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AND SABBATH HERALD.

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

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THE FULLNESS OF CHRIST.

FROM THE GERMAN OF C. F. GELLERT.

LORD, help! that of thy sufferings I bethink me,
That in thy love's vast ocean I may sink me,—
That love which led thee from sin's might forever
Us to deliver.

Equal with God and yet made in man's fashion,
Thou wert obedient e'en to the cross's passion,
In our stead, stricken, smitten, and afflicted,
For sin convicted.

Divine, and wondrous holy this, thy mission;
My heart within me sinketh at the vision,
Trembles my soul, seeing and comprehending
Sin's curse, thus ending.

That God is just—sin's penalty demanding;
That God is love—the world's redemption granting,—
These, on the cross, seeth my soul, affrighted,
And yet delighted.

These put to flight self-pride, and low abase me;
These cast me down, but only to upraise me;
Show me my joy; make me, once God abhorring,
His friend adoring.

O Lord, my Saviour thou! on thee believing,
I low before thee lie, for my sins grieving;
With thankful heart, let me be lost, I pray thee,
In thy great mercy.

This far surpasses all our weak conceiving.
Shall my faith therefore waver, disbelieving
God's mighty power? Can I, a mortal, ever
God's will discover?

Mercy and love to show, is God's good pleasure;
Our duty 'tis, humbly to take this treasure;
To see how wide, when God us mercy showeth,
That mercy floweth.

Eternal praise to thee, O Lord, I render,
For the redemption thou to me dost tender;
Thy life, O Saviour, e'en for me thou gavest,
And my heart cravest.

Thou lovedst me, I'll also love thee dearly,
And do thy will with gladness and sincerely;
Thy strength, O Lord, freely grant thou unto me,
For this blessed duty.

—The Lutheran.

The Sermon.

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

SANCTIFICATION.

CHRISTIAN CHARACTER.

BY MRS. E. G. WHITE.

TEXT: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

THE character of the Christian is shown by his daily life. Said Christ, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Our Saviour compares himself

to a vine, of which his followers are the branches. He plainly declares that all who would be his disciples must bring forth fruit; and then he shows how they may become fruitful branches. "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me."

The apostle Paul describes the fruit which the Christian is to bear. He says that it "is in all goodness and righteousness and truth." And again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These precious graces are but the principles of God's law carried out in the life.

Those who have genuine love for God will manifest an earnest desire to know his will and to do it. Says the apostle John, whose epistles treat so fully upon love, "This is the love of God, that we keep his commandments." The child who loves his parents will show that love by willing obedience; but the selfish, ungrateful child seeks to do as little as possible for his parents, while he at the same time desires to enjoy all the privileges granted to the obedient and faithful. The same difference is seen among those who profess to be children of God. Many who know that they are the objects of his love and care, and who desire to receive his blessing, take no delight in doing his will. They regard God's claims upon them as an unpleasant restraint, his commandments as a grievous yoke. But he who is earnestly seeking for holiness of heart and life, delights in the law of God, and mourns only that he falls so far short of meeting its requirements.

We are commanded to love one another as Christ has loved us. He has manifested his love by laying down his life to redeem us. The beloved disciple says that we should be willing to lay down our lives for the brethren. For "every one that loveth Him that begat, loveth him also that is begotten of Him." If we love Christ, we shall love those who resemble him in life and character. And not only so, but we shall love those who "have no hope and are without God in the world." It was to save sinners that Christ left his home in Heaven, and came to earth to suffer and to die. For this he toiled and agonized and prayed, until heart-broken and deserted by those he came to save, he poured out his life on Calvary.

Many shrink from such a life as our Saviour lived. They feel that it requires too great a sacrifice to imitate the Pattern, to bring forth fruit in good works, and then patiently endure the pruning of God that they may bring forth more fruit. But when the Christian regards himself as only a humble instrument in the hands of Christ, and endeavors to faithfully perform every duty, relying upon the help which God has promised, then he will wear the yoke of Christ and find it easy; then he will bear burdens for Christ, and pronounce them light. He can look up with courage and with confidence, and say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him."

If we meet obstacles in our path and faithfully overcome them, if we encounter opposition and reproach, and in Christ's name gain the victory, if we bear responsibilities and discharge our duties in the spirit of our Master, then, indeed, we gain a precious knowledge of his faithfulness and power. We no longer depend upon the experience of others,

for we have the witness in ourselves. Like the Samaritans of old, we can say, "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The more we contemplate the character of Christ, and the more we experience of his saving power, the more keenly shall we realize our own weakness and imperfection, and the more earnestly shall we look to him as our strength and our Redeemer. We have no power in ourselves to cleanse the soul-temple from its defilement; but as we repent of our sins against God, and seek pardon through the merits of Christ, he will impart that faith that works by love and purifies the heart. By faith in Christ, and obedience to the law of God, we may be sanctified, and thus obtain a fitness for the society of holy angels and the white-robed redeemed ones in the kingdom of glory.

It is not only the privilege but the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. Said Christ, "Herein is my Father glorified, that ye bear much fruit." In his letter to the church at Ephesus, Paul endeavors to set before his brethren the "mystery of the gospel," the "unsearchable riches of Christ," and then assures them of his earnest prayers for their spiritual prosperity:—

"I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

Again, he writes to his Corinthian brethren, "to them that are sanctified in Christ Jesus," "Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." These words are addressed not only to the church at Corinth, but to all the people of God to the close of time. Every Christian may enjoy the blessing of sanctification.

The apostle continues, in these words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Paul would not have appealed to them to do that which was impossible. Unity is the sure result of Christian perfection.

In the epistle to the Colossians also are set forth the glorious privileges vouchsafed to the children of God. "Since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints, . . . we also since the day we heard it do not cease to pray for you; and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strength-

ened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

The apostle himself was endeavoring to reach the same standard of holiness which he set before his brethren. He writes to the Philippians: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . . That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." There is a striking contrast between the boastful, self-righteous claims of those who profess to be without sin, and the modest language of the apostle. Yet it was the purity and faithfulness of his own life that gave such power to his exhortations to his brethren.

Paul did not hesitate to enforce, upon every suitable occasion, the importance of Bible sanctification. He says: "Ye know what commandment we gave you by the Lord Jesus. For this is the will of God, even your sanctification." "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

He bids Titus to instruct the church that while they should trust to the merits of Christ for salvation, divine grace, dwelling in their hearts, will lead to the faithful performance of all the duties of life. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."

Paul seeks to impress upon our minds the fact that the foundation of all acceptable service to God, as well as the very crown of the Christian graces, is love; and that only in the soul where love reigns will the peace of God abide. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Our Contributors.

LIFE'S RIVER.

BY ELIZA H. MORTON.

Ps. 46:4.

THE waves of life are restless waves;
They beat along the shore,
And wildly dash the snow-white spray
With mingled rush and roar.

There is a river, pure and bright,
The streams whereof make glad
The city of the living God—
The home where none are sad.

O flood of spirit-life, flow in,
And bear my bark along!
Oh, lift me to the heights above,
And cheer my heart with song!

The everlasting shores are green,
The haven is at hand;
Ye winds, oh, waft me on my way!
Oh, hail, bright promised land!

O waters still, on far-off hill,
Refresh my thirsty soul!
And o'er this parched and faded earth
Your gladsome beauty roll.

Battle Creek, Mich.

PREACHING, THEORETICAL AND PRACTICAL.

BY ELD. GEO. I. BUTLER.

THAT preaching is the best which wins most souls to the Saviour,—effects the greatest number of thorough conversions to God. Theoretical preaching relates to doctrine; practical preaching, more to moral and religious duty,—to the character a person must form in order to be accepted of God. Theoretical and practical preaching may cover the same ground when the theory of belief touches moral principles, like those embraced in the moral law. But it is evident that one may accept a belief as a theory without its being a practical benefit to him. A person may mentally accept the doctrine that Jesus is the Son of God; yet if he does not take this great truth into the heart, and practically carry out his teachings, taking him as his master and pattern, following him where he leads, it will not effect a change in his character. A man may accept the ten commandments, theoretically, as the proper rule of life, talk of their binding force, argue it, and preach it with great ability; yet if he does not study to carry out those moral principles in his practice, they will not make him acceptable to God.

Theoretical and practical preaching are both needed. We need a correct theory of truth; for truth is always better than error. It is better to be right than wrong. Error never did anybody any good. It is true that many will be saved who hold errors, yet if they had all truth and no errors, their chances for salvation would be much improved. Every error we embrace has connected with it evil tendencies, which will lead to injury. Sometimes these are so hidden that the superficial do not perceive them, but they exist, and sooner or later will come into view. It is important to be right in all our views.

A correct theory of religious belief gives us true conceptions of God's plan of salvation, of his character, of prophetic truth, *i. e.*, what his plan contemplates for the future in reference to the salvation of man, and what he will do with the wicked, and with our earth. It shows us what is required of us in order that we may be saved, and what part God's people must act in the time of the end, when peculiar dangers surround them. All these points are closely connected with man's salvation, and hence they cannot be ignored without great loss.

Theory is important. But the fact should never be forgotten that we are all in great danger of accepting certain doctrines by merely giving a mental assent to them, while we neglect incorporating them into our lives and making them a part of our constant practice and our character. It is one thing to assent that the law of God is the true standard of duty,—to admit its perpetuity, to discern the difference between

the ceremonial and the moral law, to have a correct theory of the whole subject, and even outwardly to observe the despised seventh-day Sabbath,—and quite another to conform our lives to its principles by seeking God constantly for discernment, and strength to make these principles a part of our character.

We may consider Christ theoretically, and have proper views of his connection with the creation, of his relation to the Father, of his connection with the church in the old dispensation and with the giving of the law, of his advent, ministry, life, and death, of his work as a High Priest, of his future coming in glory and his everlasting reign on the throne of David. No one could truly say there was not much importance attached to correct views of these important points. Yet we might have such views of him, and be lost, unless we practically lived out the principles which he observed. We must have his meekness, his patience under abuse, his love to do good, his purity of life, his reverence for God and sacred things, his integrity of character, his hatred of wrong, of hypocrisy, and deceit, his regard for the law of his Father, and his self-denial for others' sake. It is possible we might have some of these graces without having a correct theory concerning his pre-existence and his agency in all parts of the plan of salvation; but it is evident that with correct views of all his work, past, present, and future, we should be much better prepared to realize his exalted character and nature, and the magnitude of his work, and the infinite love which prompted the great sacrifice for man's salvation.

Hence a correct theory has an important bearing practically upon man's salvation, especially the proper theory concerning moral duty and the work of Christ. There are other subjects of theorizing which are not so closely related practically to man's salvation. Man's condition after death, whether conscious or unconscious, his final reward if righteous, and his punishment if wicked, etc., are questions of deep interest. Some think it not of much consequence what our views may be if we only live righteous lives, as those matters are all fixed in the mind of God, and we cannot change the result. But God, in his word, has revealed light concerning these points for some purpose. Hence they must be important. The truth will shield us from erroneous views, which might prove fatal to us. If we believed the dead were conscious, and had liberty to communicate with the living (as would be very reasonable to suppose, if conscious) we should be exposed to the dangers and infidelity of spiritualism,—a terrible doctrine. If we believe in the immortality of the soul, we must believe either in Universalism or the eternal perpetuation of evil and eternal torment,—views which reflect upon the character of a righteous God. Hence there is an important practical bearing to be considered in these subjects.

The practical bearing of those questions which grow out of the Advent doctrine are very evident. We must admit that real faith in the soon coming of Christ will have a practical effect upon the life of the believer. The fact that in all ages God has warned men of the approach of great calamities, and given special calls to reformation and repentance because of the nearness of the Judgment, shows that he regards their coming as of practical importance. Special messages of coming judgments, like those of Noah, Moses, Jeremiah, and the prophets, Jonah, and John the Baptist, always carry with them practical truths which must be received in order to salvation. God often bases his appeals for reformation upon the fact that these judgments are impending. Ordinary appeals have ceased to have much perceptible effect. Something special will move the people more. These approaching judgments often come because the ordinary appeals to do right have ceased to move the people. Something must be done, or true religion will become extinct. God has many times had to interfere in the affairs of men in this manner.

We are living near the coming of Christ, or we are not. If we are not, we are as a people very badly deluded, teaching grave errors, deceiving

people, and exciting unnecessary alarm. If this be so, we could not reasonably expect God's special help in our work. He is not the God of error, but of truth. Indeed, if we are mistaken on this point, there can be no sufficient reason given for our separate existence as an organization. But if we are right, and Christ is soon coming, we have the most important message which has been preached for ages. Probation is soon to close,—the righteous to receive eternal life, the wicked to be destroyed. This is the great event to which the people of God have ever looked as the consummation of the hope of all the ages. We cannot overestimate its importance. The prophetic word is full of allusions to the importance of being prepared for this event, and of the danger of its coming on us as a thief. There are peculiar dangers connected with the last days, which we must remember and guard against. The religious world are generally to be lovers of pleasure, having not the power, but only the form, of godliness. Their love has waxed cold. There will be but little living, persevering faith. The ordinary appeals which were sufficient to wake other generations, will fall unheeded on the ears of the last generation, and will not produce earnest piety. Selfishness, covetousness, and worldly lusts will prevail. The nearness of Christ's coming, with the fearful scenes of the the Judgment, will move people to act more earnestly than anything else will. This we know by experience. We cannot omit this great truth, and do our whole duty. Doubtless we have had among us far too much theoretical preaching, in the sense of presenting the truth as a cold system of mental belief,—a mere theory to which the mind gives its assent. We must have practical preaching to impress upon the heart the great practical truths of our message, and the necessity of their being made a part of our life and character. We must see the importance of being like Christ while looking for his appearing. It will be little satisfaction to believe Christ is coming, and to see him coming, if we are not prepared, but must be lost eternally. Any preaching which does not make important true conversion and the possession of the Spirit of Christ and the bearing of its fruits,—love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, and temperance,—is of little worth. Even what might be called theoretical preaching should have these subjects so interwoven that the discourse may have in it the spiritual help which will save the soul from death.

But let none make the fatal mistake of supposing that we can preach about these graces in such a way as to disconnect our subject from the special light which Christ is giving to prepare a people for his coming, and make them effective on the basis which popular religion occupies. When we do this, we ignore the light God is giving us in the last days. Some of the popular preachers of our day far excel us as orators and public speakers. When we put ourselves on the same platform with them, we cannot excel them, nor equal them. But there is a power which God gives even to unlettered farmers and mechanics when their hearts are full of the spirit of present truth, which moves people as these talented men cannot move them. This comes from the fact that God gives special power with special truths. John the Baptist was not probably the most talented man of his age, but he stirred the people because God had commissioned him to do a special work. Had he placed himself back with the scribes and popular teachers, he could have done nothing. So of Peter, James, and John. So of Noah. So it will always be.

While we are dwelling on the importance of practical preaching in distinction from mere theoretical preaching, we must be careful not to fall into another extreme,—that of ignoring the glorious light of the message God has given us, and acting as if it were all a delusion, and thinking we can do a great work to preach as the popular churches do. We can readily see the standard of piety to which they have attained. It is not so high that we need to envy it. It is falling lower and lower in spite of all the earnest men who are trying to uphold it.

We have a message of warning for the world,

or we have not. If we have, let us not dishonor it, ignore it, or be ashamed of it, but let us give it the prominence the Lord has given it in his word. There is no lack of power in this message, if we only believe it. When we doubt it, we become weak. True practical preaching will ever render prominent this great truth.

HOW IT WILL END.

BY ELD. R. F. COTTRELL.

THE day of the Lord is more than a thousand years in length. It begins with the pouring out of the seven last plagues, before the second coming of Christ and the first resurrection, and does not end till the rest of the dead—the wicked—live again, and come to their destiny in the lake of fire, the second death; for it is in the day of the Lord that the wicked meet their perdition in the burning earth. (2 Peter 3.) The two resurrections are a thousand years apart. (Rev. 20.)

The righteous have the promise of a great reward in Heaven. (Matt. 5:12.) Jesus has gone thither to prepare mansions for them, and left the promise that he would come again and receive them to himself, that they may be with him and behold his glory. (John 14:1-3; 17:24.) They enter upon their reward when they are raised from the dead. Luke 14:14: "Thou shalt be recompensed at the resurrection of the just." At that time the raised and the translated saints are caught up together to meet their coming Lord (1 Thess. 4:16, 17), and they go and reign with Christ a thousand years. (Rev. 20:4.) But their final abode is in the new earth, foretold in Isa. 65:17, and described in Rev. 21 and 22. There they are to reign forever and ever. (Rev. 22:5.)

God has promised the righteous that when the wicked are cut off, they shall see it. (Ps. 37:34.) Also, Jesus threatened the unbelieving Jews that they should see Abraham, Isaac, and Jacob in the kingdom of God, and they themselves thrust out. (Luke 13:28.) When will these predictions be fulfilled? It cannot be till the wicked are raised a thousand years after the resurrection of the righteous. That period ended, the wicked live again; and the saints, having reigned with Christ a thousand years in Heaven, are now in the holy city upon the earth. The raised wicked come up upon the breadth of the earth, and compass the camp of the saints, the beloved city. (Rev. 20:9.) There they see Abraham and all the faithful of all ages secure in the metropolis of the kingdom of God, and they themselves shut out. Here they have a view of the glory that might have been theirs, but is forfeited and lost. And instead of taking the city, fire comes down from God out of Heaven and devours them. The righteous witness the scene; and so is fulfilled the prediction, "When the wicked are cut off, thou shalt see it."

