

# Advent Review

## AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the Commandments of God and the Faith of Jesus." Rev. 14: 12.

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### The Review and Herald

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"I AM A STRANGER IN THE EARTH," PS. 119:19.

BY MRS. L. D. A. STUTTLE.

I am a stranger in the land;  
Hide not thy precepts, Lord, from me,  
But guide me by thy loving hand,  
Nor let me ever stray from thee,  
Till Zion's beauteous hills I see.

I am a pilgrim, lone and sad;  
I have no dwelling here below;  
In coarse and humble garments clad,  
A stranger wandering to and fro.  
Oh, lead me wheresoe'er I go!

I am a stranger, poor and blind;  
But thou art full of truth and grace,  
Art ever merciful and kind,  
Nor hidest long thy gentle face  
From the lost sons of Adam's race.

And thou, the Prince of Heaven, didst come,  
Filled with compassion strong and deep,  
Didst leave thy glorious, blissful home,  
And wander o'er earth's mountains steep  
To seek and save thy wayward sheep.

Then of thy sufferings, dear Lord,  
Oh, let me joyfully partake;  
And may I never scorn thy word,  
My blest Redeemer ne'er forsake,  
Who dwelt a pilgrim for my sake.

Vernon, Mich., Feb. 1.

### Our Contributors.

#### DANGERS AND DUTIES OF MINISTERS.

BY MRS. E. G. WHITE.

SOME ministers feel but little disposition to take the burden of the work of God upon them, and labor with that disinterested benevolence which characterized the mission and life of our divine Lord. Such men are a hindrance rather than a help to those churches which have had faith in the testimonies God has been pleased to give, and have acted upon them, while the preacher himself is far behind. He may profess to believe the testimony borne, and even go so far as to make an iron rule for those who have had little or no experience, and thereby do hurt. Such a course, to say the least, is very inconsistent.

The people of God generally feel a united interest in the spread of the truth. They cheerfully contribute toward a liberal support for those who labor in word and doctrine. This is no more than they should do; yet it is the duty of those who have the responsibility of distributing means, to see that the contributions of the church are not squandered. As these liberal brethren freely give a portion of their substance, which it has cost them so much hard labor to obtain, it is the duty of those who labor in word and doctrine to manifest a zeal and self-sacrifice at least equal to that shown by these brethren.

God's servants should go out free. They should know in whom they trust. There is power in Christ and his salvation to make them free men;

and unless they are free in him, they cannot build up his church and gather in souls. Will God send a man out to rescue souls from the snare of Satan, when his own feet are entangled in the same net? God's servants must not waver. If their feet are sliding, how can they say to those of a fearful heart, "Be strong"? God would have his servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this would do better to first labor for themselves, and pray until they are indued with power from on high.

While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He finished the work which was given him to do. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life than was given to our Lord? Every moment of our lives we have been partakers of the blessings of his great love, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and not be willing to drink with him the bitter cup of humiliation and sorrow? Can we look upon Christ crucified, and wish to enter his kingdom in any other way than through much tribulation?

Let the history of the Waldenses testify what they suffered for their religion. Though persecuted and driven from their homes, they conscientiously studied the word of God, and lived up to the light which shone upon them. When their possessions were taken from them, and their houses burned, they fled to the mountains, and there endured hunger, fatigue, cold, and nakedness. And yet the scattered and homeless ones would assemble to unite their voices in singing and praising God, that they were accounted worthy to suffer for Christ's name. They encouraged and cheered one another, and were grateful for even their miserable retreat. Many of their children sickened and died through exposure to cold, and the sufferings of hunger; yet the parents did not for a moment think of yielding their faith. They prized the love and favor of God far more than earthly ease or worldly riches. They received consolation from God, and with pleasing anticipations looked forward to the recompense of reward.

Look at the case of Martin Luther. His mind was starving for something sure upon which to build his hope that God would be his Father and Heaven his home. The new and precious light which dawned upon him was of such priceless value, that he thought if he went forth with it he could convince the world. He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal church, and expose her corruption. He raised his voice zealously, and in the power of the Holy Spirit rebuked the existing sins of the leaders of the people. And although proclamations went forth to kill him wherever he might be found, and he seemed left to the fury of a cruel and supersti-

tious people who were obedient to the head of the Roman church, yet he counted not his life dear unto himself. Luther knew that he was not safe anywhere, yet he trembled not. The light of truth in which he rejoiced was life to him, and consequently of more value than all the treasures of earth. Earthly treasures he knew would fail, but the rich truths that opened his understanding, and operated upon his heart, would live, and, if obeyed, would lead him to immortality.

When summoned to Augsburg to answer for his faith, he obeyed the summons. Firm and undaunted, he stood before those who had caused the world to tremble—a meek lamb surrounded by angry lions; yet for the sake of Christ and his truth, he unflinchingly and with holy eloquence, which the truth alone can inspire, gave the reasons of his faith. Various inducements were offered to allure him from his position, but life and honors were valueless to him if purchased at the sacrifice of truth. Brighter and clearer shone the word of God upon his understanding, giving him a more vivid sense of the errors, corruptions, and hypocrisy of the papacy. His enemies then sought to intimidate him and cause him to renounce his faith, but he boldly stood in defense of the truth. He was ready to die for his faith, if God required, but to yield it never. The angels of Heaven brought him through the stormy conflict unharmed, and baffled the rage and purposes of his enemies.

