editors of both paper in the place advertise our meetings free of charge, giving the subject for each evening. Friends are increasing. Provisions begin to come in. We desire an interest in the prayers of God's dear people.

O. F. GUILFORD.
R. A. UNDERWOOD.

ILLINOIS.

Rutland, June 13.—We have a few faithful Sabbath-keepers in this place. Although they number only four, yet they maintain regular Sabbath meetings. June 11, 12, I spoke three times to them. Our meeting in the First-day Adventist chapel was well attended. By invitation, I spoke once for the Methodist pastor. I hope to be able to enter the lecture field again after our camp-meeting.

My permanent P. O. address is 819 East Douglas St., Bloomington, Ill.

C. H. FOSTER.

Arthur and Sadorus.—From May 27-30, held meetings at Arthur. Sent names for nine copies of Signs, and one for Instructor. Our meetings were well attended. One arose for prayers. Hope to organize a little church there soon. Visited friends at Ludington. They are having an interesting Sabbath-school this summer.

June 1-6, was at Sadorus. Much prejudice exists here against our faith. Celebrated the ordinances with this little church for the first time. Bro. Pottinger was with us. The people became much more friendly toward the close of our meetings. The work is progressing slowly.

C. H. BLISS.

MINNESOTA.

Wells, June 9, 1881.—Commenced meetings near this place June 2. Have given seven discourses. The attendance has been good, and the attention of the audience to the word spoken has been excellent. Some of our brethren here are very far behind in regard to health reform, and they suffer physically and spiritually in consequence. May the Lord help the dear brethren to come up on all points of present truth. I desire the prayers of God's people.

W. B. HILL.

Dist. No. 9.—May 28 to June 5, in company with Bro. Babcock, I visited the American churches in Dist. No. 9. Although these brethren have had little help the past year, we found them of good courage, and willing to take hold of the work.

At the Home church, the Sabbath-school, which had been carried on according to the old plan, was re-organized; Instructors and record books were ordered. We held one meeting with the Danish brethren. Bro. B. spoke on the work of overcoming. The sermon was appreciated by those present.

We found the church at Agency in harmony. On account of the severe winter, no meetings were held for several months. Their Sabbath-school speaks well for the interest they take in the work.

The Home and Agency churches are two of our small churches; but when the wants of the cause were presented, the sum of \$112.50 was pledged to pay the indebtedness of the tract society.

J. FULTON.

Cleveland, June 12.

PROVINCE OF QUEBEC.

Compton, June 13.—Three days ago, our lecturing tent was brought to this place. The next day (Sabbath), the brethren and sisters here accompanied my brother, Eld. D. T. Bourdeau, and myself to Dixville. Had a good attendance at the meeting in the chapel. God blessed while we dwelt upon the words, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5. The testimony of all, even of the children, was calculated to greatly encourage the new converts and all present.

Last evening, my brother gave a discourse in the Baptist church in this place. It was a reply to an effort made against the Sabbath and the law by Eld. Miles Grant, Sunday evening, a week ago yesterday, when my brother, being pressed to discuss with him on the Sabbath question, consented to do so, on condition that he be allowed to speak to the people in the same church last evening. The assembly was large, and God greatly strengthened his servant for the occasion. All listened attentively, and enjoyed our singing much. Eld. Grant was present.

The discussion commences this evening, and continues for four evenings, till next Thursday. We prefer not to discuss; but in this case a discussion seemed unavoidable. We pray that God may intervene, and make his truth prevail. God lives and reigns. In him we trust.
A. C. BOURDEAU.

NEW ENGLAND.

La Fayette and Niantic, R. I.—May 21, 22, I held some good meetings with the church at La Fayette. I visited all the Sabbath-keeping families there, and tried to encourage them in patient continuance in well-doing. All seemed resolved to strive in humility for the victory over all their trials by faithfully submitting to the counsel of God.

The 28th and 29th, I held five meetings with the church at Niantic. Found two of the active members sick; they had been unable to attend meeting all winter. I visited and prayed with them, and encouraged them all I could.

June 4, 5, I attended the State quarterly meeting at Danvers, Mass. The Conference Committee thought it best that I should go to Newport, R. I., to see if there was an opening for labor there, and if not, that I should go to Connecticut, and look after the scattered Sabbath-keepers in that State, holding meetings until we could get suitable help to hold a tent-meeting in some good locality. As I found no opening in Newport, I now go to Connecticut, expecting to find plenty to do. The weather is now very cold, and if it does not change, the present season will be a poor one for tent labor.
I. SANBORN.

NEW YORK.

Labor among the Churches.—May 20 to June 15, visited the Roosevelt, Brookfield, Frankfort, Middle Grove, and Chester churches. Our meetings were interesting and profitable, especially at the last two places. The special blessing of God was granted at Middle Grove and Chester. Difficulties of long standing were amicably settled, and a spirit of confession and searching of heart characterized our meetings that was indeed profitable and encouraging, for it brought the rich blessing of the Lord. At Middle Grove, one wanderer returned to the fold, and old troubles were fully disposed of, so that the leader remarked that they had not been in as good condition before for twenty years.