This is the end of sin. The inspired prayer, "Oh! let the wickedness of the wicked come to an end" (Ps. 7:9), will then be answered. Again: "Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 105:85. This prayer was indited by the Spirit of God, and consequently is sure to be fulfilled. And it was in view of what is to follow its fulfillment, namely, a clean universe, that the psalmist immediately exclaims, "Bless thou the Lord, O my soul. Praise ye the Lord."

Sin is not to be immortalized. It will not exist forever. "But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 73:38. From the ruins of the old earth the new shall be created, and then shall be fulfilled that petition of the Lord's prayer: "Thy will be done on earth, as it is in Heaven." Matt. 6:10. Then shall a universal anthem of praise arise to God and the Lamb, from the angels of God and a redeemed world. (See Rev. 5:11-13.) "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Verse 13.

This literal Scriptural view of the destiny of men commends itself to the reason and consciences of men, and vindicates both the mercy and justice of God. To each is given an individual probation, in which he may "lay hold on eternal life," secure a part in the first resurrection, and escape the second death. If we prove ourselves incorrigible, if we will not come to Christ, that we may have life (John 5:40), it is just that we should suffer the penalty of sin, which is death, and not eternal life in torment. It is a mercy to let the sinner cease an existence which cannot be otherwise than miserable. It is just and merciful that God should say to us, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, that it shall leave them neither root nor branch." Mal. 4:1.

Satan is the root, and his children are the branches. The great tree of evil shall be utterly extirpated. And those who cannot be reclaimed to God by love and mercy, "shall utterly perish in their own corruption." 2 Peter 2:12. This is the very best thing that can be done for them, without dishonoring the holy law of God. "The Son of God was manifested that he might destroy the works of the devil." 1 John 3:8. He suffered death that "he might destroy Him that had the power of death, that is, the devil." Heb. 2:14. And when the blessed Christ shall be seated on his glorious throne, he will say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41. The first unpardoned sinner, and the last, shall perish together there. But the blessed of the Father shall inherit the kingdom prepared for them from the foundation of the world. The fire will not burn eternally; for the new heavens and earth, wherein the righteous shall dwell, will appear in its place.

I have studied brevity, having quoted but a small part of the testimony of the Scriptures on the several points. Enough has been given to satisfy those who will consent to let the Scriptures mean what they positively affirm. And those who will, to sustain a preconceived theory, mystify those which have been quoted, will do the same by any number that might be adduced. If, for example, the few passages which have been referred to to prove that the wages of sin is death, are forced to mean what they do not say, should we quote the two hundred passages in which it is declared that the wicked shall die, perish, be destroyed, consumed, devoured, burned up like chaff or stubble, be no more, be as though they had not been, be punished with everlasting destruction, etc., etc., they would all be treated in the same manner. And if the Bible cannot be relied upon in its plain and positive statements,—if each person is at liberty to give it a figurative meaning agreeable to his own fancy,—then of what possible use can it be to us?

The promises of a home in the earth made new are truly blessed and glorious, if, indeed, they mean what they say. And in all I have said it has been my only object to enlighten the reader, and help him to secure a part in these promises of everlasting life and glory.

THE HERMIT'S PRAYER.

A YOUNG man who had great cause of complaint against another, told an old hermit that he was resolved to be revenged. The good old man did all that he could to dissuade him, but in vain.

The young man persisted in seeking vengeance; and then the hermit said to him, "At least, my young friend, let us pray together before you execute your design."

The young man assented, and the hermit began to pray in this way: "It is no longer necessary, O Heavenly Father, that thou shouldst defend this young man, and declare thyself his protector, since he has taken upon himself the right of seeking his own revenge."

The young man fell on his knees before the old hermit and prayed for pardon for his wicked thought, and declared he would no longer seek revenge of those who had injured him.—*Selected.*

THE WANDERER'S RETURN.

BY N. W. VINCENT.

How wrong, how cruel, all delay
To have in Christ a living faith;
I hate sin's broad, deceitful way,—
'Tis slipp'ry, hard, and ends in death.

Each step I take from God and Heaven
Makes it less probable, I ween,
That I shall ever be forgiven,
That my vile heart shall be made clean.

O God, before thy throne of love
I now confess the sins I've done;
Oh! grant thy Spirit from above,—
Forgive, and cleanse me through thy Son.

Glory to Christ, world without end;
He bore my sins, he died for me;
He is my Saviour, Prince, and Friend;
I'll praise him to eternity.

A WORTHY EXAMPLE.

BY ELD. A. S. HUTCHINS.

IN reading the epistles of Paul, two features in his writings are worthy of special consideration, commendation, and emulation, certainly by every minister of the gospel. These are, 1. The fact that he seldom makes mention of his trials and sufferings; 2. The manner in which they are introduced when reference is made to them. 'Tis not by way of self-laudation, nor in a manner censorious to others.

Of him the Lord testified at his conversion: "I will show him how great things he must suffer for my name's sake." The view which Paul takes of the sufferings of the Christian is set forth in the following language: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8:18. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." When does it work thus? "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:17, 18.

In the great apostle's second letter to his brethren at Corinth, especially in the eleventh chapter, he gives an inventory of a portion of his sufferings, hardships, and labors. And observe how carefully he introduces them: "Would God ye could bear with me a little in my folly; and indeed bear with me."

"False apostles, deceitful workers, transforming themselves into the apostles of Christ," had crept into the church, bringing in false doctrines and burdens with them. With these the church had borne. Here it was necessary that this faithful servant of God should reprove the wrong and vindicate the right; and in doing so it was proper to refer to his great love for his brethren, urging that, free of charge to them, he had preached the gospel to them, and to lay before them for their consideration, some of the many trials and persecutions he had endured for the gospel's sake.

And seemingly anticipating that his brethren might consider such a course an indication of folly, he pleads with them to bear with him. Had he preached a popular doctrine, had he kept the cross out of sight, he would have escaped such treatment. Speaking of himself in comparison with false teachers, he says:—

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, that which cometh upon me daily, the care of all the churches."

This list of cruel sufferings is quickly read,

but to profit by it as we should requires some thought. Let us analyze this enumeration in part.

In labors more abundant. The apostle did not fold up his hands, and sit down, like one whose work is done. Nor with obstacles before him that must be encountered, did he act like the man who sat down upon the river's bank, and waited for it to run by, that he might pass over to the opposite shore without wetting his feet.

In stripes without measure. Observe here that the heathen had no particular rule to guide them in scourging criminals. At Philippi Paul cast out an evil spirit from one who brought her masters much gain. For this offense Paul and Silas were drawn into the market-place, unto the rulers. "The multitude rose up together against them; and the magistrates rent off their clothes, and commanded to beat them." In obedience to this mandate, "many stripes" are laid upon them. The number is known only on high.

Of the Jews five times received I forty stripes save one. The law of the Jews allowed forty stripes. But claiming leniency, they acted within the letter of the law, and inflicted each time but thirty-nine. It is worthy of observation here, that the Jews did not repeat scourging, except for offenses of great magnitude. Preaching the gospel in its purity was one of these offenses.

Thrice was I beaten with rods. Under the Roman government, the *lictors* beat criminals in this way; and the number of unmerciful strokes laid upon their victims was not limited.

To the one-hundred and ninety-five stripes, received of the Jews, add the number "*without measure*," and thrice being beaten with rods, and whose pen or lips can express accurately the shameful sufferings of this man of God in this manner? But why stop here? Consider his perils from the seven sources mentioned, his weariness and painfulness, the care of all the churches, with hunger and thirst, in fastings often, in cold and nakedness; and let the writer and reader ask the question, O my soul, what have I to suffer compared with these?

Alas, for poor, fallen, blinded human nature! It is wonderfully easy for it to be puffed up, and to think itself highly consequential. And it is equally easy, with but a sprinkling of the love of God in the heart, for one to think himself a martyr in view of the first approach of trials, and almost to conclude that nothing short of Heaven will heal the wounds he has received. Oh for the spirit that roved the heart of the apostle to pervade the ministry of our day!—the spirit which enabled him, in view of "bonds and afflictions," lying before him, to declare: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

LETTER TO A FRIEND.

BY PAUL E. GROS.

DEAR BROTHER: Although I have done what you propose a number of times, I am willing for the truth's sake, to go again over Scriptural grounds, and investigate the foundations of the Sabbath institution, with a candid, intelligent, prayerful spirit of inquiry. We shall endeavor, in each particular, to learn the mind of God, realizing that on all points relating to present duty there is perfect harmony, and that the relation of the various thoughts to one another is clear, involving no degree of contradiction.

I should not, however, pass over, as you do, the very first mention of the Sabbath in Gen. 2:2-4. I see no cause for this. Your implied excuse for it is that perhaps the consecration of the Sabbath was not for man. This most assuredly is in opposition to these words: "The secret things belong unto the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law." Deut. 29:29. If any doubt remains as to

whether this passage includes *all Scripture*, here is a testimony which will dispel it: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Having the fullest confidence in God's wisdom, you and I believe that the Holy Scriptures were arranged in a methodical, harmonious manner, so as to produce the designed impression upon the human mind. I infer from the above texts, especially the latter, that Gen. 2:2 was written for man; that had the Sabbath not been designed for him, he would not have been made acquainted with the fact that the seventh day was hallowed, blessed, and sanctified; and that the place assigned to this scripture indicates to a certainty the prominent position the Sabbath should have in man's mind, as the very foundation of his religious life. Another important inference is derived from the last proof adduced on the subject of the nature and purpose of Jehovah's word; viz., that this word reveals to man a harmonious system of doctrine,—God's own plan. To this logical conclusion I am brought by the declaration that "all Scripture is profitable for doctrine." This is rational and wise; for doctrine is to our spiritual man what the frame is to the building or the bones to the body; without it the graceful and permanent form could not exist.

What do we find in the first text of the Bible on the rest-day, or Sabbath? That God rested on the day following the completion of man's abode, with its useful and pleasant contents, and the creation of man. This being one of the days measured by God's own time-piece, wound up for man's use, it was of the same duration as our days, one of the seven of earth's existence. God rested not on a day measured by a different sun from ours, but on our earth, and with his newborn Adam, in whom he then delighted. (Gen. 1:31.) But let me inquire, Why did the Lord finish his work in just six days? Could he not have done it all in one minute, or in two days? Ay, methinks I hear you reply, he doubtless could, but chose the period of seven days, because that was best adapted to our moral and physical wants. Yes; unsearchable Wisdom had a purpose in this, which he made known to the representative of our race. (See Gen. 2:3.) Christ reiterates the declaration: "The Sabbath was made for man." This answers your objection, and shows the gift of the rest-day in its true, pleasant light. It sheds light upon the words of Isaiah: "A delight, the holy of the Lord, honorable." God places his favor especially upon this day, and sanctifies it, takes it out of the number of ordinary days, and exalts it, making it "honorable."

You may object that there is no command given in Gen. 2:2. But is not all Scripture for man? Yes. Well, then, is not the sanctification recorded in this verse for man? By comparing this passage with others containing the same term, as Joel 3:9, margin; 2 Chron. 20:3; Joel 1:14, we find this word used sometimes by way of command, to make known the will of the ruler. Such is evidently its meaning here, as proved beyond a doubt by the terms used in the fourth precept of the law, which implies distinctly that the knowledge of the Sabbath was previously in existence: "Remember the Sabbath day, to keep it holy." How could they remember a law of which they had no knowledge? But, as you write, the record in Ex. 16 proves that the knowledge of the rest-day existed among the Israelites before the giving of the law from Sinai. From the rulers' report to Moses, it is evident that a more faithful observance of it was desirable, and that the very men who should have been an example to the flock, were the least careful. Now please tell me where the Sabbath was set apart by God's command previous to the promulgation of the law from Sinai, if not in the second chapter of Genesis. Nowhere but in that scripture is it said to have been established, blessed, and hallowed for man's benefit.

The Sabbath is a reminder of the true value of life, the best gift of the great God. It calls to mind the blissful hours when man, unmarred by

sin or its concomitant, disease, enjoyed the society of angels and of the adorable Creator. These associations made the youthful, blooming earth a place of unbounded delight. Man had also the desirable presence of his good and beautiful wife, and the pleasure-fraught expectation of the birth of offspring, holy like their parents. The delicious fruits of the varied and wonderful trees and shrubs of his Eden home were given him for food. There was also the perfect and diversified animal creation, each individual filling his proper place, tame, loving, and beautiful.

Not only four-footed beasts were found in this lovely realm, but myriads of birds, rivaling in beauty of form and color the marvelous flowers of the land of everlasting spring, winged their way through the health-giving air, or merrily sang by the crystal fountains. The finny tribes were also subject to this happy pair; for the Lord had said, "Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen 1:26. A life far better than I can describe was the divine gift; and man was to keep in mind the Giver by resting on the seventh day.

In the brief recital of events from man's origin to Noah's day, plain traces are found of the observance of this glorious memorial of God's love to man. (See Gen. 7:10; 8:10, 12.) This proves conclusively, dear brother, that the rest-day was made for every man, of every age and clime, long before its observance was enjoined in a special manner upon a select people, whose adoption as the people of God was due to their greater obedience to the Creator. (See Gen. 18:19.) The Sabbath, then, was the crowning work of creation week, and without it that work would have been like a great palace without a roof,—imperfect, unfinished. Without it the first six days do not form a perfect cycle. I can conceive, therefore, of no way to destroy or change it, except by undoing this noble, magnificent work. The whole structure, to the very base, bears the impress of the first blessed, sanctified, hallowed Sabbath day. "For in six days," says the record, "the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day."

(To be continued.)

THE DOOMED ARMY.

Of old the Roman gladiators when entering the arena from which they were never to depart alive, before commencing their work of mutual slaughter, were accustomed to turn to the emperor with the words, "Morituri salutamus."—"We who are about to die, salute thee!" So monarchs, on the eve of a great conflict, review the mighty armies which are about to be sacrificed upon the altar of their mad ambition.

The mightiest army that treads the earth to-day is the army of those who are pressing onward toward the drunkard's doom. The recruits are gathering from all lands and nations. In city and in country, on land and on sea, from every portion of the broad world, come these teeming multitudes to meet their doom. Every saloon is a recruiting office, every dram shop is a drill room, and throughout the length and breadth of the land, is going on continually that work that makes sober men drunkards, honest men knaves, kind men brutal, intelligent men stupid, gentle men cruel, and good men bad.

Marshaled under the standard of Gambrinus and Bacchus, the patron deities of beer and wine, these multitudes throng the broad way, and hasten to the destruction that awaits them. Brave men they are, for they lead a forlorn hope. The experience of ages has shown them that no man yielding to the influence of these terrible poisons can escape injury through their baleful power; that they bind their victims with a thousand fetters and drag them headlong to their doom; but yet in spite of all this, with mirth and dance and song they throng the dangerous way, and make haste to that ruin which should appall the stoutest heart.

Look at this vast army. Its numbers are un-

known; for Satan publishes no statistics. We cannot tell how many thousands and tens of thousands are marching in this death-doomed host. We only know that unnumbered legions follow after this standard, and that thousands and tens of thousands every year, pass onward to their awful end. We see them as they take their first steps in this dangerous path. We watch the raw recruits as they enter the downward way. We see men and women and children beginning the course that can only end in ruin, and yet seeming to be entirely unconscious of the sorrow which awaits them. We see the young go unwarned along the dangerous road. We see the aged to whom years have taught no wisdom. The strong and the weak are in this mighty host; the poor and the rich, the proud and the humble, the learned and the ignorant, the refined and the degraded, the despised and the honored, those with the flush of youth upon their countenances, and those with gray hairs upon their heads, mingle in this strange and sad procession, and journey on unconscious of their fate. There is mirth there, but it is like the "crackling of thorns under a pot." There is music, and men celebrate the praises of their destroyers. There is gayety and hilarity, but it is the gayety of the demented; it is the mocking mirth of those who know not what they do. And as for the end, who can tell it? It is the end of virtue, honor, nobleness, and peace. It is the end of light and joy and hope. It is the end of manly honor and womanly purity, of maternal tenderness and parental affection. It is the end of every hope and goodness and gladness, the end of all that gives happiness in life or consolation in the hour of death. Over the dark precipice, and into the lurid abyss, plunges in an unceasing stream the advance guard of this mighty army. With maniac yells, with sighs and shrieks of anguish and dismay, with wails of despair and howls of dreadful apprehension, they still hasten on, pressed forward by the surging throngs that follow in their train. No tongue can tell the anguish of their doom; no pencil can portray the horrors that await them, and still they press madly on, fearing no danger, heeding no warning, attending to no admonition, and only hastening to their overthrow. No one but He whose eye sees all things and whose hand upholds the universe, can estimate this dread calamity in all its length and breadth; and no one but He who holds in his hands the hearts of men, and rules the world in his omnipotence, can stay the course of this vast and increasing army. Could we see these things as he sees them, we should send up a cry that would pierce the very heavens, and call upon Him whose arm is mighty to save, to interpose for the rescue of the creatures whom he has made.—*The Christian.*

PRACTICAL SANCTIFICATION.