The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. The great and proud men in power meant that his blood should atone for the mischief he had done to their cause. Their plans were laid; but a mightier than they had charge of the great Reformer. His work was not finished. Foiled in their designs upon Luther at Augsburg, they summoned him to Worms, fully determined to make him answer for his folly. His feeble health did not deter him from responding to the call, though he knew full well the danger that threatened him there. The minions of the papacy were crying for his blood as eagerly as the Jews clamored for the blood of Christ, yet he trusted in that God who preserved the three worthies in the burning, fiery furnace. The intrepid man of God sought not his own ease or preferment, but felt that he would rather die than see the precious truth exposed to the insult of its bitter enemies.

The great men of earth, in all their pomp and splendor, are not attended by a larger company than crowded the streets of Worms as Luther entered the city. From the midst of that surging throng which pressed around and followed him, was heard the shrill and plaintive voice of one chanting a funeral dirge to warn the Reformer of his impending danger. Intense excitement prevailed, and for a time Luther's faith and courage were severely tested; but as his agonizing prayer went up to God, the clouds that seemed to envelop him in darkness were lifted, and light from Heaven beamed in upon him. That prayer was heard, and Luther received strength to deliver the message that God designed those mighty men of earth should hear.

The meek bearing of this messenger of the Lord was in striking contrast with the passion and rage exhibited by the so-called great men composing that vast assembly. But they could not frighten him into a recantation of the truth. The opposition of his enemies, their rage and

threats, like the mighty wave, surged against him; yet in noble simplicity and calm firmness he stood like a rock. They were chagrined to have their power, which had caused kings and nobles to tremble, thus despised by a humble man, and longed to make him feel its force by torturing his life away; but One who is mightier than the potentates of earth had charge of this fearless witness. God had a work for him to do. He was yet to see the cause of truth wade through bloody persecutions, and to suffer in its behalf. He must live to justify it and be its defender, when the mighty ones of earth should seek to destroy it. He must live to see it tear away the errors and superstitions of the papacy. Luther gained a victory at Worms which awakened the man of sin, and struck an effectual blow for the Reformation throughout the world.

The last merciful message is intrusted to God's humble, faithful servants of this time. Those who have not shunned responsibility, have, by the help of God, been enabled to lay systematic plans by which all can work if they will. With everything furnished to his hand, it is displeasing to God for any minister to now refuse to throw his whole energy into this all-important work. Some, however, think they are sacrificing much, and having a hard time, when they really know nothing about suffering, self-denial, or want. They may often be weary, so would they be if they were dependent on manual labor for a support. Some have felt that it would be easier to labor with their hands, and have often expressed a desire to do so, thinking they would be more free from anxiety, and could better labor at home for their families. But in this they are deceived; for should they engage in manual labor, they would not be free from anxiety and weariness. And while laboring to support their families, they could not be sitting down at their firesides. God marks every thought, and word, and feeling; and Heaven is insulted by any such exhibition of weakness and lack of devotion to the cause of God. In the early stages of this work, there were but few friends of the cause. These servants of God wept and prayed for a clear understanding of the truth. They suffered privations and much self-denial, in order to spread a knowledge of it; and although as the result of much labor but few received the precious message, yet step by step they followed as God's opening providence led the way. They did not study their own convenience or shrink at hardships. God, through these men, prepared the way, and the truth has been made very plain; yet some who have since embraced the truth have failed to take upon themselves the burden of the work.

In every age men have arisen who have thought it noble to doubt the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the inspiration and truth of God's word now. God does not compel any to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt, and cavil, and perish; but those who are troubled with doubts and difficulties which they cannot solve, should not throw other weak minds into the same perplexity. In the past, some have hinted or talked their unbelief, and have passed on, little dreaming of the effect produced. The seeds of unbelief, in some instances, have taken immediate root, while in others they have lain buried quite a length of time, until the individual in whose heart the seed was sown has taken a wrong course and given place to the enemy, and the light of God has been withdrawn from him; then the seeds of infidelity which were sown so long ago have sprung up and borne fruit. Ministers as well as people have a warfare before them in resisting the devil. The individual who represents God's truth is in a sad plight when found serving the purposes of Satan by listening to his whisperings, and letting him captivate the mind and guide the thoughts. It is, furthermore, a grievous sin in the sight of God for one to talk out his unbelief, and draw other minds into the same dark channel, thus suffering Satan to carry out a twofold purpose in tempting him.

By such a course the work of death is carried

on at a fearful rate. It is time that the watchmen upon the walls of Zion should understand the responsibility and sacredness of their mission. They should feel that a woe is upon them if they do not perform the work God has committed to them. If they become unfaithful, they are endangering the safety of the flock of God, endangering the cause of truth, and exposing it to the ridicule of our enemies. Oh, what a work is this! It will surely meet its reward. God is not dependent upon any man for the advancement of his cause. He is raising up and qualifying men to bear the message of truth to the world, in whose weakness his strength can be made perfect. Ready speech, eloquence, and great talents, will not convert a single soul; but the converting power is of God. Pulpit efforts may stir up minds, and the plain argument may be convincing; but a little imprudence upon the part of the minister out of the pulpit, a lack of gravity of speech and true godliness, will counteract his influence every time, and do away the good impressions made by him. The converts will be his. In many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart-work.

The success of a minister depends very much upon his deportment out of the desk. When he leaves the desk, his work is not finished. He should follow up his public labors by private efforts, laboring personally for souls at every opportunity, conversing around the fireside, beseeching and entreating them to seek those things which secure their peace. He should never move heedlessly, but set a watch over himself, lest something that he may do or say may be taken advantage of by the enemy, and a reproach be brought upon the cause of Christ.