The financial interests of the cause were considered, and \$73.70 was pledged toward a tent fund, of which \$53.15 was paid. Bro. E. W. Whitney was with me at the two places last named, and rendered efficient help.
M. H. BROWN.

Labor among the Churches.—May 16 to 22, I visited the churches of West Pierrepont, South Pierrepont, and Buck's Bridge. We trust good was accomplished through the word spoken. Although it was rainy while at the Pierrepont churches, the attendance was good. There seems to be an interest to hear and read on the part of those not of our faith. Wake up, brethren, and let your light so shine that others may see your good works, and thus be led to embrace the truth.

Fast-day we enjoyed a blessing while trying to seek God with the church at Buck's Bridge, and especially with our dear brother, Eld. A. H. Hall, who is steadily but slowly improving in health. May God grant him many days of usefulness here.

Thursday, the 26th, I left home for tent labor. Held meeting with the Adams Center church Thursday evening. But few were out. The friends here are anxious that Bro. and Sr. White shall come to Adams Center if they conclude to hold a two-days' meeting in this State the present season. A pledge of \$4.50 was made on the fund for a new tent, \$1.75 of which was paid.

Sabbath and Sunday I held meetings and visited from house to house at Mannsville. We had a good congregation each day. The friends showed that they had not lost their interest by pledging \$9.65 to tent fund, \$9.40 of which was paid; and yet we think more zeal and interest should be shown in getting out to meeting on the Sabbath. We are nearing the time of Jacob's trouble, and it will take earnest effort and strong pleading to press through the darkness that is

enveloping the world as a pall. Put away all wrongs and idols, brethren, and seek God with your whole heart, and he will be found of you.

Last night Bro. T. M. Lane and myself held our first meeting in Orwell, Oswego Co., where our tent is now pitched. We have a very good location, and the people appear friendly. We earnestly desire to consecrate ourselves to the work, that there may be a harvest of precious souls saved through the word spoken. Pray for us.

Our P. O. address will be Orwell, Oswego Co., N. Y. Librarians of Dist. No. 4 will please make note of this.
M. C. WILCOX.

June 13.

COLORADO.

Texas Creek, June 13.—May 28, 29, I had the privilege of meeting with this church for the first time. Here I found a band of commandment-keepers, some twenty-five or more, standing together in brotherly love and perfect union. Not a jar or trial among them. Bro. A. J. Stover, their leader, is a man of experience, and one who fears God. The rest of the church have more recently embraced the truth, and greatly rejoice in it. They are faithful in all known duties, and gladly receive instruction. Every family takes the REVIEW. They are prompt to pay their tithes, and the influence of this church is such as to fully prepare the way for the truth to reach many hearts. A deep interest to hear the solemn truths of the third angel's message pervades the people of this valley.

Our meetings, from first to last, were marked by the blessing of God. We had the use of the school-house, and it was well-filled at each meeting. The M. E. minister of that circuit attended all our services excepting one. He had an appointment at the house on Sunday afternoon, but kindly requested me to preach in his place, as he wished his congregation to hear me. He also invited his class about six miles away, where he preached in the morning, to attend. At the hour, the house was more than full, and some were obliged to stand outside. A deep and solemn interest was manifested. The tearful eyes showed that hearts felt the power of the truth. At the close of this service I sold \$25 worth of books in about ten minutes; and the people, and minister also, crowded around me, and freely expressed their hope that I would return and preach to them more.

I feel greatly encouraged by my visit here, and the words of Paul to the Philippians, "I thank my God upon every remembrance of you," can be truthfully applied to the brethren at Texas Creek.

E. R. JONES.

TEXAS TENT.

Granbury, Hood Co., June 9, 1881.—Since my last report, our meetings have been unusually interesting. The tent is well filled on every occasion. Some come from six to ten miles. Our audiences are composed of all classes. A number of rather skeptical persons are interested, and they have stated that now they see harmony in the Bible where they previously saw contradictions. The people all say that the Bible is read more than ever before. And just now, within the last two days, two challenges for discussions have been received. One was presented publicly at the close of our night service, in a very defiant and persistent manner, by Eld. Price of the M. E. Church South, their champion in this part of the State. I utterly refused to have anything to do with debate till after my meetings had closed, gave my reasons, and accepted the challenge to meet him at that time. Yesterday, amid the boasting and bragging of his friends, who expressed the opinion that I would not meet him even then, another challenge from Eld. Horn (Disciple) was received, thus bringing to bear an additional pressure. Last night I threw myself into the hands of the people, told them to choose their man, and select the subjects; I was ready. A chairman and secretary were appointed. A committee of seven, representing each of the churches, with two outsiders, was appointed to recommend the man and subjects. By a large vote, Eld. Price was chosen as their champion; and the Sabbath, the immortality of the soul, and the destiny of the wicked, to be the subjects, the disputants to be confined strictly to the Bible. Next Monday was selected as the time to enter the conflict, which is to continue indefinitely.

I am still holding the crowd on the immortality

question, occupying an hour each night, and resting up for the debate. I am alone and single handed, yet I shall believe the Lord is on the side of his truth. Brethren, do not forget us when you pray.

R. M. KILGORE.

WISCONSIN.