MANY profess the grace of full salvation who need strong lessons in the way of practical duties. With this view we copy a part of what "Jacob Schoonerhoven" is reported to have confessed, as it appeared originally in the *Wesleyan Methodist Magazine*:—

"I went into the woods and prayed for sanctification, when the Lord said, 'Jacob, dost thou love my will, my law, and my government?' I said, 'I do, Lord,' and the Lord said, 'Dost thou love thy neighbor as thyself?' I answered, 'I do, Lord.' The Lord said, 'Very well; and now Jacob, prove thy word in thy life.' I went to my house in a happy frame, singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said, 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again. I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said, 'Jacob, remember thy word.' I saw that my desire to be a Mason was selfish; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way

to buy them. The Lord said, 'Jacob, remember thy word.' I saw that I was not loving my neighbor as myself; I went on, and said, 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you know more about horses than any other man I ever saw; I would give a thousand dollars for your knowledge. But, Mr. Schoonerhoven, the fact is, I must sell them to save my house and land, which is mortgaged.' 'I will lend you the money to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price he offered, when the Lord said, 'Jacob, remember thy word.' I said, 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city will fall in a few years.' It did fall, and I turned those lots into a farm.

"One morning I was awakened by the voice of the Lord, 'Jacob, arise and be sanctified. Remember thy word.' I arose, and coming from my lodging room I met a church committee informing me that, for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said, 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stopped in my barn and cried, 'Speak, Lord, for thy servant heareth.' The Lord said, 'Art thou ready to be sanctified in the loss of all?' I said, 'Yea, Lord, take all. Thou gavest, and if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said, 'Will you send us back?' And the Lord said, 'Jacob, wilt thou obey my laws, or the laws of man?' I answered, 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all,—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in Heaven.—*Christian Harvester.*

BEARING ONE ANOTHER'S BURDENS.—Life teems with unnecessary pain. For every living soul there is work to do, effort to make, sorrow to alleviate. No day in the short time allotted to us here should pass without some attempt, however feeble, to lessen the load of suffering pressing so unequally on the lives of those around us. All can do some little, and if each soul that has suffered would take a share in removing or lessening the burden of another, life would be other than it is. An old writer beautifully says: "All can give a smile, as they should; yet who does not know the brightness which some faces bring whenever they appear? The smile of kindly recognition, the acknowledgment of existing suffering, the free-masonry of endurance,—all are conveyed by a glance, and none can tell how often the effort to be cheerful has helped a weaker sufferer to endure."—*Social Notes.*

—We can easily manage if we will only take each day the burden appointed for it. But the load will be too heavy for us if we add to its weight the burden of to-morrow before we are called to bear it.

—That man who is in the highest state of prosperity, and who thinks his fortune most secure, knows not if it will remain so till the evening.—*Demosthenes.*

The Family Circle.

NO GOD.

Is there no God? The white rose made reply,
"My spotless robe was woven in the sky."
The bluebird warbled from his shady bower,
"My plumage fell from hands that made the flower."

Is there no God? The silvery ocean spray
At the vile question startles in dismay;
And, tossing wild against earth's impious clod,
Old ocean thunders, "Yes! there is a God!"

"We publish God!" the towering mountains cry.
Jehovah's name is blazoned on the sky,
The dancing streamlet and the golden grain,
The lightning gleam, the thunder and the rain;

The dew-drop diamond on the lily's breast,
The tender leaf by every breeze caressed;
The shell, whose pearly bosom ocean laves,
And sea-weed bowing to a troop of waves;

The glow of Venus and the glare of Mars,
The tranquil beauty of the lesser stars;
The eagle, soaring in majestic flight,
The morning bursting from the clouds of night;

The child's fond prattle, and the mother's prayer.
Angelic voices floating on the air,
Mind, heart, and soul, the ever-restless breath
And all the myriad mysteries of death.

Beware, ye doubting, disbelieving throng,
Whose sole ambition is to favor wrong;
There is a God; remember, while you can,
"His Spirit will not always strive with man."

A MOUNTAIN PRAYER-MEETING.

"WILL you go to meeting with me this afternoon, Mabel? Come; this is your last day here; do go once before you leave the White Mountains." "What do you do in 'meeting'?" asked the gay, beautiful, "High Church" New York belle, with just a shade of contemptuous inflection in her voice.

"Well,—there will be no sermon; there never is in the afternoon. The good minister sits in the aisle, in front of the pulpit, and invites any one he likes to make a prayer. Any other one, who feels the need of it, may request that he or she be mentioned personally in the petition; and those who wish it may relate their experience."

"How very funny! All the old women 'speakin' in meetin'; and scaring themselves dreadfully. I'll go. I dare say I shall have a good laugh, if I don't fall asleep."

So we walked through the long, hilly street of Bethlehem, in the pleasant hour before sunset, in the sweet, warm, hazy air of early autumn. The glory of the Lord shone round about us; for all the mountains were burnished, splendid, gorgeous, in purple and crimson and gold. Mabel's deep gray eyes grew large and luminous as her artist-soul drank in the ineffable beauty.

The building was so crowded with the villagers and many visitors that it was with difficulty we obtained seats, apart from each other. Mabel found a place next to a young, sweet-faced country woman, and looked, with her flower-like face and French costume, like some rare exotic by the side of a humble mountain daisy.

The minister opened the services with a few fervent, simple words, and then said, "Brother —, will you lead in prayer?"

A plain old country farmer knelt in the aisle before us. His prayer—sincere, and, I doubt not, as acceptable, because sincere, as if it had been offered in polished language—made Mabel shake with laughter.

He rose, and there was utter silence for a moment. Then a high, sweet woman's voice, far in front of us, sang out, clear as a bell,—

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known."

The congregation joined in; only one verse was sung, and again the strange, solemn silence fell upon us.

It was broken by the sudden rising of a lank, awkward boy, who uttered a few words in a frightened nasal whine.

This time Mabel was convulsed with laughter; but the sweet singer, who saw in this utterance only the contrite soul of the speaker, burst forth triumphantly with—

"Oh, gift of gifts! oh, grace of faith!
My God, how can it be
That thou, who hast discerning love,
Shouldst give that gift to me?"

Only one verse, as before. Then the pure notes, high above all the other voices, died away, and a strange-looking woman arose.

"I haven't any gift of language," said she, "but I want to give in my testimony. I've always been a wicked woman; I've always gone against my conscience. I've made my folks at home miserable for many a long year; and that's the reason God poured trouble after trouble down on me, till I was about to take my own life, when some one—it must have been one of God's angels—went singing through the woods. Shall I ever forget the words!—

"With tearful eyes I look around;
Life seems a dark and stormy sea;—"

She stopped, her voice breaking into a hoarse sob, when the other sweet voice immediately went on—

"Yet, mid the gloom, I hear a sound,—
A heavenly whisper,—'Come to me.'"

"Oh, voice of mercy! voice of love!
In conflict, grief, and agony,
Support me, cheer me from above!
And gently whisper—'Come to me.'"

I looked at Mabel. She was not laughing. A strange, awed expression rested upon her features; her head was bowed down as the sweet-faced woman at her side rose, and, turning to the last speaker, said, in a low, gentle voice,—

"My sister, we all thank our Heavenly Father that he put his strong arm of protection about you while it was yet time; and since you have joined with us in profession of your faith, there has been no one more earnest in those good works without which faith is nothing."

Then reverently kneeling, she prayed that God would strengthen her dear sister, and give them all love and charity, one for another, and his peace, which passeth all understanding.

Out rang the sweet voice,—

"Haste thee on, from grace to glory,
Armed by faith, and winged by prayer!
Heaven's eternal day's before thee,
God's own hand shall guide thee there."

Mabel was now silently crying, and big tears were blinding my eyes, when a grand old man rose from his seat. Bent and feeble now, I could see that he had once been tall and stately, looking as the Puritan fathers must have looked when they first stepped upon "the stern and rock-bound coast" at Plymouth. Fine, clean-cut features, and eyes still blue and piercing remained, but his voice trembled painfully as he said,—

"I am ninety-four years old, and most of those I love have gone to the grave-yard before me; I have lived all these years in Bethlehem, and, boy and man, have tried to serve the Lord; and I owe my blessed hope in my Saviour to the teaching and example of my good and pious mother." Then, with aged, trembling hands uplifted, he prayed that all the children present might be brought up in the nurture and admonition of the Lord.

Near us was a handsome, well-dressed man, past middle age, who had listened with absorbed attention to all that had been said, and who now seemed strangely agitated. In a moment he arose, and then he spoke.

"I presume that no one here remembers a poor boy who nearly fifty years ago left this place to seek his fortune. Fatherless, motherless, with no claim upon any one here, I wandered away with a heavy heart to earn my bread. Many a time have I been exhausted, discouraged, almost hopeless; but my mother had taught me to pray—her dying gift to me was her own Bible. It has gone round the world with me, and God has never forsaken me. I have long been a rich man, and I have come once more to these grand hills—my childhood's home—to testify my gratitude to my Maker for all his goodness. I never intended to speak as I am now doing; but after what I have heard and witnessed, I should be most ungrateful if I did not give my testimony and belief in the abounding love and mercy of God. O friends! take me back! Let me be one with you in this most sweet and touching service, and when I leave you, pray that I may never be ungrateful for the earthly blessings he has heaped upon me, and for the far more priceless gift of his Son, Jesus Christ."

Every one had listened to the stranger in deep silence. Every heart had thrilled responsive to his words. It seemed as if the very breath of Heaven had entered into the little church, cleansing and purifying each soul present, and filling it with inexpressible devotion, when, like a soft, trembling wave, the pure young voice came floating down the aisles, and we heard the solemn acknowledgment,—

"A charge to keep I have,
A God to glorify;
A precious, blood-bought soul to save,
And fit it for the sky."

She sang alone; a feeling too deep for utterance had prevented the rest from joining in, and many heads were bent in silent prayer and thanksgiving.

But oh! what do I see? Pale as death, her eyes dilated, her whole frame quivering like an aspen, Mabel arose and essayed to speak. The muscles of her mouth refused to obey her will, but with a painful effort she faltered in low, broken tones, "Pray for me," and sank down upon her knees.

It was the voice of God that spoke in those three little words, "Pray for me," uttered so low, yet distinctly heard in every part of the church. Joyful tears were streaming down many women's faces, and for the first time the singer's voice trembled, broke, and at last sobbed through the humble entreaty,—

"Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come."

As she finished, a young minister who was living in the same house with us, and whose life had been nearly sacrificed in missionary labors, bowed in prayer. The radiance of Heaven was upon his face, and God spoke through him to the awakened soul of Mabel in a way I had never heard before. The words poured out in an inspired flood, carrying her soul resistless upon its mighty waves to repentance, faith, prayer, praise, love, joy, peace, and at last Heaven!

With a solemn benediction the services were ended; and when we had come out, it seemed as if the very heavens were rejoicing over the tidings which had gone up of the soul that day redeemed. All that was gorgeous and beautiful in color had taken possession of the sky. The clouds, like great gold and crimson banners, were moving high over our heads, furling and unfurling, as if carried by exultant angels, marching and singing their triumphant allelujahs.

And Mabel, still white as an Easter lily, but with her deep gray eyes full of a new happiness, a steadfast resolution to live henceforth for Christ, walked by my side, watching the great glory of the heavens, with her arm lovingly entwined in mine. We did not speak; we had no need, for our thoughts were in perfect accord. I had witnessed the wonderful mystery of her instantaneous "change of heart;" I knew it was well with her.

Beautiful, gay, fashionable, the pet of society, I knew her also to be a staunch upholder of all that was noble, good, and pure, and I felt a thorough conviction that she had indeed given herself up, body and soul, to Him who had chosen to send his Holy Spirit into her heart, as she was going out of the little village which bore the blessed name of Bethlehem.

THERE IS A GOD.

THERE is a God! The herd of the valley and the cedars of the mountains bless him; the insects sport in his beams; the birds sing to him in the foliage; the thunder proclaims him in the heavens; the ocean declares his immensity; man alone has said, "There is no God!"

Unite in thought at the same instant the most beautiful objects in nature; suppose that you see at once all the hours of the day and all the seasons of the year; a morning of spring and a morning of autumn; a night bespangled with stars and a night covered with clouds; meadows enameled with flowers, forests hoary with snow, and fields gilded by tints of autumn; then alone you will have a just conception of the universe.

While you are gazing upon that sun which is plunging under the vault of the west, another observer admires him emerging from the gilded gates of the east. By what inconceivable magic does that aged star which is sinking, fatigued and burning, in the shade of evening, reappear at the same instant, fresh and humid with therosy dews of morning? At every instant of the day the glorious orb is at once rising, resplendent at noonday, and setting in the west; or, rather, our senses deceive us, and there is, properly speaking, no east, west, or south in the world. Everything reduces itself to a single point, from whence the king of the day sends forth at once a triple light. The bright splendor which nature presents, is most beautiful, and gives us an idea of the perpetual magnificence and resistless power of the Creator.

—There are strings in the harp of every life which, though covered with dust, give out music when the wings of truth stir the air.

Educational.

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

MAKING A SUCCESS OF LIFE.

BY ADA DE YARMOND.

WE all have an ambition to have our lives amount to something; and the great question of our lives is, how we shall accomplish this. It is not so much that there is any particular work we wish to do; but we have an inherent desire to be something more than the motley crowd around us, and to identify ourselves with the accomplishment of some laudable work. And it is well that we have; though this ambition does not always find a wise vent.

Our young people, with their zeal and ardor high, look up to some impracticable ideal of life, and determine that they shall never rest short of that position. But time flies on, and they seem no nearer it than before; and they chafe under the delay, and impatiently wonder what course will lead in that direction, feeling sure that their determination shall never waver, that nothing can quell their ambition,—they shall conquer, and stand in triumph before the world, their life a brilliant success.

Poor mortals! They are fitly to be compared to the cat that crouches for hours on the bridge and greedily watches the fishes in the creek below, notwithstanding she cannot dive for them, and to attempt it would be to very soon find herself floundering about most helplessly and pitifully; then to creep home hungry at night, though there had been plenty of birds in the bushes near by. Very often, the object we are wasting our lives in wishing for, is in an element which just as necessarily excludes us as the water excludes the cat. And, too, to aim simply at self-gratification is to bring our lives too nearly on a level with that of irrational animals, with an aim the same in intent, if higher in appearance.

But no need to multiply words here. "Think on these things."

But to most of us the very practical question comes pretty early in life, What are you going to do? Most of us expect to have to do for ourselves; and to any manly man or any womanly woman, it is a blessed thing. Some have said that poverty is inspiring to the courageous, but withering to the timid; and at such a declaration, certain unpretending people, who would not presume to imagine themselves included in the class of energetic individuals who should surmount every obstacle, push their way through every difficulty, and defy every danger, wonder if they, then, are doomed to sink beneath the blighting power of poverty. But such a distinction is imaginary. Those who shall not be overcome by poverty, or by any other outside influence, are those who are true men and true women.

Some time ago, two little fruit girls came into the office where I was at work. The first had a quick, independent, undaunted manner, made quick sales or none, and darted off. The second seemed to dread the crowd, and hesitated before she could get up courage to offer her little store; but, probably from a sense of practical necessity, or because that was what it was her simple business to do, she went about bashfully exhibiting the contents of her basket for sale. A lady near me remarked, referring to the first, "She will certainly make her way through the world all right." And she might seem to evince energy and pluck enough for any emergency, and it was easy for her to hurry and work; but hurry and work are not all that are necessary to carry one through the world. There is better promise for the one who perseveringly went about a work irksome to her, on the simple grounds that it was her place to do it, and whose quiet, matter-of-fact manner and general good balance would prove fitting traits for the child in other positions of life than that of fruit-vender. Is it all of life's object to exceed in every petty strife for gain or pre-eminence? Any one who is willing to bind himself out to every flattering enterprise or to any plausible evasion, will find himself in a bondage more ignominious than he had ever thought it possible for him to sink to; but he who maintains his uprightness in every emergency, and chooses to brook mortification or contempt rather than go with the crowd when he knows they are taking the wrong turning, will some day comprehend the worth of the life he has so steadfastly guarded.

"The race is not always to the swift, nor the battle to the strong." It is the "children of the living God" who have reason to take courage. See to it each day, as the day comes, that you fall not one iota

short of making that a well-spent day,—a success, as far as your influence can go,—and the years will sum up all right, and your life shall not be a failure.

THE BIBLE.

No question at present more violently agitates the religious world than the vital one of the reliability of Bible records. Many, while calling in question some Bible statement relating to matters of history and science, profess to retain perfect confidence in the Bible as a moral teacher. Such virtually rank themselves with those who stand in opposition to the time-honored volume.