### THE STRUCTURE OF THE EARTH.

THE GEOLOGICAL THEORY OF THE AGE OF THE EARTH.—THE CRITERIA BY WHICH IT IS TO BE TESTED.

AMONG the various speculations that are adverse to the teachings of the Bible, and naturally lead those who accept them to doubt and reject its inspiration, the theory of modern geology in respect to the age of the world, holds, we believe, a conspicuous place; and from the title and air with which it is invested of an inductive science, from the great number of interesting and extraordinary facts that are alleged as demonstrating it, and from the acquiescence and sanction it receives from men of learning and worth, it is one of the most imposing and seductive. Geologists have not confined themselves to the discovery and description of the great facts of the science;—that the crust generally of the continents and islands has received its present form since the creation of plants and animals; that it consists of a series of different rocky and earthy beds, in many places very numerous and of great depth, which have either been deposited from the ocean or thrown up from beneath; that many of them are interspersed with the relics of other rocks, and of plants, shells, the bones of fish, and the skeletons of land quadrupeds, a large share of which are of species and genera that no longer exist; and that subsequently to their formation, most of them have been raised into new positions, contorted, dislocated, and broken into fragments;—but they have, on the ground of these facts, framed theories respecting the causes of which they are the result, and the sources from which their materials were derived, that have led them to conclusions that conflict with the inspired account given in Genesis of the creation. Proceeding on the assumption that they are the product of forces like those that are now giving birth to somewhat similar effects, as on volcanic mountains, at the mouths of rivers, and on the shores of seas, they have inferred that their deposition must have occupied a period immensely larger than that which is assigned to the earth by the Mosaic record. If they are the result, they reason, of the chemical and mechanical forces that are now in activity, and operating with only their present intensity, instead of being the work of but six thousand years, they must have required an almost inconceivable duration; they must have been the growth of an incalculable round of ages. And thence, unfortunately, mistaking that conclusion from a mere hypothesis for a scientific induction from those facts, and elevating it to the rank of a demonstrated truth, they have exhibited geology as contradicting the Scriptural history of the creation, and prepared the way for the inference that that history is not true, and therefore cannot have proceeded from

God. For that conclusion is the logical consequence of their theory. It is incredible, they themselves admit, that the truths of science should be at war with the teachings of a divine revelation. It is impossible that God should make a communication to us through one medium, which he contradicts and confutes in another. But we know, they assert, that the great volume of nature, the vast monuments of the material world, proceeded from his hand; and on those indestructible tablets he has inscribed a record, which announces in the most unequivocal and emphatic terms that the earth and its organized and living races, with the exception of man, instead of having been summoned into being, as Moses relates, only some six thousand years ago, had at that epoch existed through myriads and millions of ages. And contemplated thus, the inference is inevitable that the contradictory testimony of Moses is false, and cannot be from God. That Hebrew writer, it is said, may have been ignorant of the date of the creation; God cannot. Moses may have deliberately framed a fiction; it is impossible that God should not have spoken the truth.

The question, then, whether the conclusion geologists thus draw in respect to the age of the world is legitimate, or not, is of the greatest moment. If founded on just grounds, it disproves the inspiration, not only of the record in Genesis of the creation, but of the whole of the writings of Moses, and thence, as we shall show, of the whole of the Old and New Testaments, and divests Christianity itself of its title to be received as a divine institution. The whole Revelation is changed at once from a Heaven-descended reality, into a fable; from the most glorious of God's works, into a device of man. This geological doctrine deserves therefore to be carefully and effectively tested, that if mistaken, and unscientific, the false principle on which it proceeds may be pointed out, and the Scriptures vindicated from the objections of which it is the source: and that if, on the other hand, it be found to be just, the friends of Christianity may be apprised of the blow with which it strikes away the object of their faith. And its merits are to be determined manifestly, not by specious appearances merely, plausible conjectures, showy hypotheses, or vague and shadowy speculations: it is to be tried by the laws of nature, the great facts of the strata, and the forces that are now and have been at work in modifying the earth's surface. If supported by these, in a clear and demonstrative manner, it must stand, so far as its truth is to be decided within the sphere of nature; if not supported by them, if irreconcilable both with the facts of the strata and the laws of nature, it must fall, and the objection against Christianity fall with it, of which its doctrine of the great age of the world is the source. That question we propose to try.

The theory on which geologists found their inference of the great age of the earth is, that the materials of which the strata consist were derived from mountains and continents of granite and other rocks; that those rocks were gradually disintegrated by the action of the air, water, and heat; that they were borne down from those mountains and continents by rains, currents, and rivers, to the ocean, and distributed over its bed in successive layers; and that they were at length elevated from the bottom of the ocean to their present position; that the agents by which these vast effects were wrought, were those by which the somewhat similar changes that are now taking place, are produced; and that the number and thickness of the strata, the vast multitudes of vegetable and animal remains that lie buried in them, and the slowness with which similar processes of erosion and deposition now advance, prove that an immense series of ages must have been required for their formation. This inference of the age of the world, is thus founded on a theory of the sources from which the materials of the strata were derived, the agents by which they were transferred to the bottom of the ocean, and the forces by which they were raised to their present position;—not irrespective of that on the strata themselves.

On the other hand, we reject their hypothesis respecting the derivation of the materials of the strata, and the mode in which they were distributed over the bed of the ocean, as a mere assumption, inconsistent with the laws of nature, and the facts of the strata, and subversive of itself: and thereby confute the inference they found on it of the great age of the world, as unproved and unscientific.