Labor among the Churches.—Sickness and bad weather prevented a full attendance at Avalanche, May 14, 15. However, our meetings were good. There are only a few members belonging to this church, and they are much scattered, so that it is difficult for them to keep up meetings and Sabbath-school.

The meetings at Debello on the following Sabbath were well attended, and we enjoyed much of the blessing of the Lord. This church has had some trials, but hopes to see better days.

May 24, 25, I visited the church at Hillsborough. This church is much weakened by removals. The elder of the church with his family has also moved away, so that he cannot meet with them. But though the members are scattered, all are still trying to be faithful to their profession.

Our meetings at Pine River were quite well attended, though some were kept at home on account of sickness. All who embraced the truth there about two years ago are still firm, as is also the First-day Adventist minister who was among those who embraced the Sabbath. He told me that one more of his children had decided to obey the holy law of God. Others are still interested, and studying their Bibles carefully to learn what is truth.

June 4, I met with the church at Whitehall in a school-house about three miles from the village, as most of the brethren live in the country. On Sunday afternoon and evening, I spoke in the Baptist church of Whitehall, which the Baptists kindly permitted us to occupy. The Methodists took up their evening appointment, and their minister and many of their members came out to our meeting. We were very kindly received, and there seem to be reasons to believe that good impressions were made upon the hearts of all by the Holy Spirit. The brethren are anxious to have a tent-meeting at Whitehall, and the way seems to open well.

On the following Sabbath I went into the country where Bro. C. Holmes labored last winter with some success. Had good meetings. On Sabbath, six were baptized, who had come out principally under Bro. Holmes's labors. On Sunday I spoke in an adjoining Granger's hall, kindly opened to us by the Patrons of Husbandry. Good order and attention prevailed, and God came near by his Spirit. Many expressed a desire to hear more.

I have enjoyed much of the blessing of God while trying to labor for the good of others, and there are good reasons to believe that most of the brethren of these churches feel much encouraged. May we ever trust in God for wisdom and help to serve him faithfully till the close of our probation.

Whitehall, June 13.

O. A. JOHNSON.

LITTLE THINGS.

LIFE is made up of little things. He who travels over a continent must go step by step; he who writes a book must do it sentence by sentence; he who learns a science must master it fact by fact and principle after principle. What is the happiness of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, friendly letters, good wishes, and good deeds. The little things that make up our life come every day and every hour. If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness.—*ScL.*

NOT ALONE.—We do not labor alone. However feeble our hands, that mighty Hand is laid on them, to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but His presence with our words. Here is our encouragement when we are despondent. Here is our rebuke when we are self-confident. Here is our stimulus when we are indolent. Here is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from his throne shares in all our toils,—the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back upon the peace-giving thought, that one man against the world, with Christ to help him, is always in the majority; and let us leave the issues of our work in his care, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.—*A. MacLaren, D. D.*

Our Tract Societies.

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

IT MAY NOT BE.

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.

Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoever is willed, is done.

And ours the graceful service whence
Comes, day by day, the recompense;
The hope, the trust, the purpose stayed,
The fountain, and the noonday shade.

And were this life the utmost span,
The only end and aim of man,
Better the toil of fields like these
Than waking dreams and slothful ease.

—Whittier.

PRESENT WANTS OF THE CAUSE.

BY ELD. R. F. COTTRELL.

THOSE who have been waiting for an opportunity to use their means judiciously for the benefit of the cause of truth, cannot fail to see that the time has fully come when it can be invested to good advantage. We have come to an important point in the history of the last message, a point that will test the sincerity of those who profess to love it, and show what is their real faith in the work of the Lord. For our good, and not because he is needy, the Lord has laid on us the duty to labor for the advancement of his cause and the salvation of our fellow-men. Our faith and love must be tested, not because God does not know what is in our hearts, but because he wants us to discover what is there, so that we may put away our wrongs that we may be saved. The heart is deceitful above all things, and desperately wicked. And while we fancy that we have faith and love, and are willing to do and suffer in the cause of human salvation, the trial of our faith, love, and liberality may bring to light the fact that we are unbelieving, selfish, and covetous. Now we have the opportunity to prove ourselves, whether we are in the faith, and test our love and liberality.

The fields are white, but where are the reapers? Let us take hold of the work, each one in his own sphere, and God will reward our efforts. If we will walk out by faith, he will help us. Do you believe it, brother? Do I believe it? Our actions will tell. We do not want to be deceived. God is giving us a chance to prove ourselves. Let us improve it while we may. The Lord's work will move forward. It will not fail. We may share in it. But if we do not move, others will take the crown. There are crowns enough for all the victors. All may so run as to obtain. Let us so run as to gain the prize, and lay hold on eternal life. It is no time to look back. Remember Lot's wife. Let go the world, and lay up treasure in Heaven.

The believing heart which is truly in sympathy with the work of the Lord will rejoice and take new courage at calls for an enlargement of the work, and renewed consecration and greater faithfulness in labor in every department of the great work. Such will be cheered with the prospect of soon seeing the work accomplished, and will be in earnest to renew their zeal. Their faith will not falter at the greatness of the work; but will say, It will be done; for it is God's work; he has promised, and he will fulfill. Let me do what I can; let me share in the work; but God will do the work, and all the glory shall be his.