Ancient Troy withstood the attacks of the Grecian heroes for ten long years. Neither the powerful Ajaxes nor the mighty Achilles were able to force her gates. But the cunning counsel of Ulysses at last prevailed; and gaining an entrance by artifice, he threw open the gates of Troy to his friends, and a heap of ruins soon marked the place of the noble city. For many centuries the Bible has withstood the ravages of time and change, and the fierce attacks of Satan and his hosts. It has outlived persecution, fire, and sword, and stands to-day clothed with its original beauty and grandeur. Its wonderful conciseness, beautiful imagery, striking figures, and majesty of expression, place it above the literary productions of man in any age. Kings have tried in vain to hush its voice, and popes to extinguish its light. But despite these adverse circumstances, it has attained a position in the world which no other book has ever reached.

But in these latter days more dangerous tactics have been chosen by its enemies. Under the garb of science, men have entered its sacred structure, and are endeavoring to throw open its gates to the enemy. They are tugging at its pillars of strength; and the minds of many are shaken in regard to the soundness of the structure which, under the hand of God, has endured the shock of ages. Many who find a discrepancy between the true teaching of science and their own interpretations of Scripture, readily abandon their faith in the Bible, without for a moment thinking that there is a possibility of a mistaken interpretation on their part. Others partake of the spirit of the age, and starting out with an hypothesis peculiar to themselves, follow a course of reasoning which leads them to disbelieve the Mosaic record, and this course of reasoning they call *science*. This, in their own minds, and sad to say, in the opinion of many, constitutes them the men of the period. Many rejoice in the title of heresy, for the popularity it brings. Examining these theories, we find them resembling one another in two particulars only: Opposition to the Bible, and the absence of the "missing link." This missing link is always the one needed to connect them with truth. Putting their premises in the subjunctive mode, they form their arguments in the indicative, and announce their conclusions in the imperative. An utter lack of harmony and consistency in their conclusions is evidence of their uncertainty. No theory whatever should be permitted to take the place of the Bible record, until one has been developed which in every point is more harmonious, and in its influence is more salutary, and which possesses in every part the essential element of undoubted truth.

The theories of evolution present some beautiful and harmonious truths. They have been elaborated by men of erudition and scientific culture. Their superstructures present an imposing appearance; but on a close examination of their foundations, we discover serious defects. In the first place, their conclusions are but the product of human reasoning, and are at variance with the word of God. In the second place, the data upon which they establish their claims are altogether unsatisfactory; there being no evidence that the underlying facts have actually occurred. Every branch of science whose principles are well developed, and whose facts are well ascertained, is in perfect harmony with the Bible; and it is only in those branches whose development is yet in its infancy, and where every man has a theory of his own, and all are equally uncertain, that there is antagonism with the plain, concise statements of the Bible.

Whether we can afford to exchange the Bible for these conflicting theories, is a question we should well consider before we accept them. Do they teach morality, honesty, virtue, godliness? No. Do they speak of the everlasting love of God upon which we are each moment dependent? They do not. Science does not give us comfort in sorrow, nor does it pity us in our weakness and sinfulness. It has not a word of encouragement for a soul bowed down with grief and infirmity, who yearns for a higher life, a better existence. It speaks of God in a language of which we have but learned the rudiments, and is silent in regard

to the life which is to come. Science points us all to the cold, dark tomb for our eternal destiny; and knowing nothing of redemption, it leaves us in agony of despair around the cold form of our beloved dead, with the fearful assurance that ours is to be a similar fate. With what inexpressible comfort do we turn to the Bible, and read the words of the Redeemer: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live again." That one promise sheds more light in our darkness, imparts more joy to broken hearts, and is more precious to us a thousand times, than all the uncertain speculations of science and philosophy from Plato to Darwin.

A single turn in the kaleidoscope of investigation and knowledge changes its form. The theories of man are overturned, their wisdom changed to foolishness, and their sage conclusions become the laughing stock of the world. How many such revolutions science has seen, no one knows; they are numberless. The theories and their authors are forever buried in oblivion, while but few live in history as the advocates of truth. The human idea is short-lived; investigation soon leaves it in the rear; the wind passeth over it, and it is gone, but the word of our God abideth forever.

* * *

Our Basket.

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

—The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.—*F. W. Faber.*

—The root of religion is the fear of God; the rule of religion is the law of God; the motive of religion is the love of God; the end of religion is to glorify God and enjoy him forever.

—So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it; and his offspring is not the worse, but infinitely better, for it.—*Horne.*

—When darkness gathers round my path,
And all my song-birds cease to sing,
I know it is not sent in wrath,—
'Tis but the shadow of Thy wing.
When dancing sunbeams round me shine,
And Joy and Peacefulness embrace,
I know the radiance is not mine,—
'Tis just the brightness of Thy face.

—*W. M. L. Jay.*

—Seek earnestly the faith of full assurance; and as a means to this end, practice daily the faith of steady adherence. Love and obey God as faithfully as if you were absolutely certain of acceptance at last, and you will soon be certain of it here. "If any man will do the will of God, he shall know the doctrine;" and "whosoever shall do the will of God," says our Saviour, "the same is my brother, and sister, and mother."

—Pride is the worst viper in the human heart, the greatest disturber of the soul's peace and of sweet communion with Christ. It instigated the first sin that was committed, and lies the lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out. It is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion, even, sometimes, under the guise of humility itself.—*John Angell James.*

—A faith that is staggered by every difficulty doesn't amount to anything, and is a source of great unhappiness to its possessor. With the world in general, there is greater danger of not believing enough, than there is of believing too much. Many of the obstacles that confront the doubter are like the self-opening gates that are sometimes found at the entrance of private roadways. The gate stands across the road as if it would absolutely forbid a passage, but if a team is driven near to it the wheels strike a hidden spring and the gate swings open. If the driver doubts and stops, the gate remains closed. There are many of these self-opening gates that confront us in our religious life and duty. They appear to be impassable, but before the faith that makes a determined effort, they fly open in time.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 26, 1881.

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

THAT PRECIOUS NAME.

In the address of the angel to Joseph relative to the infant Christ, that precious name was given in these words: "Thou shalt call his name *Jesus*; for he shall save his people from their sins." Matt. 1:21. "They shall call his name Emmanuel, which being interpreted is, God with us." Verse 23. That precious name! "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." Acts 4:12.

Christ died for our sins. "Sin is the transgression of the law." 1 John 3:4. The mission of the Son of God was not to save his people in their sins; but to save them from their sins. His death for our sins shows the character of the divine law, and stamps immutability upon its several precepts with the precious blood of Christ. The mission of the Son of God to a lost world was to save his people from the condemnation of transgression, to heal them from the taint of sin, and to save them from sinning, after they have received pardon for past transgression.

One Lafayette Mace of Maine, having been expelled from the Shakers for immoral conduct, according to their standard of morality, came to the town of Palmyra in the garb of a Universalist preacher. It was in our boyhood, while hoeing corn near the road on the old farm in Palmyra, Me., with a poor little boy by the name of Amos Rundlet by our side, that Mace passed in his carriage. Little Amos, while leaning upon his hoe, repeated these original lines, in which "there is more truth than poetry:"—

"Fayette Mace, he came to town,
A universal preacher,
To save the people in their sins,
Oh, what a foolish creature!"

Jesus saves his people from their sins. Precious Saviour! adorable Redeemer! There is sweetness in the name of Jesus. The young convert exclaims, "Precious name! that dear name! Oh, how sweet the name of Jesus is! I would not exchange my little hope in Jesus for ten thousand worlds like this."

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fear."

Jesus says, "Lo, I am with you alway." If we will take him with us, he will go with us in all the walks of life, and will be our counselor and help. He will give us to feel his presence, and taste his love.

"Jesus, my love, my chief delight,
For thee I long, for thee I pray,
Amid the shadows of the night,
Amid the business of the day."

There is power in the name of Jesus. "The seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10:17. And in that last meeting, just before the ascension, Christ says to his disciples, "In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

Peter said to the lame man at the Beautiful gate of the temple, "In the name of Jesus Christ of Nazareth, rise up and walk." Acts 3:6. He was immediately made whole. In his explanation of this wonderful case of healing, the apostle states: "And his name, through faith in his name, hath made this man strong." Verse 16.

The apostles were called before the council, and were commanded not to teach in the name of Jesus. And when they were assembled with the brethren,

this prayer was offered in their behalf: "Now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thy hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:29-31.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

J. W.

TEMPERANCE SOCIETIES.

[From *Les Signes des Temps*.]

How can the cause of Christian temperance be promoted most effectually? The first thing necessary is a knowledge of what the Bible teaches on this subject. God has spoken to us with respect to temperance. His word furnishes the only firm foundation on which to establish this cause. We may learn many lessons from human experience with respect to the evils of intemperance, but the Bible sets before us the solemn fact that no drunkard shall inherit the kingdom of God.

What can we do to prevent men from becoming drunkards? We must teach them to govern their appetites, and we must set them the example of doing so. We can do much by our individual effort. We can do still more by associated action. What we call temperance societies are simply associations of the friends of temperance for the purpose of preventing the evils of intemperance. Those who associate together for this object pledge themselves to abstain from intoxicating liquors, and to do all in their power to persuade others to unite with them in this work. But is it a good thing thus to associate together to promote temperance? And is it not a great abridgment of the liberty of these persons when they pledge themselves to abstain from intoxicating liquors as a beverage? Those whose god is their appetite feel that a pledge of total abstinence would be to them a grievous bondage; yet every such person actually needs to make this very pledge. Those who feel a strong craving for such liquors ought to be alarmed. They have begun to form the appetite of the drunkard. If they wish to ascertain whether such appetite exists, let them refrain for a few weeks from the use of such liquors, and they will discover their actual condition. But will a pledge to refrain from alcoholic liquor as a beverage do any good? It will if you keep it; and if you cannot keep it, you have cause to be alarmed with regard to yourself, and need the sympathy and co-operation of your friends in your effort to break away from the power and dominion of alcohol. Such a pledge would have saved Noah from drunkenness. It would have saved Lot from shameful sin. It would have saved Nadab and Abihu from being struck dead by the angel of God. But you say, "These persons took too much." That is very evident. But why did they take too much? When they had taken a little, they desired more. If they had not taken any, they would have been safe.

But one will say, "I can govern my appetite; why, then, should I deny myself entirely by signing a pledge of total abstinence?" If you are strong enough to govern your appetite, you know perfectly well that many of your acquaintances, and perhaps some of your intimate friends, are unable thus to govern themselves. You can easily call to mind some of your friends that have gone down to a drunkard's grave, and others that are confirmed inebriates. Does it cause you no anguish of spirit to witness this work of death? And are you not in some cases directly responsible for the example that you have set and the influence that you have exerted? Perhaps you will ask, as Cain did, "Am I my brother's keeper?" The day of Judgment will show that you

are responsible for both your example and your influence. It is by no means certain, however, that you can govern your appetite as easily as you suppose. You crave alcoholic liquor, but not so large a quantity as to intoxicate you. You suppose that you govern your appetite, when in truth your appetite governs you. If you wish to see how much power it has over you, abstain from alcohol for a few weeks, and you will find that it will cost you an effort. This ought to teach you that the appetite for strong drink exists with you, and is liable to become, even in your case, the occasion of ruin.

Have we anything in the Bible to show that God regards with favor pledges of total abstinence? The sixth chapter of Numbers shows that God proposed to the children of Israel vows of total abstinence. He did not command them to make these vows, but he leaves no chance for doubt that they were in accordance with the mind of his Spirit. The vow of the Nazarite to separate himself from wine and from strong drink was more strict than any pledge of temperance which we ask our readers to make. It might be for one's whole life, or it might be for a limited period; but it was a vow of separation from everything that could intoxicate, and it was made that one might give himself wholly to the service of God. No one was obliged to take this vow, for it was to be a voluntary act. But God was highly pleased with those who made this consecration of themselves to him.

We have two notable examples of the vow of the Nazarite given us in the Bible. The first is the case of Samson; the second, that of John the Baptist. The thirteenth chapter of Judges shows that Samson was to be a Nazarite to God from his birth to the day of his death. His great strength departed from him when he broke this vow. Judges 16:16-20.

John the Baptist was a Nazarite from his birth to his death. Luke 1:15. He had as responsible a work to perform as was ever given to mortal man. Christ said that a greater than John the Baptist had not been born of woman. Matt. 11:11.

But have we any example of a temperance society in the Bible, that is, of persons associated together under a pledge of total abstinence? The thirty-fifth chapter of Jeremiah gives us such an example. It is the case of the Rechabites. God commanded Jeremiah to place before the Rechabites, in the temple, pots full of wine, and cups, and to invite them in the presence of the people to drink of this wine. But the Rechabites refused to taste it, saying that Jonadab, the son of Rechab, their ancestor, had commanded them never to taste wine. Jonadab lived nearly three hundred years before this time. (See 2 Kings 10:15.) Jonadab taught his children the principles of total abstinence, and pledged them to observe these principles and to teach them to their children throughout their generations. Jonadab must have been a Nazarite to God; for if his example had not corresponded with his instruction, he could not have made his children Nazarites to all generations. He constituted his family a temperance society, imposing upon them the vow of the Nazarite. In the time of Jeremiah, nearly three hundred years had elapsed, during all of which time they had been faithful to this vow. Does any one inquire whether such a society is useful or not, and whether God was pleased with what the children of Jonadab were doing? We know that the family of the drunkard generally becomes extinct in the third or fourth generation. How has it been with the Rechabites? Dr. Wolfe, the converted Jew, tells us in the journal of his visit to Bokhara in Central Asia that he there found, some fifty years since, the Rechabites dwelling in tents and faithful to their principles of total abstinence; and he adds the remarkable fact they are looking for the coming of Christ in the clouds of heaven.

How striking is the contrast between the family of Rechab and that of the drunkard! The one becomes extinct after a few generations, the other has continued to exist nearly three thousand years. And now let us hear the judgment of the Almighty with regard to this people: "Thus saith the Lord of hosts the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever."

J. N. A.

THE LITTLE THINGS.—No. 9.

Regrets at the grave. When our friends die, and we stand by the coffin for a last farewell, how sad if memory calls up past neglect,—unkindness, sharp words, or bitter feelings. However erring they may have been, we now pity and forgive, and are sure to see and feel very differently from what we did when they were alive and well, like ourselves. Then, when we gave way to our impatience or selfishness, bringing sadness to their hearts, we quieted our consciences with the intention of being good to them in the future. But now that they are gone, forever gone, and their barks no more glide with ours over life's stormy sea,—that we now can make no confessions to them, show them no little deeds of kindness,—our hearts relent, our consciences accuse us, and deep regret saddens our souls, while the tears fall upon their cold and lifeless faces.

We go into the church-yard and sit beside their silent graves and call their names; but there is no answer. No; they will never hear nor see nor speak to us again in this world. Then we live over the past, and if there has been any wrong on our part toward them, we remember it with a double sorrow. Could we recall the past, we now feel that we would do very differently.

"What quiet love and peace would gather round us
Could we recall our mispent past again;
Could we forget our errors, joy would crown us,—
Could we erase each dark and lingering stain.

"Could we but bring estranged ones once more near us,
Within whose breast our words unkind still lie;
Could we but ope death's dull, cold ear to hear us,
How would we cry to them, 'Forget, forgive!'

"Thus as we think of all our past wrong doing,
Our eyes are full of tears, our hearts of pain;
But vain are our regrets, in vain our ruing;
For moments gone will ne'er return again.

"And so, world-weary, sick of strife forever,
We close our eyes, and, musing, drop the pen,—
Musing of blessings lost, of vain endeavor,
Of loves, and joys, and hopes that might have been."

Sometimes our friends are taken from us unexpectedly, suddenly. They go from us well and strong in the morning, and are returned silent and lifeless before evening. Perhaps a sudden sickness attacks them, and in a few days they are borne to the dark, cold grave. We little thought that our intercourse with them was to close so soon. Would we not have done differently had we known it?

Well, these regrets over the dead are vain, so far as they are concerned; but ought we not to make them profitable to the living? If mother is dead, perhaps father is not. We still have it in our power to cheer his old age, and ease his way down to the grave by our kindness and manifested affection for him. If he is not just as pleasant or mannerly as we would wish, or as helpful as we think he ought to be, we should remember that we shall not long have him with us. If mother is alive, would it not quicken our love for her and increase our pleasure in doing for her to often remember two things: First, the pain, toil, and care she had for us when we were helpless; and, second, that soon, very soon, she will be with us no more.

This is also true of companions. Of course we hope to live on together indefinitely till old age; but how often it is otherwise. Soon death comes in, and one is gone. There is an empty chair, a vacant place, a silent room. Had we known this would so soon be the case, would we not have done more, tried harder, to make life pleasant? But if our husbands or wives are not dead now, they may be before the year closes.

These thoughts ought also to soften the feelings and words of children toward one another while they are at home together. This happy association will not last long, even if death does not come in to break it up. One after another will go out from the circle; parents will die; the old home of childhood days will only be a thing of memory when all are scattered never to meet again. Will that memory then be pleasant or painful? That will depend upon how you have treated one another while together. Now is the time to settle that question, instead of waiting till it is too late, and then trying, by regrets, to atone for an ugly temper, sharp words, and selfish acts.