The question, then, we are to debate is, not whether the strata that have been formed since the earth was created, are such in nature and number as geologists represent; nor whether such vegetable and animal relics lie entombed in them. These facts are indisputable, and are admitted as freely in our reasonings as in theirs. But the question between us is, whether their hypothesis respecting the formation of the strata

is legitimate; and thence whether the conclusion which they found on that hypothesis respecting the age of the world, is just and authoritative.

In order that the hypotheses and reasonings on which geologists build their inference of the age of the world, may be legitimate and fill the office which they assign them, they must possess, it will be admitted on all hands, certain characteristics, and be free from certain faults.

1. They must be consistent with—not contravene—the laws of nature. Geologists must not assume, for example, as a preparative for their hypothesis respecting the formation of the strata, that the world originally existed in a state that is incompatible with its present nature; such as that it was created a gas or an assemblage of gases; as that implies that there was an immensely greater amount of *caloric* in it originally than now belongs to it; which is wholly unauthorized and unscientific. Geologists have no more right to assume that it was imbued originally with thousands and millions of times its present sum of heat than they have to assume that it had thousands and millions of times its present bulk of water, air, quartz, lime, or any other ingredient that enters into its composition. It is against the great principle, also, on which they proceed in their attempts to account for the changes which the surface of the earth has undergone: namely, that the effects that have been wrought in it were the work of identically the agents—air, water, and heat—that are now producing changes on the earth's surface, and acting on their present scale both of extent and of intensity. It is to contradict the laws of matter likewise, to assume that the world was created in the form of gas. *Matter, with the exception of a few species—such as the elements of air and water—is raised to a gaseous form only by intense heat. But heat is naturally latent.* It is developed or made perceptible only by chemical action. To suppose the world to have been created in a gaseous form, is therefore to suppose it to have been created in a condition in which it could not, according to the present laws of matter, have existed, except as a secondary state; or as a consequence of the action of its elements on each other after they were created. That supposition therefore contradicts the laws of heat and the formation of gaseous bodies. It is as unphilosophical and absurd to suppose the matter of the globe to have been created in the form of a gas as it is to suppose that it was created in the form of vegetables and animals; organic structures which matter never assumes until after it has existed in another form. An inference of the great age of the world, founded on an assumption, on the one hand, of the creation of its matter in a state in which by its laws it could not exist, until after it had existed in another form; and, on the other, of its originally containing a far larger share of one of its elements than now belongs to it, can have no claim to be regarded as legitimate and authoritative.

2. They must not assume as a basis of their inference of the age of the world, that it once existed in a form of which they have no proof; such as that it was in a state of fusion; and that a granite crust was formed over its molten ocean, by the cooling of its surface. Such a supposition is forbidden, indeed, by the consideration to which we have already referred; that it implies that the earth originally had a far greater proportion of combustible matter than now belongs to it; as at present there is not—so far as can be judged—a hundredth, and probably not a millionth part of the combustible matter in the globe, that would be requisite, if ignited, to reduce its whole mass to a state of fusion. On the assumption, however, that there is no lack of combustible matter in the earth for the fusion of all its substances, there yet is no proof nor probability that it ever was in a state of universal fusion. It is as impossible to prove that it ever was in such a state, as to prove that it once existed in a gaseous form. To build an inference of the age of the world on such an assumption, is therefore to build it on an hypothesis of what cannot be shown to have been a fact; and that is to build it on nothing, and render it wholly unscientific and worthless.

3. They must not found their inference of the age of the world on the assumption of a condition of the globe, which if it is supposed to have existed, instead of contributing to the formation of the strata, would have made their construction impossible: such as the supposition that the materials of the strata were drawn from mountains of granite, that were ten or fifteen miles above the level of the ocean. The strata of the earth are held by geologists, to be on an average, about ten miles in depth. To maintain, therefore, that their materials were derived from continents and mountains of granite, and were borne from them by torrents and rivers to the ocean, is to imply that

those granite continents and mountains,—even if they covered as large an area as the strata now occupy,—were at least ten miles above the level of the ocean; and if the mountains from which it is represented the matter of the strata was chiefly drawn, were of but half or two-thirds the extent of the strata that are supposed to have been formed from them, then they must have been elevated at least fourteen or fifteen miles above the level of the ocean. But mountains elevated to such an enormous height and extending over vast areas, could never have been disintegrated by the action of the air, water, and heat. There would have been no air, except of the most attenuated kind, and no water at all probably at that elevation. On the supposition that vapors could have ascended to such a height, and fallen in the form of snow, they would forever have remained congealed. No heat could have been developed there, sufficient to dissolve them. No rivers therefore could have flown from them, and consequently no detritus could have been borne from them to the sea, to be distributed over its bottom, and form layers, like our present strata. The supposition of such mountains, as the source of the materials of the strata, defeats itself, and renders the inference from it of the great age of the earth, unscientific and absurd.

4. They must not assume that the effects for which they attempt to account, are the work of agents that are wholly inadequate to produce them: such as that the torrents and great rivers which they represent as having borne the materials of the strata from mountains and continents, entered the ocean with such a rush as to diffuse the gravel, mud, and vegetable matter, with which they were loaded, through all its waters, and cause their deposition in layers co-extensive with its bed. None of the present rivers of the globe enter the ocean with such an impulse. So far from it, the currents of all the principal rivers are greatly checked as they approach the sea, divided into numerous channels, and brought to a dead pause, at the distance usually of fifty to one hundred miles from the shore; and consequently the detritus with which they are charged, falls to the bottom within a narrow space. The great mass of the ocean is no more affected by them, than are the continents that lie opposite to the points where the rivers enter it. To assign to the rivers, therefore, or the tides and currents of the sea, the distribution of the materials of the strata, throughout their whole domain, is to ascribe to them an effect that wholly transcends their power.