"HE THAT WINNETH SOULS IS WISE."

BY ELD. E. H. GATES.

THERE is no work that requires more wisdom to perform it successfully than that of presenting unpopular truth to men of the world. When Christ sent forth the apostles, he said to them, "Be ye therefore wise as serpents, and harmless as doves." This injunction is just as applicable to-day as when it was given, and should be heeded by our missionary workers as well as by ministers. But some have no idea of using any wisdom whatever in this important work. They engage in it as though it were no more sacred than any manual labor. No preparation of

heart is made, no wisdom sought of Him who giveth liberally, and consequently no fruit of their effort is seen.

Those who have labored successfully in the ministry well know how carefully they must approach a man, lest by some unguarded expression, some harsh remark, or some lack of Christian charity, they turn him against the truth; and then, after all they can do in their own strength to insure success, they will fail of reaching hearts unless they earnestly seek the help of the Holy Spirit.

But some novices will take it upon them to instruct others in present truth, who have need to learn the first principles themselves. Instead of praying that their own hearts may be made tender, they attempt to pound the truth into others. Such workers need to learn of Him who was "meek and lowly of heart." Christ did not force his doctrines upon those who did not wish to be benefited, nor his presence where it was not desired. Instead of driving with harshness, he won by love. He came not to condemn those that would not hear, but to save the world. His great heart of love yearned over the fallen race. Hear his cries as he wept over those who spurned his love: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Instead of manifesting this spirit, some severely condemn the one that does not see as he does, being careful to inform him that he has the mark of the beast, and is a member of fallen Babylon. None of the meekness of Christ is seen in their efforts for others, but only harshness, which drives away those who might be benefited. They seem to think their missionary work is done when they have conquered in argument, not realizing that it is one of the most effectual ways in the world of driving men from the truth. Such labor will result in more injury to the cause than those who have the burden of the work can ever repair.

In our missionary labors we need more of the disposition of Christ, and less of the spirit of controversy; more of a burden for poor lost souls, more "supplications with strong crying and tears," for them, and less of the Jehu spirit; more of the wisdom that Jesus had in his missionary labors, and which we may have by asking of Him "that giveth liberally." Then will the seed sown bear abundant fruit, and the laborer "come again with rejoicing, bringing his sheaves with him."

NATIVE CONVERTS.

AN orphan boy and a little girl in India brought up and educated, in a mission with many others, became Christians. When they were baptized, the missionaries gave them new names. They called the boy William Plummer, and the little girl, Hannah. William afterward became a helper in the mission, and Hannah became his wife.

During the terrible Sepoy rebellion of 1857, they were in great peril. The rebels were plotting to kill all Christians, both natives and Europeans. William took their little boy, and Hannah their little girl, only one day old, and they tried to escape to some place of safety.

Weary, hungry, and sick, they wandered from place to place, but the people would give them no help or shelter because they were Christians.

William knew if he would deny Christ and tell the people he was a Moslem, they would at once give him food and protect him. When he saw Hannah so weak and suffering, and his children hungry and sick, his faith and courage almost gave way; but the faithful Hannah in all her sorrow and pain still clung to Jesus, and would not let William deny him to save their lives. They wandered on and suffered terribly, but finally reached a place of safety. But Hannah never recovered from the cruel hardships and sufferings she endured. A few years later she died, but with the blessed assurance of a home in Heaven. Her favorite hymn in her last days was—

"Joyfully, joyfully, onward I move,
Bound for the land of bright spirits above."

Reader, if you had been in Hannah's place, subjected to such weary wanderings, and hunger, and sufferings, would you have clung to Jesus, as she did, at the risk of starving or being killed by those who hated the Christians? "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25.—*Illustrated Missionary News.*

THE GOOD SEED SPRINGING UP.

A GENTLEMAN in Tennessee, in writing to the Office for books, supplements his order as follows:—

"I am a Baptist, but having received from —, of Texas, some tracts, and a copy of the *Signs of the Times*, I desire to read further. I would be glad if you would send an agent with books and tracts through this part of the country. I believe much good could be done by circulating good reading matter here.

"We as a people are filled with notions inherited from the dark ages of superstition. I am interested greatly in the Sabbath question, having read 'One Hundred Facts about the Sabbath.'

"I always rather held to the sleep of the dead, but never could get it fixed up to suit me, until I read your tract, 'Thoughts for the Candid.'

"I also believed in the never-ending torment of the wicked, until I read the tracts, 'Appeal on Immortality' and the 'End of the Wicked.' Now I wish to learn which is the true Sabbath, and something of the origin and progress of S. D. Adventists, with their church doctrines and ordinances.

"I would be glad to distribute tracts for you if you wish me to do so. I am in business which brings me in daily connection with all classes of people."

SMALL BEGINNINGS.

BLACK founded a system of modern chemistry with but a few shillings' worth of chalk, salt, and glass. A pan of water and two thermometers were all the apparatus used by him in detecting latent heat.