Of all delightful places this side of Heaven, the one most to be coveted is a home where all, parents and children, brothers and sisters, love one another, and are courteous and obliging to one another. I have been in such homes, and it has seemed like a little Heaven upon earth. Why not have it so? Is it not better? Can it not be done?—Certainly; but it will

cost some an effort many times repeated. But resolve to do it, make the trial, begin to day. Don't get discouraged if others don't help you nor appreciate your efforts. All good comes of slow growth and long cultivation. Persevere, and great will be your reward here and hereafter. D. M. CANRIGHT.

COLLEGE NOTES.

1. In view of the unprecedented need of faith on the part of God's chosen people, at this present time, the Faculty of the College have very unanimously determined to hold a daily prayer and conference meeting, with the special object of strengthening and uniting them more closely in their work. It is realized that the moral influence going forth from the College is calculated to tell far more than that from the other institutions, for obvious reasons: Those who leave the Sanitarium, as a rule, do not leave to take responsible positions in other fields; likewise those of the Office. Hence, while no doubt all these institutions ought to be pre-eminently God-fearing and God-honoring, the College ought to take the lead in this direction. The children of our brethren who seek their education here to fit them for usefulness, are so many lay-preachers, and in the majority of cases carry a *deciding* influence in the community in which they live. Feeling the great responsibility of these and other facts of a kindred nature, the College Faculty seek, next to the help of God, the sympathy and hearty co-operation of the brethren at home and abroad. My brother, you who have been quick to find fault and to set yourself up as judge upon members of the corps of teachers, have you been as quick to seek God's blessing and help for them, upon your knees? Have you been as ready to give liberally of your means to sustain the school, so as not to lay unreasonable burdens upon the teachers, compelling them to work in the hardest kind of mental labor all the day long and all the year round, to meet the requirements of the school in providing an honest education for the hundreds who have come here to seek it? In what condition do you suppose these teachers are, after their day's work is done, for meditation, reflection, and communion with God, which things require a mind fresh and active, and not jaded with an unreasonable amount of mental straining all day long, day after day? Brethren, let us come to the help of the College Faculty! Let us join them in prayer to the God of love and truth, that he may sustain them in their arduous and highly responsible duties!

2. Several Sabbath afternoon prayer-meetings are held in the different districts by the students of the College, and are full of interest. The Lord blesses these efforts, and his Spirit honors the meetings. Last Sabbath a son of Eld. Waggoner took a firm stand on the side of truth and right.

3. The regular Friday evening College prayer-meeting has also been of great interest. Several have taken a stand for God. The prayers offered are spiritual, and carry the ring of faith and conviction.

4. In view of all these things, we earnestly call upon the brethren and sisters at home and abroad to aid us by their prayers and their sympathy, and to be prompt to check any suggestions of fault-finding made by the arch-enemy, either to ourselves or others, remembering the exhortation of our Lord, "He that is without sin, let him cast the first stone."

A. KUNZ.

QUARTERLY MEETING.

THE quarterly meeting of the Michigan T. and M. Society for the quarter ending April, 1881, was held at Spring Arbor, April 16 and 17.

The meeting was favored with the presence of Elders White and Canright; also the President of the society and ten directors were in attendance.

The reports of labor during the past two quarters were read, which showed that much more work had been done in the last than in the previous quarter.

It was voted to accept the recommendation of the General Conference in regard to sending 1,000 copies of the *Signs* to England, and that the amount apportioned to Michigan be divided among the several districts according to their membership.

The following preamble and resolutions were unanimously adopted:—

Whereas, The REVIEW is our church paper, and should be read by all our brethren, according to the opinion of the General Conference Committee; therefore,—

Resolved, 1. That we believe it to be the duty of the Michigan Tract Society to take measures to obtain the addresses of all our brethren in the State who do not take the REVIEW, and make a special effort to induce them to subscribe for our church paper.

2. That we instruct the State Secretary to consult with the Trustees of the S. D. A. P. Association as to the proper method of obtaining the names and addresses of all our people scattered in our own country and elsewhere who do not read the REVIEW, to obtain specimen copies of the REVIEW to be sent to all such, and that an earnest effort be made to secure all such persons as subscribers to the REVIEW.

3. That we deem it essential for our directors to make a careful investigation of the disposition of the *Signs* taken in clubs, and wherever indiscretion has been manifest in the number taken, or neglect in the distribution of the same, that steps be taken for their proper distribution, or to have them discontinued.

Local matters of interest to the society were freely discussed. A desire to do the right was manifest by those engaged in the work. J. FARGO, Pres.

JENNIE THAYER, Sec.

The Commentary.

Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams.—*M'Cheyne*.

SCRIPTURE QUESTIONS.

74.—A SON TWO YEARS OLDER THAN HIS FATHER.

How can 2 Chron. 22:2 be harmonized with 2 Kings 8:26? In the first instance it is stated that Ahaziah was forty-two years old when he began to reign, and in the latter twenty-two, a difference of twenty years. A. J. C.

Ans. The record in 2 Chron. 22:2 is evidently incorrect; for it makes Ahaziah two years older than his own father! See the last verse of the preceding chapter: "Thirty-two years old was he [Jehoram] when he began to reign; and he reigned in Jerusalem eight years, and departed without being desired." Jehoram was thus forty years old when he died; and his youngest son, Ahaziah, was then made king in his stead. Hence it is evident that Ahaziah could not have been forty-two years old at this time, though he might have been twenty-two, as stated in 2 Kings 8:26. The error is to be attributed to the carelessness of transcribers. Dr. Clarke, on 2 Chron. 22:2, says: "The Syriac and the Arabic have twenty-two. . . . And it is very probable that the Hebrew text read so originally; for when numbers were expressed by single letters, it was easy to mistake *mem*, forty, for *caph*, twenty. And if this book was written by a scribe who used the ancient Hebrew letters, now called Samaritan, the mistake was still more easy and probable, as the difference between *caph* and *mem* is very small, and can in many instances be discerned only by an accustomed eye."

75.—PENTECOST.

Does not the instruction of Lev. 23:15, 16, 21, in connection with the account of pentecost in Acts 2, show some obligation resting upon us to make the first day of the week a day of abstinence from labor and a day of worship? H. G. E.

Ans. Not by any means; for the day of pentecost was not confined to any particular day of the week. On the fourteenth day of the month the passover lamb was slain. The fifteenth day was a day of rest, the passover Sabbath. The day following that, the 16th, the wave sheaf was to be offered. And from this, fifty days were to be counted to the pentecost. The word "sabbath" in the expression, "Seven sabbaths shall be complete, even unto the morrow after the seventh sabbath," means "week:" seven weeks, or forty-nine days shall be complete, and the fiftieth day was the day of pentecost. This would come on different days of the week in different years. Hence the fact that it happened to come on the first day in Acts 2:1, if indeed it was on that day, proves nothing for Sunday. But it is not certain that pentecost did fall on Sunday in that year. Horatio B. Hacket, D. D., Professor of Biblical Literature in Newton Theological Institution, thus remarks on this passage:—

"It is generally supposed that this pentecost signified by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on Acts*

THE BETTER DAY.

BY MRS. M. F. GOULD.

THIS earth, so dark and dreary now,
Shall radiant be with light,
And grander scenes than we can tell
Shall break upon our sight.

The wilderness, and lonely place,
And mountains cold and drear,
Shall then in gladness rise, and bloom,
When they Thy voice shall hear.

The desert, with its burning sands
O'erspread with death and gloom,
In more than Eden beauty dressed
Shall like the roses bloom.

The ransomed of the Lord shall come,
And on Mount Zion stand;
Unending joys upon their heads
Shall fall, throughout the land.

Sorrow and tears no more the lot
Of this, the blood-washed throng;
Then praises from their lips will rise
In one enrapturing song.

The blind will see, the deaf will hear,
None suffer pain again;
The dumb will sing thy praises, Lord,
And Death no longer reign.

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.

Bro. J. B. Bennington writes from Monroe, Iowa: "Our church here purchased last year a nice brick church building, 30 x 50 ft. It is all paid for. An invitation is given to any of our preachers passing through our place to give us a call."

OHIO.

Darlington, April 20.—During the last quarter I have visited nearly all the churches in the district once or twice. Three have embraced the truth. Raised two clubs for the *Signs* of ten copies each. Received on book sales, \$38.56; periodicals, \$20.60.

A. M. MANN.

MAINE.

Portland.—Since my last report, two more have united with the church, and regular Sabbath meetings have been established at the Sons of Temperance Hall, 565½ Congress street. We still hope to see others in this city keeping the commandments of God and the faith of Jesus. Pray that we may.

J. B. GOODRICH.

W. Waterville, April 15.

Aroostook Co.—I have just returned home from this county, where I have been laboring for seven months. I thought it necessary to labor among the churches most of the time this winter. I generally spoke on practical subjects, as I thought these were most needed. Some who had been discouraged have started anew, and seven have been baptized. There are many faithful souls in this county. May they persevere, and at last meet upon the evergreen shore.

Richmond, April 13.

R. S. WEBBER.

MISSOURI.

Nevada City, April 16.—April 9, I visited the little company in Dade county, and found them doing well. On my first visit to this county, three years ago, there were but three Sabbath-keepers here. I have since visited them as often as I could,—about once a month the most of the time,—and Brn. Wood and Woodruff have each held meetings there, and the company now numbers fifteen, nine of whom have recently received the truth. They have a Sabbath-school of thirty-one members.

Pray for the cause in Dade county.

J. W. WATT.

PROVINCE OF QUEBEC.

Compton, April 19.—I now labor at two points in this township. Have spoken over sixty times, and visited much. We have regular Sabbath meetings, and have organized a Sabbath-school. The work has been made harder by partial efforts in the past, which have created an interest only to let it die out by not being followed up. Our main effort is for sinners.

We have met a breeze of the no-law influence, and of slanders against the "spirit of prophecy," which has has only served to encourage a spirit of investigation, and to increase conviction in favor of the truths attacked.

D. T. BOURDEAU.

St. Armands.—Since my brother, Eld. D. T. Bourdeau, commenced holding meetings at Chapel Corners, St. Armands, I have met with the friends there seven times, holding from four to six meetings each time. On one occasion, Eld. Hurlbert, of Brome, and Eld. Brand, of Shefford, made a desperate effort in opposing the Sabbath and the law. They tried to represent that S. D. Adventists all hold that the door of mercy has been closed ever since 1844, and that they deny the divinity of Christ. I reviewed them successfully. Then they sent for Eld. Litch, of Providence, R. I., who also spoke against the law and the ancient Sabbath. My brother reviewed him, and has since published a pamphlet meeting the opposition in full.

The people of St. Armands and vicinity generally, are inclined to the opinion that the ten commandments, in distinction from ceremonial and ritual laws, are moral precepts, and are binding upon Christians; that the seventh-day Sabbath belongs to Christians as well as to Jews; and that the rest-day made obligatory upon Christians rests upon Bible teaching, and not upon human authority, or upon enactments made providentially by Constantine, the papacy, and Christian governments.

I have organized a church at St. Armands with a membership of nine. They have a flourishing Sabbath-school of nearly twenty members. Others believe we have the truth, and are deciding to obey. We have sold \$10 worth of reading matter; three have subscribed for the REVIEW, besides three that have been taking it for four months; eight are taking the *Instructor*.

For a while I shall, *Deo volente*, hold a two-days' meeting in the Adventist chapel at Chapel Corners, once in three weeks.

A. C. BOURDEAU.

ILLINOIS.

West Salem and Keenville.—Although I have not reported lately, I have not been idle. From April 1-6, I was at West Salem. A good degree of the Spirit of the Lord was manifested. The brethren were encouraged. Bro. Logan, from Webber Grove, was present to look after the interests of the tract society.

From the 12th to the 15th, was at Keenville; preached seven times. The attendance was small, on account of bad roads and high water. Since the tent-meeting was held here last fall, two families have commenced the observance of the Sabbath. They number four adults and five children. At present I am at Webber Grove. I go from here to Horse Prairie.

G. F. SHONK.

NEW HAMPSHIRE.

North Newport, April 18.—There are only six here who are striving to keep the commandments of God and the faith of Jesus; but I trust that if we are faithful and in earnest, the Lord will help us. Last Sabbath we held a meeting at Bro. H. O. Wakefield's, and felt that the Lord blessed us while engaged in his worship. I shall ever be grateful to him for sending Bro. Loughborough to this place to preach present truth,—a truth that will save us if lived out in our daily lives. The Lord is good, and I have everything to praise him for; and I mean so to live that when he comes, he will remember me among his jewels, and give me a home in his heavenly kingdom.

MRS. D. T. CHASE.

INDIANA.

Hobart, Bourbon, and Sevestopol.—At the time of my last report, I was laboring at Hobart, Lake Co. I did not complete a course of lectures here, from the fact that the weather was so stormy people could not turn out to meeting. The roads became almost impassable. One week we only held three meetings, on account of severe storms. When we could hold meetings, quite a number came out, and seemed interested.

Could we have secured a turnout, I think several would have embraced the truth, and as it was the effort was not a lost one. Two decided to obey the truth, and began to observe the Sabbath. I sold \$4.11 worth of books, and my expenses were nearly all met by donations. The Methodists kindly granted me the free use of their fine brick meeting-house, and generously proffered its use to me at any time in the future. Expect to visit them again.

March 27-31, spoke in the U. B. meeting-house at

Bourbon. The turnout was good, and the attention excellent. In fact, the outside interest was good. The brethren and sisters seemed to appreciate the meetings, as they had had preaching but once before for a year.

From April 1 to 6, I was with the church at Sevestopol. Found all connected with the church still faithful. One of the brethren owns one of the business places of the town, in the upper story of which he has a hall; and he has kindly donated the use of it for church purposes. It has been nicely seated and carpeted, and is a very convenient place to hold meetings in. The members of the church are few, but are so faithful that they have not missed a Sabbath meeting since their organization, unless away attending a general meeting. They have an excellent Sabbath-school. We celebrated the ordinances with them. They all pay s. b. The Lord blessed in our meetings. One united with the church.

S. H. LANE.

NEW YORK.

South Pierrepont, Pulaski, Mannsville, Adams Center, and Roosevelt.—Visited the above-named churches between March 11 and April 11.

Our meeting at South Pierrepont was of interest. Bro. M. C. Wilcox labored with me, and the Lord blessed the efforts that were made to maintain discipline in the church. A spirit of confession was present, and the Lord granted us his blessing graciously. All seemed encouraged.

At Pulaski we met Bro. B. L. Whitney, who did the preaching. His discourses were of a close and practical nature. Only a small number of the church were present, on account of the almost impassable state of the roads; consequently we were unable to accomplish fully the object of the meeting, and a postponement of the business was necessary. The religious meetings were good, and we trust will prove profitable to all. They certainly will, if the plain testimony is heeded.

Our meetings at Mannsville and Adams Center had some encouraging features; but some are so busy with watching their brethren and sisters, and have such a spirit of criticism and such a burden for others, that their spiritual growth is hindered, and discouragement comes as a necessary result. Fifteen copies of the *Signs* were taken for the T. and M. work.

At Roosevelt we met Bro. Ballou. Our meetings were interesting, and some trials were disposed of. The Lord helped. We are of good courage.

M. H. BROWN.

TENNESSEE.

Labor among the Churches.—I visited the churches at Cross Plains and Edgefield Junction, and found the brethren doing something in the missionary work. They had had no ministerial help for eighteen months. I also visited some Sabbath-keepers in Coffee county, and spoke to them several times, awakening some interest; but on account of the bad weather and the great amount of sickness in the neighborhood, I was obliged to discontinue the meetings. I hope, at some future time, to return, and resume the work in that part of the State.

Will the people of God remember me in their prayers?

J. Q. FINCH.

Essex Junction.—Our meeting here was a very encouraging one. Brethren were present from Cross Plains and Nashville, and all in the vicinity of the meetings attended as far as they were able. They have from their tithes over \$325 in available means. This, under the circumstances, is rather uncommon for the South. It is really praiseworthy of these brethren that they have retained their integrity before God in rendering to him the things that are his. About eighteen months ago, Tennessee was organized as a Conference, with a regular corps of officers. But immediately after, the president, who was the only efficient minister in the State and the president of the tract society, left the State. Since that time they have been minus these officers. This was very discouraging to this young Conference. At this meeting we thought it best that they should elect officers of their own number, so as to carry on their work systematically; and also to send one of their number to be instructed in book-keeping, as such instruction is very much needed.

Besides holding social and business meetings, I spoke four times on practical subjects. The preaching was timely, and well received.