5. They must not found their inference of the age of the world on an hypothesis, respecting the *mode* in which the strata were formed, instead of the strata themselves. To found their inference of the age of the world on the hypothesis, for example, that the strata were formed by the agency of heat, air, and water, acting only on the scale, and with the intensity, with which they are now disintegrating rocks, and bearing their detritus to the sea—is to beg at the outset, the very point which they affect to prove. For if the strata were formed by no other agents than those which are now acting on the land and the sea, and their deposition proceeded at no more rapid rate than similar strata are now forming on the bottom of the ocean, then of course a vast series of ages must have passed before their construction could have been completed; not to say that it could never have taken place. But such a method of establishing the antiquity of the globe, has no title to be regarded as demonstrative or logical. Geologists must first prove by irrefragable evidence, that the strata were formed by the slow process which the hypothesis represents, before they can make that mode of their formation the ground of an inference of the vast age of the world. To assume that hundreds or thousands of years were necessary for the structure of any one of the layers of which the strata consist; and that, therefore, as many hundreds or thousands of years were consumed in the construction of the whole, as there are layers in the whole of the strata, is to take for granted—not to prove—the vast antiquity of the earth.

6. They must not assume any condition of the world, the existence of any agents, or the occurrence of any events, the reality of which they cannot demonstrate; and all their assumptions and reasonings must be consistent with all the facts, and all the laws of nature, which the question affects.

To these axioms geologists themselves will undoubtedly assent; and it results from them, that if the strata demonstrate that the world has subsisted through a vast series of ages, it must be by what they themselves are, in composition, bulk, and number—not by any theory of an antecedent state of the earth, or the processes by which they were formed. If they do not prove the great age of the world, by what they themselves are, irrespective of any speculations in regard to the agents by which they were formed,

they cannot prove it at all; precisely as, if the nature and number of the elements of which the great pyramid of Egypt consists, and the fact that it was erected by human hands—do not prove that millions of ages were occupied in its erection; no theory, respecting the agents by whom it was built, and the method of their procedure, can demonstrate that such a period was occupied in its construction.—D. N. Lord.

### THE MILLENNIUM.

BY ELDER JAMES WHITE.

(Concluded.)

TEXT: And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. Rev. 20:4, 5.

10. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." See Isa. 65:17-25; also Chap. 11:6-9.

This prophecy is said to be a figurative description of the condition of things during the temporal millennium. We, however, regard it as a prophetic description of the state of things after the restitution of the earth and man to their primeval glory. Before the fall, man was upright, and the earth and all the living creatures that God had created upon it, as viewed by the Creator, were seen to be "very good." Gen. 1:31. The Scriptures do not teach the annihilation of all things by the fires of the great day, and the creation of all new things for the future state. But they do distinctly teach the restitution of all things. Thus saith the great Restorer: "Behold, I make all things new." Rev. 21:5. Isaiah and the Revelator both speak of the new heavens and the new earth. The prophet Isaiah is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. To the figurative view we find serious objections:—

(a) In order that all parts of their figurative theory may harmonize, our temporal millennium friends must have in their figurative new heavens and earth figurative houses, figurative vineyards, and they must eat the figurative fruit thereof, and behold around them figurative wolves and figurative lions, feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. If it be said that the gospel is to convert all these wolves and lions and serpents, we reply, that if they are converted, they are no longer wolves and lions and serpents, and during the entire period of the millennium there will be none but figurative lambs and doves.

(b) The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the



heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-7, 13.

No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. And it is a remarkable fact that the promise referred to by the apostle is found only in Isa. 65. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth, mentioned by Isaiah, figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to the following conclusion:—

That in the days of figurative Noah, the figurative heavens and earth, being overflowed with figurative water, perished figuratively. But the figurative heavens and earth, which are now, are reserved unto figurative fire, against the figurative day of judgment and perdition of ungodly figurative men. Nevertheless we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we should believe that God in his word means just what he says, unless the connection shows good reason why a figure or parable is introduced. With this view of the Sacred Scriptures, we see spread out before us the living realities of the new earth, in all their grandeur and glory, as when Adam was lord of Eden. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall!

Having examined the principal texts quoted to prove the conversion of the world, and having shown that they do not mean what they are said to mean, we will now call attention to some of the many direct proofs that no such state of things can exist prior to the second advent.

1. The prevalence of the little horn, which is a symbol of Roman Catholicism. "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. Here it will be seen that the little horn makes war with the saints until they take the kingdom, and when they once obtain the kingdom, they hold it forever, even forever and ever. Where, then, is there room for that period of peace and triumph of the church called the temporal millennium?

2. The apostasy. In 2 Thess. 2:1-7, Paul states what would take place before the second coming of Christ. Is it the triumph of the world's conversion? No; it is the sad apostasy, the falling away, and the manifestation of the papacy, the man of sin, who will continue to the end. The apostle speaks of the manifestation and destruction of this blasphemous power in these words: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Verse 8.

3. The wicked continue with the righteous, as illustrated by the parable of the wheat and tares, until the end of the Christian age. See Matt. 13:24, 30. The friends of the doctrine of the world's conversion find this parable directly in their way, and they have wearied themselves in laboring to explain it away. But, as our divine Lord, by special request, gave an explanation of it, modesty suggests that we accept his explanation. See verses 36, 43. We simply repeat: "The field is the world." "The good seed are the children of the kingdom." "The tares are the

children of the wicked one." "Let both grow together until the harvest." "The harvest is the end of the world."