A sheet of paper, a prism, and a lens enabled Sir Isaac Newton to unfold the composition of light and theory of colors. Franklin's kite and key, wire and ribbon, taught the world the nature of lightning. Let no one, then, sit down in contented ignorance because of want of appliances. Where there is a will, there is a way. Pluck, not luck, brains, not money, are the keys of knowledge.

But if science gives us these illustrations of the significance of results from small beginnings, the world of Christian effort is still more fruitful in examples. In a cobbler's shop in Germany seven consecrated Christians formed a church. They linked their hands together and to the throne of God. In twenty years that church became the parent of fifty churches, 10,000 souls were hopefully converted, and 50,000,000 through them heard of Jesus, to say nothing of 400,000 copies of the Scriptures circulated and millions of pages of truth besides. Their motto was, "Every man and woman is required to do something for the Lord." They allowed no honorary members. They kept the gospel ship free from barnacles, and so its precious freight was not delayed in its mission to men. In one year every family in a city of 150,000 people was visited by the pastor and members of one church, for the purpose of religious conversation and the distribution of religious books. We say, "Lo! What hath God wrought?" But he chooses to use human hands and feet in saving men. Despise not the day of small things. "Go work in my vineyard."—*Utah Methodist Advocate.*

THE HINDU'S TITHE.

A HINDU Christian, who used to be always grumbling at the smallness of his salary, made up his mind to give one-tenth to God. So next pay-day, when the missionary handed him, as usual, ten rupees, he pushed back one of them, saying, "That is for God's work, sir."

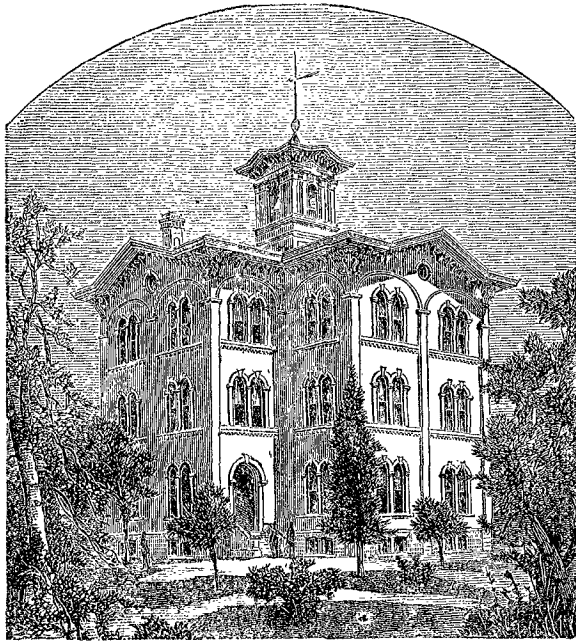
The missionary took it, but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazar, he asked how they were doing. Instead of grumbling, as usual, the man answered cheerfully, "Well, thank you, sir."

"Then tell me how it is that you who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so nicely with only nine?"

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."—*Illustrated Missionary News.*

—The missions of the Moravian Brethren are carried on, not in the most densely populated and most civilized parts of the heathen world, but in its more remote regions, in regions which may emphatically be called the uttermost parts of the earth. Their "mission provinces" are Greenland, Labrador, among the Indians of North America, the West Indies, the Cape of Good Hope, Thibet, and Australia. They have 99 stations and 314 missionaries, with 1400 native assistants. The income last year was 18,000*l.*

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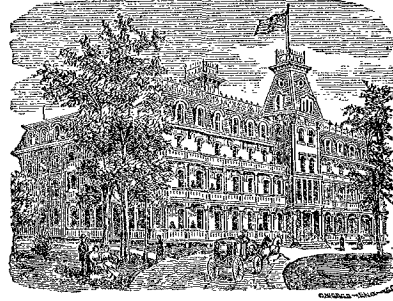
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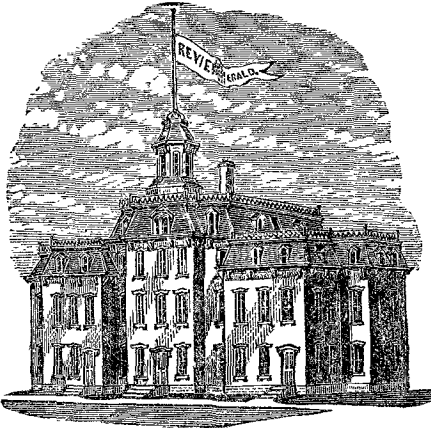
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The Review and Herald.

Battle Creek, Mich., Tuesday, June 21, 1881.

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MINNESOTA, Minneapolis, June 23-28
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WE are circulating ten thousand copies of this important testimony. Whatever profits may arise from the publication of this work go to assist the Publishing Association in its present embarrassment. The work speaks of the duty of our people to the Association. We appeal to our ministers to see that all S. D. Adventists have a copy. It will be furnished to the poor free.

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We will give a \$10 album to the one who sells the highest number of the Home Circle by Jan. 1, 1882.