Tuesday, the 5th, in company with Bro. Peter Owens, we visited the Ridge church, in Cheatam county. Found this little church in a discouraged condition. They had become involved in deep trials, and had given up their Sabbath meetings, their Sab-

bath-school, and their family altars, over a year ago. The elder told me when I first went there that had I come a year ago, there might have been something done, but now it was too late. The enemies of the truth were rejoicing over their fall. We went to God for help and wisdom. We visited all the members at their homes, and talked and prayed with them. Having found out their state of mind, we followed up the information received through the day with close practical preaching at night, and by the evening after the Sabbath, they were ready to investigate their church trials. The result was that the difficulties were so adjusted that every member was fully satisfied. They forgave one another heartily, and resolved to start anew. It is admitted by all that there is more interest to hear on present truth there now than has ever been manifested before. There should be some efficient minister to follow up this work. Where is he?

Two were added to the church, the Sabbath social meeting was resumed, and a Sabbath-school was organized. They subscribed for ten copies of the *Instructor*, and three of the *REVIEW*. They also gave me six dollars toward my expenses. They are now willing to pay their tithes again. May God help them to profit by past experience, and prove faithful until Jesus comes.

To-night, April 12, I commence meetings at Cross Plains. S. OSBORN.

P. S. The above trouble has been largely manufactured and fed by one Moses Carlyle, who went out from the Edgefield Junction church about two years ago, and is traveling part of his time in Tennessee and Southern Kentucky, representing himself as the second John the Baptist. He has published a tract of about thirty-two pages, containing a synopsis of his views, under the title of the "Christian Baptist." This tract is made up largely of our works, the author pretending to have some new light. This helps him to insinuate himself into the affections of the unsuspecting. His whole object is to tear down the work of present truth. Beware of him. By request, S. OSBORN.

NEBRASKA.

Fremont, April 12.—A good degree of interest was manifested at our meeting last Sabbath and Sunday; but the bad condition of the roads prevented the attendance of friends from other churches. The missionary work was not neglected. Money was raised to furnish the public reading-rooms of this place with the *REVIEW*, *Signs*, *Tidende*, *Stimme*, and *Good Health*. Bound volumes of some of our leading publications are also to be placed in the public library. A sister is to commence the translation of the Testimonies, and read a portion of the same each Sabbath, for the benefit of the Danish portion of the church.

Oh for a zeal which shall correspond with the nature of the work in which we are engaged!

CHAS. L. BOYD.

KANSAS.

Lenexa, Johnson Co., April 18.—I began meetings in the Methodist church at this place, March 13. Had spoken eleven times, when the trustees, seeing that an interest was awakened to investigate the truth, and fearing the result, closed the house against us. We have since spoken several times at the school-house and at private houses, but nearly all have used the stay-away argument. I never saw a more determined effort made to keep the people away than has been made here. We trust, however, that our labor has not been in vain in the Lord. One family has taken a firm stand upon the truth, and some others are almost persuaded to obey. One aged sister died a few days after deciding to obey the Sabbath command.

My address for a few weeks will be Woodburn, Macoupin Co., Illinois. R. E. BARTON.

IOWA.

Labor among the Churches.—The winter was so cold and stormy that it was impossible to hold meetings in new places, but I have been visiting the churches in this vicinity.

March 19, 20, I attended the quarterly meeting of the Magnolia church. As it was stormy, only a few were out, but we had a good meeting.

March 26, 27, I met with the church at Logan. The Lord was with us by his Spirit. The church are preparing to build a brick meeting-house 22x30 feet, and some of the material is already on the ground.

I was with the Denison church at Dow City at the time of their quarterly meeting. Nearly all the church were present, and a number came from Dunlap. We celebrated the ordinances, and the blessing of God

was with us. Our social meeting was a good one; two bore testimony for the first time.

Last Sabbath and Sunday I attended the district quarterly meeting at Dunlap. On the Sabbath some came from Denison, Missouri Valley, and Magnolia. I spoke in the morning and again in the evening, and in the afternoon we held a social meeting. On Sunday we organized a church of eleven members, to be known as the Dunlap church. One lady came out to keep the Sabbath, and will probably unite with the church soon. A Sabbath-school has been organized. The influence is good here, and all seem inclined to work for the Lord. I think it will not be long before others will be added to this church.

Blencoe, April 13.

J. BARTLETT.

VIRGINIA.

Liberty.—Our quarterly meeting of April 2, 3, was held at Liberty, Va. There was a good attendance. This meeting was one long to be remembered. The brethren and sisters felt the blessing of God in a special manner, as they participated in the ordinances of the Lord's house. The members of the tract society have taken fresh courage in the Lord, and have contributed to sustain the work. The brethren and sisters have fallen back somewhat in their contributions to the S. B. fund, but we pray that they will come up to the Lord's demands, and thus receive the blessings which he will give to an obedient people.

We have filled the vacancy in the Executive Committee, occasioned by the removal of Bro. Miller to Michigan. We miss him in our councils.

Held the quarterly meeting at Mt. Zion a week later. Notwithstanding the inclement weather, we had a good meeting. There was a good attendance of the brethren from the Soliloquy church, but the outside attendance was not as large as we wished. This was owing to the rough weather. The meetings were continued until Wednesday night (April 13), with good interest. Those who have been keeping the Sabbath, but have not yet signed the covenant, have been visited, and kindly entreated to embrace all the truths of the last message.

I shall now seek a new field of labor in this valley. Pray for me, brethren and sisters, that I may carry the message to the people "with meekness and with fear."

HENRY A. RIFE.

April 15.

WILL IT?

WILL scolding cure scolding? Will fault-finding cure fault-finding? Will distrust cure distrust? Will discouragement impart courage? Will censure give birth to love? Will harshness beget affection? Yes, when water will drown water, fire quench fire, darkness give light, thistles bear figs, and corruption produce incorruption; and not till then.

Question: Then what good does that chronic church grumbler accomplish who deals out regularly, each Sabbath, large doses of such medicine to the church? Let the discouraged faces, silent lips, and empty seats, answer.

Inquire of the private family what such medicine has accomplished there when faithfully dealt out by father or mother for years. Let broken-hearted companions, dispirited daughters, and runaway boys, answer.

Go into the pulpit, and ask what this medicine has done there, when dealt out from the stand. Let church trials, thin audiences, and discouraged members, answer.

Verily there is a better way. The cure may be found in Gal. 5:22, 23; Phil. 4:8; and 1 Cor. 13:13. I have been using this cure for a few months, and it works charmingly. Try it, brethren.

D. M. CANRIGHT.

—Standing upon the "sea of glass," with harps tuned to immortal songs, the praises which resound with sweetest harmony through the triumphal arch of Heaven will be of the hours of our sorest trial and keenest distress in this earthly life, when the knife sank deepest or the scourge fell with severest stroke upon our fleshly lusts; while no string will be found to respond to the memory of the hours of exaltation and self-satisfaction, when we felt that we had done all we could. "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

C. W. BIXBY.

Our Tract Societies.

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

OUR JOURNEY.

BY S. O. JAMES.

We are seeking a mansion in Heaven,
Away from the tempests of time;
How slippery the path which we travel!
How rugged the rocks we must climb!
Heroic we toil up the mountain,
Then meekly descend to the vale;
Dear Christ, let thy strong arm support us,
Lest in weakness we utterly fail.

We are glad thou hast held up thy beacon,
Lest in darkness the way we should miss,
And we think of the times thou hast held us,
While we gazed in that awful abyss;
But the road's growing short as we travel,
And the City is nearly in sight,
And the sweet morning gleams are displacing
The shades of this sorrowful night.
Then the weakest shall praise thee the loudest,
When the last dreaded danger is past.
'Tis thy due, and we'll render the payments
While eternity's ages shall last.
Shelby Co., Iowa.

CONVERTED RIGHT.

BY ELD. S. N. HASKELL.

THE apostle assures us that "there be lords many and gods many," and so it might be said, There be conversions many and religions many. To convert is to change. A sound Bible conversion consists in a radical change effected in the heart by the Spirit of God, and manifested in the life. It produces a change of character. The bad man becomes good, generous, and kind. The "old man" is laid aside, and the new man created in Christ Jesus is put on. It is no small change. A stingy man becomes liberal. A covetous man can no more retain his covetousness, if converted, than a drunkard can continue in his old habits. But these good qualities must be constantly cultivated and nourished, while evil, like weeds, grows of itself.

Zaccheus was a true convert. When the grace of God entered his heart, he said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house." He was truly converted. It was shown in his generosity with his means, in his honesty and benevolence.

Of late there have been some marked cases of conversion here in California from reading our publications. One man, without any solicitation, said, "I have made up my mind to serve God. I want to start right." He voluntarily donated one hundred dollars to the Conference, the same sum to the missionary work, and loaned the balance of his cash on hand—six hundred dollars—to the cause until called for. He gave us the names of about thirty of his friends residing in various parts of the world, of different nationalities, and paid for reading matter to be sent to them. Another stranger, after learning of the truth, came and placed twelve hundred dollars in the office for safe-keeping. Also a sea captain's wife, having embraced the Sabbath from reading, came to meeting adorned with a bountiful supply of jewelry. This was laid aside, she received baptism and joined the church, and went on her way rejoicing, taking with her a quantity of publications with which to do missionary work while in the different ports visited by her husband's vessel. And still another person, a poor drunkard, signed the anti-whisky pledge, began to pray, and in a short time became a reformed man, and was baptized. Thus it is that the Lord is working for his people in California. The fruit of our missionary labor is appearing in genuine conversions. Some have fallen out of the ranks, but their places are soon filled with those whose conversions give marked evidence of genuineness, such as is rarely seen in these last days.

True conversion includes the entire man,—head, heart, pocket, and all. These are the conversions for which we thank God, and which give us courage.

THE EFFECT OF PRAYER.

AMONG the elegant forms of insect life, there is a little creature known to naturalists which can gather around it a sufficiency of atmospheric air, and, so clothed upon, descend into the bottom of the pool; and you may see the little diver moving about, dry and at his ease, protected by his crystal vesture, though

the water all around and above be stagnant and bitter.

Prayer is such a protector. A transparent vesture, the world sees it not, but, a real defense, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the depth of this contaminating world, that for a season no evil can touch him; and he knows where to ascend for a new supply.—*Dr. Hamilton.*

LABRADOR.

(Concluded.)

On the 9th of August, 1820, just fifty years from the time that the first missionaries landed at Nain, a new ship, called the *Harmony*, entered the bay. The occasion was celebrated by public services, the firing of cannon answered by the guns of the ship, and other demonstrations of joy. Among other flags, a small white one bearing the figure "50" was displayed, which signified that this was the fiftieth time a vessel had visited the settlement in the interests of the mission.

Although contending with many difficulties unknown in civilized countries, often suffering for food, from the ravages of disease, etc., the mission continued to prosper. The schools established by the missionaries were successful, and the work of translating the Scriptures into the Esquimaux language, under the patronage of the British and Foreign Bible Society, was actively pursued. A missionary writing from one settlement states that in the house of every Christian Esquimaux a chapter in the New Testament was read every day.

The converts, having been informed of the nature and aim of the British and Foreign Bible Society, from whose liberality they had received translations of different portions of the Scriptures, began, of their own accord, to collect seal's blubber for the purpose of making a small contribution toward the expenses of that society, and also to carry the gospel to other parts of the world. Although extremely poor, each one brought his little offering, begging that it might be accepted.

At length, four settlements were made, at each of which, excepting the last formed, the congregation numbered, in 1830, from one hundred to over three hundred persons. The following, taken from a late number of the *Missionary News*, speaks of the work there at the present time. It appears, however, from Choules' History of Missions, that Mr. Egede was the first missionary to Greenland instead of to Labrador:

"Labrador, the country of the Esquimaux, lies to the north of Quebec, and east of Hudson's Bay. The climate seems to have stunted the growth of the people, few of them being more than five feet high, and to have had much to do with the steady decrease in their numbers, which has been observable for many years past; for, like the Northwest American tribes, they seem to be a fast-declining race. Last winter, which was terribly severe, made great havoc among them, for there was a famine in the land. Many of the children especially, who could not eat the coarse hard food, which was all that could be found, pined away and died before the summer set in.

"As early as 1769, a Dane, named Hans Egede, landed with his brave wife on the coast of Labrador, and ever since about that time the Moravian missionaries have been working among the Esquimaux in that country. The missionaries are dependent for supplies on Europe; and so every spring their little ship, the '*Harmony*,' leaves the London Docks with passengers, books, letters, clothing, food, medicine, etc.

"A hundred and eleven times has the voyage been made with safety, in spite of the terrible icebergs and the fierce storms which make it so dangerous; for many prayers have always followed the course of the little craft. And what is still more, God has granted much fruit to the labor of these devoted missionaries; for many of the Esquimaux have turned, by God's grace, 'from darkness to light, from the power of Satan to God.' There are now 1300 of the inhabitants of Labrador who are members of the Moravian Church; and multitudes more have passed away. A new mission to Esquimaux dwelling on the Little Whale River has recently been started by the C. M. S.

"The Esquimaux are scattered over a country whose extreme limits are 5000 miles apart, from Labrador on the extreme east of North America, to Behring's Straits on the extreme west. Their numbers are, however, small.

"Their moral and mental perceptions seem to be almost as stunted as their limbs. It is hard to instill into their minds notions of right and wrong. One man who had been interested in the truth, and was very anxious to go and live near the missionary, said that his father-in-law, who was an 'Augakok,' or 'medicine man,' would not allow his wife to go near the missionaries, and, he added, 'I'm rather fond of my wife and children, and don't want to leave them.'

He was assured Christianity did not require him to do so, nor even permit it, and that his duty was to wait and be patient till God opened his way. He went home, but returned soon after, much pleased with a bright thought that had occurred to him; had he not better kill the old man, and so get him out of the way, he inquired, so that he might be free to come and live near the missionary and learn the truth! How true it is that the heathen have the understanding *darkened*, and are alienated from the life of God through the ignorance that is in them!

"Mr. Peck, the missionary on the Whale River, can already preach in Esquimaux, but it is no easy language to learn, judging from this specimen of an Esquimaux word,—*Kasuerfiqsakangitdlunarnarsok.*"

M. L. H.

GO FORWARD.

BY ELD. M. C. WILCOX.

THE cause of God is onward. We examine and opine, conjecture and argue, reason and resolve, doubt its progress and even its ultimate success; yet it is onward, still onward. We behold only the surface; the Master sees all the interior workings. We see only the present; God looks forward through all the future. We behold and judge only from past and present manifestations; God, the Author and Finisher of our faith, looks forward to the near future, when not only all people on this terrestrial globe shall do him honor, but all created intelligences throughout the boundless universe shall ascribe praise and honor, power and glory, to the Lamb that was slain,—our Creator and Redeemer.

Integrity of heart and true faith in God are what we need at the present time,—what we must have if we would go through to the kingdom. Words and deeds, sacrifices and offerings, may seem to us like water poured upon the barren rock. The work of God may seem to be dying out. Our efforts in his cause may seem to be fruitless. The seed sown with tearful eyes and trembling hands may seem to have come to naught. Doubts as black as night may be suggested to our minds by Satan. Yet amid all this, however dark present surroundings may appear, we should not be discouraged. God lives and reigns, and no word or deed, no effort or sacrifice, no seed sown or drop of water given to refresh it, if it be done from love of God and with a sincere desire to advance his cause, will fall fruitless. Our tears, even, are noted, and our words are recorded in the great "book of remembrance."

God himself cares for his cause. Through him, it will triumph. We, like Elijah, may seem to stand alone; but the faithful ones have not bowed the knee to Baal. Fearful-hearted ones, take courage. Be strong, fear not; our King reigns, and will turn all to his glory.

We are nearing the time of trouble. We are walking on enchanted ground. Let not the enemy hush us to sleep. The ark may seem to be rocking, but put not forth a sacrilegious hand to steady it; angels of God are there. "For my ways are not as your ways." Wait not for convenient seasons, or for the cause to rise before you do, or the sweet spirit of mercy will no longer plead, and another who has heeded the deep movings of the Spirit of God upon his heart, all unknown to you, may step in and take your crown. Yield not to the tempter. Barter not one single iota of purity, truth, or integrity, for all the riches, honor, and wealth the world can give. The number of the elect will soon be made up; the Lord will come; the faithful will be rewarded. Courage, brethren, courage in the Lord.

"How speaks the present hour?—Act!

Walk, upward glancing;
So shall thy footsteps in glory be traced,
Slow, but advancing.
Scorn not the smallness of daily endeavor,—
Let the great meaning enoble it ever;
Droop not o'er efforts expended in vain,—
Work as believing that labor is gain."

AS WE HAVE OPPORTUNITY.

WHY do we wait till the hands of our loved ones are forever folded in death, ere we fill them with flowers? Why do we wait till the heart is forever still, ere we utter words of loving tenderness? The flowers of kindness and sympathy would often cheer a dreary life, did we but think to bestow them. Very often the words spoken beside a bier would have fallen sweetly on the ear of the living; but they were withheld until the ears were forever closed. How many hearts would have been cheered, how many lives have been made brighter, and burdens made

more easy to be borne, had the kisses which are pressed on clay-cold lips but been given with gentle words during the weary years while the lips were warm with life.

Let us not wait for death to gem the crown of love, but daily shower blessings on those about us as we have opportunity.