4. Persecution and tribulation were to be the portion of the church of God in all ages. The apostle in his epistle to the Hebrews speaks of the faithful who had lived and suffered before, of whom the world was not worthy; "they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:38-40. He also points to the future, and says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

5. The last days of human probation have been regarded as the favored period for the completion of the great work of converting the world. But the prophets of the Old Testament nowhere represent God as saying that the last days would be glorious. Jesus and the apostles of the New Testament never speak of the last days as a period of triumph to the church; but rather as the days of her peril, which demand especial watchfulness; the days of her mourning, and tears, and importunate prayers for deliverance. Paul describes the last days thus: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5.

6. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist in the last days, if all were converted long before his coming?

7. The last days embrace the very last day, reaching down to the coming of the Son of man. The days just before the second advent were to be like the days of Noah and of Lot. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from Heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

8. Destruction, not conversion, awaits the world at the very time when many popular professors cherish the delusive hope of the good time coming. They see no danger, and brand as fanatical alarmists those who obey the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. But, says the apostle, "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

9. The way to destruction is broad, and many go in it; and the way to life is narrow, and but few find it. When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. Again it is recorded, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to this passage. The one has the way to life narrow at first, but growing wid-

er, until all walk in it; while the other has the way to life always wide enough for the whole world. But our Lord stated a great fact in this passage, which existed when spoken, ever had existed, and which would exist until the close of probation; namely, that the way to destruction was broad, and many would go in it; and that the way to life was narrow, and few would find it.

But when the few of each successive generation, from righteous Abel to the close of probation, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," arrayed in Heaven's purity and brightness. Not one of these had come out of that imaginary period of a converted world. No; not one. What an imposing scene! "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:9, 13, 14.

#### FORGIVE US OUR "DEBTS."

PROBABLY there are many to whom the petition, "Forgive us our debts," according to Matthew, seems, as it once did to me, less satisfactory for use than as given by Luke, "Forgive us our sins," or than that other form often preferred, though not in our Bibles, "Forgive us our trespasses." But is it so?

Forgive us all we owe, as we forgive all that is due to ourselves. Our sins are past, and they have been, we trust, already forgiven. But our debts are a perpetually flowing stream, past, present, and future, without end; and we have nothing to pay, now or hereafter, save in Christ the Great Debt-payer. In his name, therefore, and through his perfect payment, we, as perpetual bankrupts, ask perpetual discharge. He is our assignee, to whom we have turned over liabilities incalculable, assets 0. He is also the assignee of all claimants, God and man, to whom all the wronged look for justice, and none in vain. Not only was all justice over-satisfied in his representative death; all dues from man to man or God are to be over-satisfied in the consummation of his almighty atonement. That which concerns the individual sinner is to be made a participator by faith in this vicarious passion and restitution. Forgiveness involves repentance, and repentance involves restitution; and therefore, all three are involved in this petition, for we ourselves can have nothing wherewith to make restitution to God or man. In the nature of the case, we could not exceed the fulfillment of current obligations, even if we were self-perfect beings. All we can give is the will for the deed, thus constituting us *bona fide* participators in the work which effectually is Christ's alone. We put our powerlessness, as heartily as if it were strength, into the lift to which he puts his power through us. We come into a partnership to which Christ brings all the capital.

Most of us look back upon a series of grievous defaults, if not positive wrongs, to every one with whom we have had much to do; especially those to whom we have had the most responsible and tender relations, and very largely to the cause of Christ and to the world for which we have been made stewards of the manifold grace of God. Who shall repay this frightful debt? Who shall recompense the hurt of so many souls? Let us not flatter ourselves that the responsibility may pass from us, like a score wiped off with a sponge, by arbitrary decree. Debts are not paid in that way. Here is a distinct quantum of evil that is mine, my work, my product. What can separate me from it? Nothing in the universe, unless it shall be made to enter into the infinite complex of Christ's redemptive work. When, therefore, we pray, "Forgive us our debts," we mean "Forgive and fulfill for us and through us all we owe to God and man." To repeat, he is the Great Assignee of all claims, and at the same time he is every creditor's creditor by an ample balance, and so able to clear every debtor to the uttermost. "Against thee, and thee only, have I sinned."

But "we also forgive every one that is indebted to us." Do we? Are we, with this divine largeness of heart, generously forgetting all dues that should come to us from those whom we have benefited or may benefit, ready beforehand to take their defaults as if they were no defaults? Or, are we looking for what we conceive ourselves entitled to, especially returns of

kindness, affection, gratitude, and that not only with desire, which may be consistent with forgiveness of debts, but with a feeling of more or less urgent demand, and a readiness to feel hurt at a disappointment of our just expectations? And why should we not? Because it is not like our Father who is in Heaven, and doubly because we have had to ask all our own debts freely forgiven. We have taken the benefit of God's bankrupt act; in so doing we have turned over all our accounts and bills receivable to our assignee, and we must recognize that there is henceforth nothing due to us from anybody, but only to him. Should we not, then, from our hearts, forgive every one that is indebted to us, lend, hoping for nothing again, and freely give as we have freely received?—X. Y., in *Christian Weekly*.

## The Family Circle.

### TRUST.

A PICTURE memory brings to me:  
I look across the years, and see  
Myself beside my mother's knee.

I feel her gentle hand restrain  
My selfish moods, and know again  
A child's blind sense of wrong and pain.