J. W.

The July number of our German paper, the *Stimme der Wahrheit*, is out, and a beautiful number it is. On the first page is a magnificent cut of that old hero of the Reformation, Martin Luther, illustrating his bold act in burning the pope's bull. It almost makes one's faith grow to look at it. There is also a good variety of articles on various topics, which doubtless will be acceptable to the reader. Among them are, "Objections and Answers to the Bible Sabbath," "The Coming of Christ," "Riches of this World," "The Lord's Day," "How the Bible is printed," etc., etc., with quite a variety of pieces in poetry and prose. Now is a good time for those who are interested in getting the truth before the Germans to circulate the *Stimme*.

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Will you, brethren, magnify your office as treasurers by getting before the church their duties in this matter? Will you, at the commencement of each quarter, send all receipts to our State treasurer, J. C. Middaugh, Fremont, Dodge Co., Neb., and at the same time notify the State secretary, C. P. Haskell, Beaver City, Furnas Co., Neb., of this transaction?

We are anxious to know the numerical and spiritual condition of the Conference. Will the clerks provide the statistics whereby these facts may be known? The secretary has furnished you with blanks (or is anxious to know your address that he may do so.) Will you fill out one of these blanks and mail to the State secretary immediately following each quarterly meeting?

If any have not time to do this work of the Lord,

will you not notify your elder, that another, who will take time, may be chosen to take your place?

Will you be a subject of the blessing for faithfulness, or be rejected for negligence?

Your fellow-laborer,
CHAS. L. BOYD.

—Every miracle that Christ did was an act of mercy and charity, and designed to cure as well as to convince. "He went about doing good;" he conversed among men like a walking balsam, breathing health and recovery wheresoever he came.—*R. South.*

Appointments.

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

THE quarterly meeting for Dist. No. 8, Illinois Tract Society, will be held at Webber Grove, Jefferson Co., July 9, 10. Elder Shouk is expected to be present.

L. A. LOGAN, *Director.*

THE quarterly meeting of Dist. No. 12, Kansas T. and M. Society, will be held July 9, 10, with the South Mound church. Eld. Santee will be with us at that time. Hope to see a good representation of the brethren and sisters out on this occasion.

ROBT. AITKEN, *Director.*

THE quarterly meeting for Dist. No. 10, Mich., will be held in Flint, July 9, 10. Matters to come before the meeting at that time make it necessary that a good representation be present from each church in the district.

S. WOODHULL.

THE quarterly meeting of Dist. No. 10, Kan. Tract Society, with the Grenola church, July 9, 10.

OSCAR HILL, *Director.*

JONESVILLE, Ill., near Bro. Doyal's, Thursday eve, June 25, 26.

Greenup, Ill., near Bro. Kittle's, June 28, 29.

Martinsville, Ill., July 2, 3.

We hope for a general gathering at all these meetings.

C. H. BLISS.

PROVIDENCE permitting, I will meet with the church in Newton, Mich., for quarterly meeting, the first Sabbath in July. Let there be a full attendance of the church. We invite brethren in Marshall to meet with us.

J. BYINGTON.

THE next annual session of the Dakota Conference, Tract Society, and S. S. and H. and T. Associations of S. D. Adventists, will be held in connection with the camp-meeting at Sioux Falls, June 23-28.

A general quarterly meeting for the quarter ending April 30, 1881, may also be expected at the same time. Will all librarians and district secretaries make their reports accordingly; and let delegates for the Conference be properly elected and qualified in every church.

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W S Braden \$14.28, C M Housey 14.04.

Cash Rec'd on Account.

J M Rees \$5.00, Mo Conf Fund, J F Hoppe, tithe 6.50, Mo T & M Society per Geo I Butler \$9.43, C O Taylor 50.00.

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

Nora Loughborough \$10.00, Simeon Babcock (donation) 2.00, A friend (donation) 1.00, Mrs S M Giles 10.00, Mrs O E Merrifield (donation) 1 50, Sally M Stockwell 10.00.

Gen. Conf. Fund.

Kan Conf per A G Miller, tithe \$200.00, Iowa Conf tithe per A R Henry 257.90.

Mich. T & M. Society.

Dist 5 per M P Stiles \$1.00, Dist 3 per R B Owen 7.50, Dist 3 per M B Miller 5 18, Dist 3, P Markillie, added $\frac{1}{2}$, 1.34, A O Bur-rill 6.45, Dist 14, Fred Mason 1.21.

Mich. Conf. Fund.

Parkville per M B Miller \$27.70, Alaiedon, Wm H Kyuett, 2.20, Kendall, Priscilla Markillie 2.66, Carson City per T R Evans 25.00.

English Mission.

Lucretia Day \$5.00.

Harold To Sweden.

L P Anderson \$1.00.

Scandinavian Mission.

L P Anderson \$1.00.

Stimme To Europe.

L P Anderson \$1.00.

Notes of News.

—Peru is still engaged in war with Chili.

—It is stated that a terrible storm in Hungary has seriously injured the crops.

—Last year a thousand volumes a day were drawn from the Chicago public library.

—The losses by the floods at Pittsburg, Pa., and vicinity, this season, are estimated at \$2,000,000.

—The French Chamber of Deputies is discussing a reduction of the national debt and of the land tax.

—One hundred lives were lost, and several villages were devastated, by the recent earthquake in Turkey.