Some one has said that we give—

"Pleasant smiles to a stranger,
Kind words to a passing guest,
To our own, harsh words and frowns,
Yet we love our own the best."

—Selected.

VIGILANT-MISSIONARY REPORT.

THE following is the report of the V. M. society at Allen's Corner, Me., for the year ending April 1, 1881:—

No. of subscribers for <i>Signs</i> ,	16
" " " <i>Review</i> ,	13
" " " <i>Instructor</i> ,	23
" " " <i>Good Health</i> ,	17
" " " <i>Swedish paper</i> ,	1
" " " <i>Advent Tidende</i> ,	1
" " " <i>College Record</i> ,	49

Total number of permanent subscribers,	160
On trial for <i>Good Health</i> or <i>Review</i> ,	108
Money paid T. and M. society,	\$243

No. of families visited,	150
" " letters written,	450
" " " received,	160
" " <i>Reviews</i> given away,	374
" " <i>Instructors</i> " " "	356
" " <i>Signs</i> " " "	2,600
" " <i>College Record</i> " " "	109
" " <i>Good Health</i> " " "	24

Total,	3,463
Pages of tracts given away,	7148
" " " loaned,	6132
Total,	13280

Mrs. A. K. HERSUM, Sec.

Deering, April 15.

AMONG CANNIBALS IN NEW GUINEA.

SOME of the native teachers from an island near New Guinea went over to the mainland to preach the gospel to the cannibals there. Several times they thought they should have been killed and eaten. One day they saw a large number of canoes approaching their village. They were filled with the most savage-looking people from the Fly River. Their bodies were painted with a black mixture, and looked like the "outside of a saucepan." They were all armed, and looked very wild and excited. They had come to ask the chief of that village if he would consent for them to kill the teachers, who had to sit down in the middle of these savages. "Our time has come, we shall certainly be killed," said they; "but let us lift our hearts to God. If it is his will that we should die just now, let it be so. If not, he can deliver us." They watched the chief intently; for he had only to raise his head to indicate his consent, and the arrows would fly instantly. But to their joy he did not move or speak, but sat with his head down and his hands across his knees. All the arguments of the savages proved fruitless, so they went away in a rage. The teachers ran to their house to tell their wives of their great deliverance, and to pour out their gratitude to God in united prayer.—Selected.

DOING AND BEING.

A YOUNG girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said,—

"God gives us many things to do; but don't you think he gives us something to be, just as well?"
"Oh dear! tell me about being," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered, "God says:—

"Be kindly affectioned one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Be ye therefore perfect."

"Be courteous."

"Be not wise in your own conceits."

"Be not overcome of evil."

Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that she was very serious.

"I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful."

"I think it is," returned Marion.—*Selected.*

—God's purposes ripen slow. Man, because of no immediate result from labor done, becomes impatient and petulant, and very often doubting and fearful. John the Baptist proclaims the debut of Christ with fan in hand and with justice ready to "thoroughly purge the floor," separate his wheat from the chaff, and burn up the latter with fire unquenchable. John is imprisoned, and in his lonely exile at Machærus fails to see that his Master is fulfilling the words of prophecy. A Jonah is sent to proclaim the destruction of wicked Nineveh. The people repent, and Jonah, because God turns away his wrath, becomes angry with himself and Providence. What a mercy that God allowed the friendly gourd to shelter him during his complaining. Thus it is with many lives. We must have things as we like them. We cannot see the unerring hand that is guiding us. We often murmur and complain because God's plans mature so slowly. But God is his own interpreter. It is his prerogative to command; ours, to obey and wait.

SPECIAL MENTION.

SIGNIFICANT.

THE following, from the *Christian Weekly*, shows that the Sunday-Sabbath reform is reaching headquarters. Why should n't the pope aid his Protestant brethren in enforcing his pet institution, the papal rest-day?

We are glad to see that Pope Leo is joining those who seek to rescue the Sabbath from the growing tendency to wrest it from the sacred purposes for which it was set apart. Archbishop Gibbons of Baltimore, when in Rome last summer, called his attention to the desecration of the day on the continent. In consequence he has delivered an address in which he deplores the profanation by traffic and toil of days consecrated to the Lord, and enforces the truth that the devotion of these days to the Creator is one of his primal laws, beneficent not merely to our spiritual but to our temporal good, and which binds nations as well as individuals. He deplores the melancholy and well-known fact that this neglect is notable in Catholic countries. His declarations, so far as they relate to the Sabbath, are sound, and if he could enforce his views upon all the adherents of his church, the rest and sanctity of the Lord's day would again be largely restored.

SALOON-KEEPERS' REVENGE.

THE following heart-rending tale of fiendish revenge is clipped from a paper sent us by a friend:—

Three years ago Mr. Vancosdale, of Akron, Ohio, then a drinking man, signed the pledge and became an active worker in the cause of temperance; and in trying to enforce the laws of Ohio, as is the duty of every good citizen of the State, he incurred the wrath and displeasure of the saloon-keepers, whom he reported and had punished for violation of the statute. They swore revenge, and declared they would make a drunkard of him or his boys; they told it to Vancosdale himself, but he kept fearlessly in the path of duty, not regarding their threats, winning the respect of all with whom he came in contact, save and except the fiends bent upon the destruction of his family and happiness. After a time the matter culminated. One of his boys went down before the wiles and allurements of these minions of Satan, broke his pledge and got drunk, and while in this condition was taken by those in league with the saloon-keepers, to the notorious "Blue-bird nest." They were there but a short time when a row occurred; a beer glass was thrown, striking young Vancosdale on the side of the head, cutting the ear nearly off and horribly lacerating the head. In a drunken and insensible condition he was carried to an old barn, where he lay for two days; a few days later (we know not where he was in the interim), in the absence of his parents he was delivered to their home, struggling with that horror of horrors, the delirium tremens; his wounds unwashed, undressed, uncared for. Physicians were called, and did what was possible. Men were required to hold him by night and by day. He could not lie down, he could not sleep until Sunday, the 10th inst., when the physicians, after hours of labor, got him under the influence of

anæsthetics, and then communicated to his already broken-hearted parents the dread tidings that "their boy must die of injuries and neglect."

Who can imagine that mother's suffering, weigh her heart-aches, or measure her tears? Even if the criminals, every one in any way connected with the act, could be brought to justice and swung from a gibbet higher than Haman's, it would not take a pang from her heart; but she is denied even this consolation, in the flight of her boy's reason.

On Saturday, the 9th inst., as the father walked down the street, there was a triumphant leer upon the faces of the fiends that had brought about this great affliction, and one of them even called to him, "We've got you now; d—n you!"

Men, are you fathers, and will you give such things a passport to your homes? Then, why do you not arise in the might of your manhood and hurl back the foul anathema at the ballot-box?—*Canton, Ohio, Courier.*

HAUNTS OF THE INQUISITION.

NEAR a small public square in Rome called the Piazza of Monte Vecchio, on a narrow, dark, and gloomy street, is the ancient Palace of the Inquisition. Although it has not been used for the imprisonment of victims for two hundred years, it is yet a house to inspire terror. Its gloomy cellars, where not a ray of light then penetrated,—its thick walls and vaulted ceilings,—remain as they were in those fearful days of persecution. The people about there, if you inquire for the Palace of the Inquisition, will tell you, "That is it! It is *molto antico*." The building is four stories high, and the heavy stones of its facade are grimed with age and neglect. A curse seems on the very street, and this palace, with the adjacent one—formerly the pawnbroker's shop of Rome—sent a chill through me when passing, even before I knew them as ancient abodes of misery.

The "Monte Vecchio" was once a name of terror to the heretics and Jews of Rome and Italy. "Leave all hope, O ye who enter here!" might well have been written over the arched portal of this building.

In the darkness of a silent night, armed guards possessed themselves of their victim and brought him to these gloomy, cavernous dungeons, where, without a word or a sign of love from without, he was tortured, languished, and died. Now, shorn of its terror, the old palace is inhabited by many families of poor people. The court is damp with the continual drippings from buckets that draw water from the well, and there is a large fountain where women are constantly washing clothes. An innocent-looking old porter, as unlike as may be to the ancient guardians of that terrible house, lit a penny candle and offered to show us the dungeons. We saw the hall on the ground floor where the martyrs were examined and tortured before being consigned to the depths below, and then descended nineteen steps to the prisons. This staircase has a gleam of light, but the steps are worn with age, and the faithful guide constantly warned us to descend with care.

Here are seven or eight rooms, not all of which, however, are now shown. One has two large iron rings in the roof, about ten feet apart, through which ropes were passed, attached to the waist and to the feet of the victim, who was thus raised and lowered over a slow fire. A cavity about four feet square, in a thick wall, showed where they were immured and left to die alone in darkness and with hunger. A large room adjacent to this, the guide said, was found thirty years ago, when he went there, full of bones, and the earth was evidently the remains of human bodies. These piteous relics were gathered together and transported from their dark resting-place to the sunny and green slopes of Campo Varano. "Erano birboni allora," said our guide, and we agreed with him that it is impossible to conceive of greater cruelty and wickedness than were represented here. Oh! if those walls could tell the woful tale of all they have seen and heard! What agony, what faith, what constancy have they not witnessed! How many tried souls in those Plutonic dungeons have rejoiced when they felt the vital powers of life failing! "The spot whereon thou standest is holy ground," seemed whispered to my soul; for if humanity here showed its most ferocious aspect, it here also rose to its utmost capacity of courage and of faith. The rulers of that day are now judged, and the condemned are declared innocent. The proud is debased, and the victim glorified.

No spot in Rome is invested with greater interest than this. The records of the Inquisition were taken to the library of the Convent of the Minerva at the time that this palace was abandoned, and they may still be found there. The name and history, the

opinions and broken expressions of the sufferers when tortured by the cord, the rack, the wheel, were all carefully recorded, as a secretary, seated at a table near, wrote down every word the victim uttered.

CONVENT OF THE MINERVA.

Other places in Rome once occupied by the Inquisition have changed character as much as this. The great hall in the Convent of the Minerva, where heretics were examined before the white-robed Dominican friars, is now used by the Committee of Public Instruction for its meetings. There Galileo was repeatedly examined in regard to his astronomical theories and threatened with torture if he would not renounce them. There probably Giordano Bruno, the philosopher, was examined before being consigned to the prison and led to the stake.

It is related of a Protestant who, together with a number of others, was brought before the Inquisitors, the prelates and bishops assembled there in state, that he waited patiently to be examined, holding the candle in his hand like other penitents, and giving no sign of his intention to speak. Suddenly he flung the candle on the floor and addressed the assembly with such eloquent and convincing arguments that all remained silent and transfixed, and the brave orator was only silenced when dragged from the hall.—*Rome Correspondent of N. Y. Observer.*

THE PALESTINE RAILWAY.

THE proposed route of the Palestine Railway is from Cairo to Port Said, where it will meet the steamers running between Europe and the East; from Port Said over the level plain near the sea shore, across the desolate tract between Egypt and Palestine; thence through Gaza and Ashdod to Ramleh, where will be a junction for Jaffa and Jerusalem. The main line will run due north through the plain of Sharon to Bethar, whence a branch is proposed to Nablus (the ancient Shechem), thence through the valley of Megiddo and plain of Esdraelon, up the base of Tabor, and along the west side of the Sea of Galilee. Crossing the Jordan, it follows the valley, and gradually climbs the Jebel Heish at the grade of sixty feet to a mile. Descending on the other side, it stretches across the plain to Damascus, and thence it is projected to the Euphrates, to connect with the Euphrates Valley Railroad, which is about to be built by an English company. From the river it extends to Mosul, and will there connect with a proposed railway from the Black Sea. From Megiddo a branch line will run northward along the shore, through Acre and Sidon and Tyre, to Beirut.

Should this great scheme be carried out, what a wonderful aid it will be to the renovation of the East! How it will put a stop to famines and anarchy in these regions; and above all, what facilities it will afford for the spread of the gospel!—*The Illustrated Missionary News.*

PREPARING.

It is evident, from the continued war preparations of the great powers, that they are fearful of the near future. The following is taken from the *New York Tribune*:

"At the present moment, England has eight ironclads either on the stocks or launched and being fitted for sea; namely, the *Inflexible*, 11,406 tons; the *Ajax* and the *Agamemnon*, each of 8,492 tons; the *Colossus* and the *Majestic*, each of 9,150 tons; the *Conqueror* and the *Collingwood*, each of 6,200 tons; and the *Polyphemus*, an armored ram of 2,640 tons, while two armored cruisers, each of over 7,000 tons, are about to be begun. France has twelve ironclads either on the stocks or being completed for sea, and four more are to be begun at once. Italy has three ironclads building or completing for the sea, while another armored ship of about 12,000 tons is to be taken in hand this year. Russia has only one armored cruiser in course of construction at the present moment, while Austria is not building any ironclad, but is completing the *Tegetthoff*, of 7,390 tons."

THE PORTE.

THE term "porte," which is used to denote the administrative government of the Ottoman empire, and includes the Sultan, the Grand Vizier, and the Council of State, had its origin in this way: In the famous institutes established by the famous warrior, Sultan Mohammed II., the Turkish body politic was described by the metaphor of a stately tent, whose domes rested upon four pillars. "The viziers formed the first pil-

lar, the judges the second, the treasurers the third, and the secretaries the fourth." The chief seat of government was figuratively named the "Lofty Gate of the Royal Tent," in allusion to the practice of earlier times, when the Ottoman rulers sat at the tent door to administer justice. The Italian translation of this name was "Le Porte Sublima." This phrase was modified in English to the "Sublime Porte," and finally the adjective has been dropped, leaving it simply "The Porte."—*Christian at Work.*

—The arrival of Californians in our Eastern cities by the newly opened Southern Pacific Railroad, indicates the speedy completion of another link between the oceans that wash our eastern and western coasts. The line is across the deserts of Southern California and Arizona, where water cars are needed to supply the locomotives. On one section for sixty miles there is not a single station. On another the difficulty of overcoming the elevation is so great that after the track passes through one tunnel it twists around like a corkscrew till it enters another tunnel directly over the first, an engineering feat never before accomplished. It now connects with the Atchison and Topeka road at Deming, and it is expected that the road will be completed to New Orleans, July 1, 1882, and that it will furnish a much-needed outlet for the products of Southern California.—*Christian Weekly.*

TRUST IN GOD.

BY P. ALDERMAN.

"Let not your heart be troubled,
Nor let it be afraid;
The promises of God are sure;
Why should we be dismayed?"

"Let not your heart be troubled;"
To Jesus come for rest;
He still permits his loved ones
To lean upon his breast.

"Let not your heart be troubled,"
But let it sing for joy;
The oil of gladness on thy head
Is bliss without alloy.

The legacy of Heaven—
The Christian's vesper hymn—
Is peace beyond the giving
Of any earthly kin.

Why should our hearts be troubled?
Why should they be afraid,
With Jesus, our Redeemer,
To give us constant aid?

A CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:—

A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the saint. "Yes, father, very often," replied the penitent. "My dear child," said the saint, "your fault is great, but the mercy of God is still greater. For your penance, do as follows: Go to the nearest market, purchase a chicken just killed and still covered with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me."

Great was the astonishment of the lady at receiving so strange a penance; but silencing all human reasoning, she replied, "I will obey, father, I will obey." Accordingly she repaired to the market, bought the fowl and set out on the journey, plucking it as she went along, as she had been ordered.

In a short time she returned, anxious to tell of her exactness in accomplishing her penance, and desirous to receive some explanation of one so singular.

"Ah!" said the saint, "you have been very faithful to the first part of my orders; now do the second part, and you will be cured. Retrace your steps; pass through all the places you have already traversed, and gather up one by one all the feathers you have scattered."

"But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?"

"Well, my child," replied the saint, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions; call them back now if you can. Go and sin no more."

History does not tell if the lady was converted, but it is probable. It required a saint to give the lesson; one should be a fool not to profit by it.—*Selected.*

—No man can be in a proper frame of mind for the discovery and reception of truth, who is not utterly regardless of the question whether his being in a majority or minority will be the result of his investigations.

—When you doubt between words, use the plainest, the commonest, the most idiomatic. Eschew fine words as you would rouge; love simple ones as you would native roses on your cheek.

—A handful of good life is worth a bushel of learning.—*George Herbert.*

Notes of News.

—Lord Beaconsfield died April 19.

—Spain has been visited by another flood.

—The monetary conference is in session in Paris.

—On the 19th there was another severe earthquake shock at Seio.

—An earthquake shock has been experienced at Goshen, Ind.

—The new law in Wisconsin prohibiting liquor-treating has been declared unconstitutional.

—The molders in all but three of the factories of Cleveland, Ohio, are on a strike.

—One hundred and forty Russian students have been expelled for holding illegal meetings.

—From July 1, 1880, to March 1, 1881, 82,699 German immigrants landed in this country.

—One man was killed, and two others badly burned, by a gas explosion in a mine near Wilkesbarre, Pa.

—Five rabid dogs were shot in Jersey City, N. J., recently, but not before three children had been bitten.

—Forty-five Mormon missionaries are on the way to Wales. Their destination is the mining and iron districts.