But wiser now, a man gray grown,  
My childhood's needs are better known,  
My mother's chastening love I own.

Gray grown, but in our Father's sight  
A child still groping for the light  
To read his works and ways aright.

I bow myself beneath his hand;  
That pain itself for good was planned.  
I trust, but cannot understand.

I fondly dream it needs must be  
That, as my mother dealt with me,  
So with his children dealeth he.

I wait, and trust the end will prove  
That here and there, below, above,  
The chastening heals, the pain is love.

—John G. Whittier.

### A TIRED MOTHER'S VICTORY.

A LITTLE timely gentleness sweetens a parent's recollections in after years; whereas the memory of hasty severity to little ones must bring a pang. This tender story of a mother's experience, published in the *Christian Weekly*, is a beautiful lesson in itself. The mother had laid her table with great care and pains for a company of distinguished guests, when her little girl accidentally overturned a tureen of gravy on the snowy cloth.

"What should I do? It seemed a drop too much for my tired nerves—many drops too much for my table-cloth. I was about to jerk my child down angrily from the table, when a blessed influence held me. I caught the expression on her face; such a sorry, frightened, appealing look I never saw; and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

"I saw myself a little nervous girl, about eight years old, in the happy home of my childhood. It was a stormy afternoon. It was when coal-oil lamps were first introduced, and father had bought a very handsome one.

"The snow had drifted up against the kitchen windows, so although it was not night, the lamp was lighted. Mother was sick in bed up-stairs, and we children were gathered together in the kitchen to keep the noise and confusion away from her.

"I was feeling very important, helping get supper; at any rate, I imagined I was helping; and in my officiousness I seized that lamp, and went down into the cellar for some butter. I tried to set it on the hanging shelf; but alas! I didn't give it room enough, and down it fell on the cemented floor. I shall never forget the shock it gave me. I seemed almost paralyzed. I did not dare go up-stairs, and was afraid to stay down there; and to make it worse, I heard my father's voice in the kitchen. He had cautioned us all, again and again, to be careful of the lamp; and now there it lay, smashed to pieces at my feet!

"But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up the dark stairway, and as I entered the kitchen, I met my father, with such a stern look upon his face that I was frightened. I saw that there was no use to tell him what had happened. He had heard the crash, and if he had not, I guess my face would have told the story. The children stood silently around, waiting to see what father

would do, and I saw by their faces that they were horror-struck; for that lamp had been the subject of too much talk and wonder to be smashed without a sensation. As for me, I felt so frightened, so confused and sorry, that I could not speak. But upon glancing again at father's face, I saw the angry look die out of his eyes, and one of tenderest pity take its place.

"I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a moment he had lifted me in his arms, and was holding me close to his breast. Then he whispered, oh, so kindly, 'Never mind, little daughter; we all know it was an accident, but I hope you will take the small lamp when you go down cellar again.'

"Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude; and burying my face, I sobbed as if my heart would break. No punishment could have affected me half so much, and nothing can ever efface the memory of it from my mind.

"How I loved my father to-day, as the sight of my own little girl's face brought it all freshly before me!

"Will she love me as dearly, I wonder, twenty years or more from now, because, moved by the same God-given impulse that stirred my father's heart in that long-ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she did not mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother, as I have been helped to-day? Mothers, rule with love's scepter; it is the nearest way to the heart."

### VENTILATION.

HERE is another illustration of popular ignorance. A gentleman, while attending church one evening, found that his feet were icy cold, so that he had to raise them from the floor. Calling the attention of the sexton to the fact, the latter said with some perplexity,—

"Yes, we have a good many complaints of cold feet, but I do not understand why we can't keep the church warm; we surely have fires enough." So saying, he pointed to a register in the floor directly behind the gentleman, in the adjoining pew. Looking around, the latter could see that there was a hot fire in the furnace beneath, and yet no heat came up. When a handkerchief was laid over the register, it scarcely stirred.

The visitor asked the sexton, "Have you any means of ventilation?"

"No, sir."

"Are there no windows open?"

"None whatever."

"How, then, can you expect the air to come in here, if it has no way to get out?"

There was no response; the man was nonplussed.

"Did you ever try to blow into a bottle?" continued the inquirer.

"No, sir."

"Do you think, if you did, that you could force any more air into the bottle by blowing than was there before?"

He could not say; never had thought of it.

"Well," continued the gentleman, "you would soon find, if you tried, that it was impossible; and neither can you force air into this church through a register, if you don't open a window or some other orifice."

But the sexton demurred: "Opening a window would let in the cold air, wouldn't it?"

"You just try it," was the response; raise some on the leeward side of the church, and see what will happen."

It was done; and instantly the handkerchief lying on the register rose half-way to the ceiling with the force of the ascending current. The sexton stood and stared in astonishment. —*Sanitary Engineer and Plumber*.

### "TILL HE COME."

AMONG the sights of Venice may be seen a very beautiful monument in the form of a pyramid. A full length figure of a sleeping maiden reclines at the foot, leaning against the partially opened gates of the tomb. Beside her stands an angel, with eyes intently gazing into the distance, and holding in his hand a trumpet. Lo, he watches the first approach of our coming Lord, in order to raise the trumpet to his lips, and peal forth such a loud, triumphal sound as shall awaken those who are sleeping "till he come."

What reflections crowd the mind while gazing on this work of art! Are we waiting for the return of our Lord? Are we living as if we expected his com-

ing? Are our lamps burning, and is there oil in our vessels with our lamps? "Till he come" was the simple yet pregnant inscription on a tombstone. Well did it express the faith, hope, and love of the sleeper!