—Adam S. White's lead works, near Baltimore, Md., burned on the 16th inst. The loss is estimated at \$75,000.

—On the 12th inst., there was a serious break in the Erie canal, near Albion, N. Y. The damage is estimated at \$30,000.

—Brooklyn's big bridge has so far cost \$13,000,000. It will be completed within this year, and will be one of the wonders of the age.

—On the 15th inst., two warehouses were burned at Brooklyn, N. Y. Loss, \$100,000. One man was burned to death, and one fatally injured.

—The first annual examination of the pupils of the Indian Training School at Carlisle, Pa., was held on the 16th. Great progress is reported.

—A strike among the dock-laborers at Hull, an English seaport town, is greatly obstructing trade. The strike has also affected sailors at that port.

—The brakemen on the St. Louis and Iron Mountain R. R. have struck for higher wages. They were getting \$50 per month, and demanded \$60.

—Le Duc, late Commissioner of Agriculture, experimented on raising tea in Georgia, and it is estimated that the two pounds he raised cost \$25,000.

—On the night of June 11, the village of Ludington, Mich., was nearly destroyed by fire. The loss is estimated at \$200,000. The insurance was light.

—J. E. Boehm, the well-known London sculptor, will make the statue of Lord Beaconsfield to be placed in Westminster Abbey as the national memorial.

—The Spanish government has decided to permit Jews expelled from Russia to settle in that country, and 60,000 of them will avail themselves of this privilege.

—Accounts from Panama state that work on the canal is not progressing favorably. Stations have been abandoned, and many engineers have returned home.

—The sensation of being 250 feet below the level of the ocean may be enjoyed out in Arizona. A railroad there runs for sixty miles in a salt and alkali hollow which is at that level.

—Frosts in Lower Canada on the nights of the 16th and 17th nipped potatoes as well as small seeds. The oldest inhabitants cannot remember such cold weather at this season of the year.

—The government of Tunis has canceled a contract for constructing a local railway which it had granted to an Italian company, probably before the Bey signed the Franco-Tunisian treaty.

—The Swepson Cotton Mills, in Alamance Co., N. C., were burned on the 17th inst., through the explosion of a lamp. The loss is \$200,000; 207 operatives are thrown out of employment.

—It is understood at Washington that the President and Secretary of State have under consideration measures for the prevention of Mormon converts among women in Europe coming to this country.

—Two returned Communists have been arrested in blow in connection with the recent attempt to blow up the Thiers monument. Liberty and vandalism are intimately associated in the Socialist mind.

—The question of instrumental music was taken up by the General Assembly of the United Presbyterian Church at Pittsburg, Pa., and it was finally decided in favor of music in churches, by 131 yeas to, 22 nays.

—A Turkish pasha with 1,600 troops has landed in Tripoli. It is semi-officially intimated that France is apprehensive that the Turks will excite fanaticism under pretense of defensive measures, and that disturbances in Tunis may result.

—A plebiscite will shortly be called to decide whether the Bulgarian people desire Prince Alexander to rule them. In the meantime, the Bulgarian Liberal leader, Zancoff, has appealed to England to save the country from this proposed despotism.

—Twenty-three Indian youths, who are inmates of the Hampton, Va., Institute, arrived in New York yesterday, on their way to summer residences with Massachusetts farmers. The young people are praised for their civilized appearance and demeanor.

—The jury disagreed in the case of the Chicago lady who sued a saloon-keeper for damages for selling whisky to her husband, thus injuring his prospects as well as her own. She will now bring a suit against another saloon-keeper, on the same grounds.

—The subject of Spiritualism has been brought before the two archbishops of the Church of England, and the Spiritualists are elated with the idea that it will gain much dignity from being seriously considered by these able prelates, even if they do condemn it.

—A telegram states that when the order was given to evacuate Arta, one of the towns ceded to Greece, it was found that a conspiracy had been formed to burn the town before the Greek troops could take possession. Five Turkish officers have been arrested for the crime.

—On the 13th inst., severe storms of wind and hail visited Central Iowa, and parts of Minnesota, Missouri, and Kansas. Houses and barns were wrecked, and immense damage was done to crops and fruit trees. Thirteen persons were killed, and many seriously injured.

—The reports of the recent General Assembly of the Presbyterian Church "produce the conviction that throughout the greater part of the United Presbyterian Church, religion is not in a flourishing state; that the life of God in the souls of her ministers and elders is far from vigorous."

—It is officially stated that 642 houses were destroyed by the recent great fire in Quebec; 1,211 families were rendered homeless, and of the 6,000 sufferers, two-thirds lost their all, and were uninsured. Ten per cent of the subscriptions paid to the Relief Committee will be given to the Protestant committee.

—It now appears that the rising in Southern Russia was not directed against the Jews alone, and was in no sense a religious crusade. It was rather the first ominous revolt of the oppressed lower ranks against the ruling classes and the wealthy. The victims of the mob were of all classes, and the destruction of property was equally impartial.

—An Italian exploring party, consisting of Lieutenant Gienletti, ten sailors, and four soldiers, that started from Assab Bay, Abyssinia, to explore the course of the Qualima River, have been massacred in the interior. The Italian government has written to Egypt demanding an investigation, but Egypt disclaims jurisdiction over that part of Abyssinia.