—On the 19th inst., 10,000 Turkish troops under Derwish Pasha attacked and defeated the Albanians near Uskup.

—Moody and Sankey have just held a series of meetings in Santa Fe, New Mexico. Immense crowds attended.

—The vicinity of Huntsville, Texas, has just been visited by the worst storm of rain and hail ever known in that State.

—A wing of the insane asylum at Anna, Ill., was burned a few days ago, causing a loss of \$200,000. One patient perished.

—In some parts of Nova Scotia, the storm of the 15th was the most destructive ever known, not excepting the terrible storm of 1860.

—The amount of capital invested in the iron and steel industries of the United States in 1880 was \$230,971,884, against \$121,772,074 in 1870.

—The Buffalo, New York, and Philadelphia Railroad, with its narrow-gauge connections and coal lands, has been purchased for \$4,850,000.

—A negro cottage in Evanston, Ill., burned recently, and two colored children perished in the flames. The parents were absent at the time.

—A constitutional amendment prohibiting the manufacture and sale of liquor in Pennsylvania has passed the Legislature, and is soon to be submitted to the people.

—The missionaries and agents of the different colleges and benevolent societies working in the Ottoman empire, will hold a conference at Constantinople, July 4.

—Since last October, the Northwestern Railroad Company has spent \$300,000 in its fight against snow, employing at times during the winter 9,000 men in shoveling.

—Bishop Cox states that some churches spend \$100 dollars for Easter flowers, while their offerings for alms are rarely \$15, and their missionary contributions are less than \$50.

—Raw pork is a dangerous luxury in these days. Adolph Yager ate it, and is now under treatment for trichinosis, at Bellevue Hospital, New York. His is not an isolated case.

—The British have evacuated Candahar; but in deference to the strongly expressed wishes of the Indian government, they will probably retain possession of some points in Southern Afghanistan.

—The Bey of Tunis is confident that he can maintain order in his country, if the French do not cross the frontier, but fears a general rebellion if the Arabs see the French enter his territory unopposed.

—Although it is still early in the season, several disastrous storms have visited this country. The latest is one that swept the northern part of Drew Co., Ark., a few days ago, destroying much property and killing several persons.

—A gang of youthful burglars was recently arrested at Lawrence, Mass. Two of them were only nine years of age, one was eleven, and the oldest fourteen. They had committed several burglaries, and had unsuccessfully attempted to open sundry safes.

—In Irak, Persia, the plague is said to be of the most

violent character, and the infected district is guarded by the military. Its ravages are terrible, but do not extend beyond the sanitary cordon. The scourge excites grave apprehensions in the East.

—It is said that Secretary Windom is a bi-metalist, and will endeavor to get coin into circulation as rapidly as possible. With this end in view, he proposes to withdraw from circulation the \$5, \$2, and \$1 legal tenders, as fast as they come into the treasury.

—In San Francisco, Cal., there are four hundred places where opium is sold, and each of them receives an income averaging seventy-five dollars a day from the injurious traffic. The opium habit is increasing all over the country, and is as great an evil as drunkenness.

—The railroad bridge near Clinton, Iowa, went down on the 21st inst., precipitating an express train into the terrible rushing waters. The engine and tender, with the engineer and fireman, went to the bottom. There were only fourteen passengers, six of whom were drowned.

—The Chinese have at Peking a university under European professors, where one hundred students are now studying Western sciences, law, and diplomacy. Ninety youths have also been sent to America, to study for fifteen years, in order to secure the best possible general education. Chinese ambassadors are now to be found in Japan, America, London, Paris, Berlin, and St. Petersburg, and legations of the great powers are established in the free ports from Canton to Peking.

—The distress from the recent floods in the Missouri Valley is very great. It is believed that nearly five thousand persons were driven from their homes, and that fifteen hundred of these are dependent upon charity for their daily bread. Last week the floods were renewed. On Friday, the 22d, the water was higher in Omaha, Neb., than during the previous flood. Sixteen hundred men were out of employment, on account of the suspension of business. In various parts of the West, railroad tracks are submerged and bridges destroyed; for the flood has been very extensive, the rivers of Illinois and Wisconsin sharing in the general rise.

—Not long since, a farmer residing in Hill Co., Texas, died a terrible death. He had been bitten by a mad dog, and had taken every precaution to guard against hydrophobia, but after a time began to experience strange symptoms. He rightly conjectured that he was about to become a victim to the terrible disease; and as his farm was an isolated one, and he feared he might injure his wife or children, he repaired to the woods, and chained himself to a tree. He locked the chain with a padlock, and threw the key beyond his reach. Here, two days later, he was found dead, with fearful indications of the horrible sufferings he had endured.

—The Waldenses have a new church nearly ready for occupation at Milan. The edifice is, externally, 60x90 feet, with an extension on the front at the left. One of the side chapels of the old church, with part of the porch, was saved intact. In the porch at the right end there remains an ancient winding stone stairway, which leads to the choir and organ-loft above. These Waldenses, who, in the persons of their ancestors, stood firm in defense of their views and principles in the centuries before the Reformation, and suffered therefor, at the hands of papal Rome, persecutions and martyrdom, now at last have found a permanent home on this spot, consecrated a thousand years ago to the service of God.

Obituary Notices.

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

ROBERTS.—Died in Oakland, California, April 6, 1881, Willie Emerson, son of George H. and Lizzie Arnold Roberts, aged 7 months and 26 days. After much suffering, the fair little one rests till the Restorer comes. The bereaved have the sympathy of their many friends in this city. Remarks at the funeral on Jer. 31: 15-17. J. H. WAGGONER.

PALMER.—Died of consumption, at South Lancaster, Mass., March 21, 1881, Ellen L. Palmer, wife of Bro. Charles E. Palmer, in the forty-fifth year of her age. A husband, mother, and one brother and a sister survive her. Sister P., with her husband, embraced present truth twelve years ago, when the tent was in Boston. The last days of her life were spent in carefully reviewing the past, and she had an intense anxiety to correct as far as possible any and all discovered mistakes, one of her deepest regrets being that she ever allowed feelings of indifference to come over her mind. Her sufferings at the last were severe, but she rests till the reign of death is past. The writer spoke a few words at the funeral from Rev. 21: 4: "And there shall be no more death." D. A. ROBINSON.

WILLIAMS.—Died of consumption, at her father's house in East Otto, N. Y., April 6, 1881, Mary Williams, daughter of Chauncey S. and M. E. Crum, aged about 27 years. With her parents, she accepted present truth some years ago, and was baptized by Bro. Cottrell. Subsequently she attended school at Alfred Center, and there being no organization of our people here, she was induced to join the S. D. Baptist Church. In 1876 she married T. Wayland, son of Prof. Williams. Her husband's sudden death about eighteen months ago was a serious blow, and probably impaired her health. Her suffering from sickness was protracted, but she endured with marked patience, and rejoiced much in the Lord. She expressed a desire to live and work in the cause of truth, in which she expressed clear faith, but was resigned and cheerful to the last. Funeral discourse by the writer.

D. T. FERO.

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The Review and Herald.

Battle Creek, Mich., Tuesday, April 26, 1881.

CAMP-MEETINGS.

KANSAS, Wakarusa,	May 19-24
IOWA,	June 2-7
WISCONSIN, Neenah,	" 9-14
MINNESOTA,	" 16-21
DAKOTA,	" 23-28

MICHIGAN CAMP-MEETINGS.

In consultation with the Michigan Conference Committee, relative to camp-meetings in the State for 1881, the opinion prevailed that four should be held in the State during four successive weeks, including the last week in May and the first three weeks in June.

It is suggested that the first be held at Spring Arbor, the second at a good point in Allegan county, the third at Ovid, Clinton county, and the fourth in Macomb or Lapeer county. These meetings may commence Thursday evening and hold till Monday. It will be expected that the brethren in and near the localities of these meetings will make the necessary preparations. These meetings are not designed to take the place of the annual camp-meeting in autumn, at which time the Michigan Conference will be held. These suggestions are made to call out responses, from which to judge of the expediency of holding the meetings. If responses are favorable, the time and place of each meeting will be given in REVIEW. There is no time to be lost. If the meetings are to be held, the services of Elder Canright, Mrs. W., and the writer, can be obtained.

JAMES WHITE.

No. 30 of Testimony to the Church is offered free, postpaid, to those who do not feel able to purchase the book. Preachers and officers of our churches are earnestly invited to see that a copy is placed in the hands of every Seventh-day Adventist.

J. W.

New work. A pamphlet of 80 pages on the subject of sanctification, by Mrs. E. G. White, is now ready. Price, postage paid, 10 cents. Free to those who, for want of a dime, choose not to purchase this valuable little work.

J. W.

Emigrant trains are not adequate to carry West the immigrants who are swarming into New York from every country under the sun. The correspondent of a western paper says: "I went to Castle Garden to-day, and saw people from every country under the sun sleeping on the stones. The emigrant trains are not adequate to carry the emigrants West. The steamship companies are chartering vessels all over the world, and putting them on the emigrant business." This country is already the financial center of the world, and the rapid influx of settlers from all nations is still further contributing to make it the fitting theater for the closing work of the gospel, preparatory to the coming of Christ.

An outbreak in Kroumir has been seized by France as a pretext for invading Tunis. The Bey of Tunis declares that he will resist the landing of French troops. Upon this phase of affairs the *Inter-Ocean* of Apr. 23 remarks:—

"If the Bey of Tunis resists the landing of French troops at Tabarca, as he says he will, and there should be a fight, what will Turkey do about it? And if Turkey sends over an ironclad and joins in the work of resisting the French, what course will the great powers pursue? The Bey of Tunis has it in his power to get Europe by the ears in short order."

"Some of the Paris papers intimate," says the same authority, "that in seizing the Kroumir outbreak as an excuse for invading Tunis, the French army may catch a Tartar in the shape of a tremendous Arab revolution. A general war among the desert tribes would not suit the purposes of France."

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Is it reserved for our country to fulfill as a nation, as well as through its individual citizens, the prophecy of Isa. 2:7: "Their land also is full of silver and gold, neither is there any end to their treasures"? The N. Y. *Mercantile Review* of Apr. 16, 1881, publishes the following remarkable paragraph:—

"There is now in the vaults of the treasury department a larger amount of gold than was ever known to be in one place in the history of modern times, and probably more than could be authenticated as existing in a single treasury at any time before in the world. There is now about \$173,000,000 of gold coin and bullion, exclusive of some \$55,000,000 in silver, while the Bank of England has only about \$75,000,000 in gold. What is more singular is, that it stays in the vaults, no matter what the demand recently, for as fast as it is paid out it returns, showing that as long as confidence is maintained, it is not a favorite currency."

THE LIFE OF CHRIST, BY GEKIE.

I HAVE just finished reading this most excellent book, and it has been a continual feast to my soul. I feel that I have become far better acquainted with Jesus, his spirit, and his character, by its perusal. We often think of Christ as so infinitely above us that we cannot come near to him in our own feelings and sympathies; but here we see him so natural, so like all that is tender and good in humanity, and yet God manifested in the flesh, that we come to love him, and feel that he is one of us, though above us, and can be approached by erring man.

After reading this book, none can fail to be impressed with the fact that any service, to be acceptable to God, must come from a heart of love and purity. Cold obedience and service without the heart are hateful to God; but the least act which is prompted by love is precious in his sight. The unspeakable tenderness and yearning love of Jesus for sinning, repenting man is presented so touchingly that it melts one's heart into love for Christ.

The historical statements and geographical references of the Gospels are so connected and simplified that the New Testament can be read with much more interest after studying this book. It should be in every Christian family.

D. M. CANRIGHT.

Appointments.

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

CHANGE OF APPOINTMENT.

THE appointment for Stevens Point, Wis., is postponed two weeks, to May 14, 15. Their meeting-house is now ready, and will be dedicated at this time. We hope all our friends in that vicinity will attend. Eld. H. W. Decker will be present.

O. A. OLSEN.

If the Lord will, I will, meet with the church at Hickory Corners, Mich., Sabbath, May 7, 1881. I shall look for a full attendance.

L. G. MOORE.

ST. CHARLES, Mich., April 30 and May 1. Meetings will continue over the following Sabbath and Sunday, at which time there will be an opportunity for baptism.

M. B. MILLER.

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

KAN. CONF. COM.

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

SMITH SHARP, Pres.

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

SMITH SHARP, Pres.

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

SMITH SHARP, Pres.

DIMONDALE, Mich., April 30 and May 1. Spencer Creek, May 7, 8. Meetings to commence with the Sabbath.

We hope all the scattered brethren within reasonable distance will attend the Spencer Creek meeting. There will be an opportunity for baptism.

J. SISLEY.

SANDVILLE, Iowa, April 30 and May 1.

GEO. I. BUTLER.

EMMITSBURG, Palo Alto Co., Iowa,	May 7, 8
Spencer, Clay Co., "	" 14, 15
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These meetings will all begin Friday evening, and continue into the next week as long as may seem desirable. I shall have a good assortment of all our books, and shall be prepared to take subscriptions for our periodicals. We hope for the blessing of God to attend us in these meetings.

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

FAMILY PLEDGE.

WE have received from Eld. M. McCulloch, North Henderson, Ill., a Family Pledge, which is in its line quite a novelty. It is a handsome chromo, on a sheet 14x21 inches, bearing the illuminated title, "Family Pledge and Illustrated Photograph Album." The upper central figure represents Moses smiting the rock; and the water gushing out encircles a large central bronze shield, on which is inscribed the following pledge: "Our Pledge. With the help of God, our Father, we as a family promise to abstain from all intoxicating drinks as a beverage." Appropriate places are then prepared for the insertion of photographs of father, mother, and six children. The whole, when framed, would not only make a handsome ornament for the room, but be a constant reminder to all the members of the family of the solemn obligations of the pledge. This pledge, as it now stands, is all right for one of the pledges (the anti-whisky) used by our temperance societies, but with a little change in the wording it could be made to include the anti-tobacco and teetotal pledges. We would suggest that our temperance societies confer with Eld. M. with reference to adapting his design to the pledges last mentioned. Price of Pledge, single copy, 60 cts. Address as above.

The permanent post-office address of C. K. Drury is Essex Junction, Vt. Mail matter will be forwarded to him from this place.

If I had a few back numbers of the REVIEW AND HERALD, *Signs of the Times*, or *Stimme der Wahrheit*, I could use them, I think, to good advantage.

JOHN D. ROW.

Milan, Summit Co., Kansas.

Will Sister Carrie V. Prier, member of the Bristol, Vt., church, please send her present post-office address to Bro. C. W. Smith, librarian of that church, Bristol, Vt.?

C. K. DRURY.

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

Address,

C. H. BLISS,
Normal, McLean Co., Ill.

Books sent by Express.

S Thurston \$7.00.

Cash Rec'd on Account.

J O Corliss per Wm Ostrander \$1.25, Ill T & M Society per R F Andrews 126.20, W H Kynett 5.00, Me T & M Society per R J Goodrich 50.00, Vt T & M Society per A S Hutchins 43.95.

Mich. Conf. Fund.

Quincy E A Baker \$3.90, West Liberty per M B M 5.83, Jefferson per D H Lamson 27.87, Hastings per L G Moore 20.10, Otsego per A Carpenter 57.12, Clyde per A Carpenter 48.20, Elmwood per Wm Ostrander 18.00, Birmingham per Wm Ostrander 8.00, Jackson 12.90, Ravenna per John Wight 24.02, Eaton Rapids per J F Ferris 18.50, Spencer Creek per John Sisley 18.55, Monroe Center per J S 10.00, Whitewater J Sisley 2.80, West Plains per J Fargo 12.67, Pantonville per E P Daniels 6.52, Mrs Hoyt 1.00, Thetford Center per Nettie Reynolds 4.67, Thew W Phinisey 2.00, Bunker Hill per Della Bailey 7.09, Bunker Hill per L A Bramhall 3.74, Bunker Hill per A W Atherton 1.62, Maple Grove S Bailey 2.00, Lakeview per W Collard 58.00, Stanton Elsie Hodges 1.00, Stanton Mrs Valeria Hodges 1.00, Ithaca per W Reynolds 60.00, Sand Lake per I O Potter 6.00, Douglass per M A Dietrich 18.00, Marshall per J Dickey 10.57, Convis per M B Miller 18.93.

Gen. T. & M. Society.—Donations.

Mrs Thayer \$2.00, Mrs Prentice 3.00, Wm E Moore M D 10.25.

Mich. T. and M. Society.

Dist 4 per Jennie Reid \$39.63.

S. D. A. E. Society.

M J Griffin \$10.80, Silas Strite 10.00, Martha Brown 10.00, J Carroll Clark 10.00, Vashti A Edgar 4.00.

Scandinavian Mission.

Church in Lansing Iowa \$2.90, Mrs P Mortenson 25c, B A Nelson 25c.

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

Wm Kirk & wife each \$10.00, Mrs M W Wood 5.00, Vashti A Edgar donation 4.00, Benton R Rowell 10.00.

Gen. Conf. Fund.

Jas Hackett \$8.25, Calverton Md per John F Jones 22.85.