—The Porte has addressed a note to the powers complaining that the French Consul at Tripoli claims the right of protection over Tunisian subjects. This the Porte protests against, and will oppose. The Porte also protests against the recent events in Tunis, and recognizes neither the act transferring the Sultan's subjects to foreign domination nor the Franco-Tunisian treaty.

—Algeria is in an unsettled state. In a recent fight between Franco-Algerine and insurgent forces, the latter were signally defeated. Later, the insurgents made a raid upon factories near Saida, and robbed the employes, nearly all of whom were Spaniards. They then set fire to their dwellings and other property. It is said that sixty wagoners were killed. Many persons are missing.

—At Montevideo, the capital of the republic of Uruguay, the government has undertaken to muzzle the press by imposing a fine on any editor who shall undertake to discuss or criticize the government. The journalists who have the boldness to maintain the rights of a free press have sought protection of the foreign consul. Their offices have been sacked, a compositor killed, and three wounded.

—The difficulty in the Philadelphia public schools arising from a teacher reading portions of history concerning the early abuses

of the Roman Catholics, has resulted in the withdrawal of 375 Romish pupils. The school directors regret this fact, but sustain the teacher, claiming that she merely stated well-known facts in connection with the events of certain historical periods.

—Superintendent Seaver, of Boston, says that the practice of reading trashy, sensational novels is a much more rapid and rapidly spreading evil than is generally supposed. The pupils of the public schools draw from the public library a literature that wastes their time and injures their mental tone. It is proposed that the trustees of the library shall take some action toward remedying the evil.

—McKevett and McGrath, the Fenians who made an unsuccessful attempt to blow up the Town Hall at Liverpool, England, will be prosecuted by the law officers of the crown. Important disclosures are expected. On the 13th inst., three hundred men marched to the Liverpool jail to effect their delivery, but finding the warden and men prepared to give them a warm reception, they abandoned their design.

Obituary Notices.

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

BURGESS.—Died of consumption, at his home in North Lansing, Mich., June 7, George Burgess, aged 31 years. Bro. Burgess was confined to his bed for six months previous to his death. During this time he embraced the cause of present truth through the influence and prayers of his companion, who, with two little girls, is left to mourn her loss. But she mourns not as those without hope. Funeral discourse by Eld. Olds (Methodist.) W. H. KYNETT.

JOHNSTON.—Died of membranous croup, in Hazelton, Mich., May 17, 1881, Corby, eldest son of Alfred and Emma Johnston, aged 9 years, 10 months, and 20 days. With his mother, little Corby attended the Sabbath-school, and seemed to enjoy it very much. Sister J. embraced present truth quite recently, under the labors of Eld. Kenyon, and although she mourns the loss of her little one, she feels that it is not as those without hope. Funeral discourse by Eld. Kent (Methodist.) Text, "All souls are mine." ELLEN L. HARLE.

CHANDLER.—Bro. Eli Chandler, aged 73, died in the city of Mason, Mich., April 12, 1881. Bro. Chandler was for forty years a faithful and consistent member of the Baptist Church, when he embraced the Adventist faith, one year ago last September, while Eld. Steward and the writer were holding tent-meetings at Mason. He sleeps in the hope of Israel. He went down into the grave like a branch of the true Vine, like a shock of grain fully ripe. Discourse by Eld. Doust, of the M. E. Church. E. P. DANIELS.

ELDRIDGE.—Died at Poy Sippi, Waushara Co., Wis., Feb. 23, 1881, our dear sister, Sarah A. Eldridge, aged 40 years, 4 months, and 27 days. As a church and as individuals, we deeply feel the loss of Sister Eldridge. For many years she has been a faithful member of our church, and a devoted worker in the Sabbath-school. Our hearts are sad as we think we shall see her no more in this world, but we hope to live so that we may meet again in the morning of the resurrection. She leaves a husband and three children to mourn her loss. During her last sickness she manifested much meekness, and resignation to the will of God. We believe she sleeps in Jesus, and will come from the grave to be clothed with immortality at the coming of our Saviour. Funeral discourse by P. H. Cady, to a large and sympathizing audience. VESTA J. OLSEN.

GARDNER.—Died May 26, 1881, at the residence of her son in Lowell, Mass., Mrs. Lucy Gardner, aged 77 years. Four years ago Mrs. Gardner changed her residence to the home of her son, but she still retained her membership with the West Rindge, N. H., S. D. Baptist church, with which she united at its formation. Her infirmities prevented her from attending public services; yet she set apart the seventh day, and consecrated its holy hours to the worship of God. She witnessed a good profession, and died as she had lived, trusting in Christ as the atoning sacrifice. For four months she was a patient sufferer, and death was to her a welcome release from pain and trouble. Her chair is vacant, and we see her cheerful face no more; yet her last words of comfort to us come back with sweet remembrance, "Let not your heart be troubled. . . . In my Father's house are many mansions; if it were not so, I would have told you," etc.

Parted here for a little while, we wait in hope for the happy reunion, when the voice of the Master will bid us "come up higher."

A. B. G.

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