When we awake in the morning, how blessed to have our first thoughts on the Lord Jesus; to be able to look on God's face without a cloud or a shadow to mar our communion with him; to live during the day, moment by moment, with a conscience void of offense toward God and man; and should anything disturb our joy in God, to flee at once to him with a full confession, to receive restoration, and to lay ourselves down at night with a heart that does not condemn us.—*Christian Herald*.

## Educational.

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

### THE MINISTER'S PERSONAL HABITS.

THIS week we give our readers another installment of Chancellor Howard Crosby's excellent lectures before the Yale theological students, as published in the *Independent*. He speaks thus entertainingly and profitably of a minister's personal habits:—

The habits of the preacher next call for remark, as we note the moral forces of the pulpit. By habits, we refer to modes of life, and not to disposition or personal manner. While the *disposition* is a bent or tendency of the moral nature, and the *manner* is an external matter altogether, although often the result of disposition, the *habits* are visible modes of life which involve moral principles, evil or otherwise, as the case may be. As in the case of the dispositions, we shall treat this portion of our subject in the negative way, and hold up to view the habits that are to be avoided. The preacher is to be well reported of by those that are without; he is to have a just and holy reputation, as one who loves the good, and hates the evil, in all their forms. He is to be unrebukable by the outside world for any blot upon his character. These are divine directions regarding the Christian preacher, and we cannot neglect them without peril to the church. When the world recognizes its own vices in the pulpit, it can receive no heavenly message from that quarter. Evil habits in the minister, even if they do not amount to crimes, have the same general effect. They lead the believer to distrust, and the unbeliever to blaspheme. We may consider, in their order, the personal, the pecuniary, and the social habits of the preacher.

We cannot divorce the preaching from the preacher. This is a fundamental truth which we cannot too often repeat in pursuing our investigation of the preacher's qualifications. The question that is the touchstone in every case is this, "Will it thwart or hinder the effect of the message?" and in accordance with the response, we make out our portrait. For this reason, we are obliged to look at the man's personal appearance and dress as well as at his style of disposition and manner toward others. A preacher who is slovenly in his attire, allowing his hair to be unkempt, his nails uncleaned, his boots unblackened, and his clothes unbrushed, will prove a very poor conductor of divine truth. He will find very small fields of labor, and under his tillage they will become "beautifully less." "Be ye clean that bear the vessels of the Lord," has a literal as well as a spiritual application. Men of excellent ability have wondered why they did not succeed in life, when the only reason (which their friends shrank from disclosing to them) was their personal uncleanness. It seems a childish interference and a sort of impudence to tell a man to tie his cravat, or pull down his vest; and yet a man must have very great and brilliant qualities who can live down the injurious effect of such trifling irregularities, which mark him as the sloven. At many of the sloven's habits men feel both insulted and ashamed. They expect a preacher to be neat and orderly in his appearance before them, and they have a right to such expectation from the nature of the relation between them. The torn hat or egg-stained shirt-bosom is, therefore (if customary and not an accidental necessity), a practical insult to the preacher's charge, which only remarkable gifts on the part of the preacher can prevent them from resenting. The people, moreover, are to an extent identified with their pastor, and in his reproach they suffer, so that his slovenly habits fill them with mortification. I know not who first framed the saying that "cleanliness is next to godliness," and I am sure I would not approve the sentiment; but yet I acknowledge it is very hard to associate piety with willful dirtiness of the person, and very, very hard to look upon an unwashed minister as a man of God.

Beside the slovenly habits we may put the *unhealthy* habits, which do not repel, indeed, but may, as examples, lead many a young life astray. The use of spirituous liquors and the excessive use of any stimulant, over-indul-

gence at the table, and (what is seldom classed with these) overstudy or study at midnight hours, are some of the unhealthy habits which it should be a preacher's care to shun. A preacher's physical life should be a model in its wise distribution of time for work and rest, in its right arrangement of study, visits, domestic employment, public services, and general usefulness, with the recreation that is necessary for the fullness of efficiency. Persistence in a habit injurious to health is, on the part of a preacher, the robbery of the Master. It is shortening life, weakening the faculties, and thus diminishing the amount of work that is the Master's due. In the grosser forms of self-indulgence this is readily seen and acknowledged; but in the matter of a false system of study the mind is too often blind to the truth. The sermon-writing is crowded into Saturday night, and the preacher goes to bed after midnight to catch a troubled sleep, and rise on Sunday morning with aching head and drooping powers, when he ought to feel a giant's strength and rejoice in a clear and healthy brain. Or, he may tax eyes and cerebrum habitually by long sessions of night study, because then the house is quiet, and he will not be interrupted by callers, to which the temptation to every student is certainly very great, and the happy, unbroken hours are looked to as a luxury. Such abuse of health seldom receives the sternness of rebuke it deserves. It rather adds to the interest of the man in the eyes of the community, and they treat his steady decline admiringly and romantically, when they should scourge him and the reveling minister alike with censure for destroying the bodies God gave them to use for the preaching of the truth and the upbuilding of the church. It is no merit to grow pallid with study; it should be no passport to honor. *Mens sana in corpore sano.* The mind is best served by a healthy body, and every preacher should so intersperse his studies with the more locomotive exercises of his ministry as to preserve the tone of his physical system. The variety which he will find in his parish duties is ample for this end, and it is a sorry substitute for this natural method to betake one's self to Indian clubs or the lifting-machine.

#### SYMMETRY IN EDUCATION.

EXERCISE gives strength and power. Learning the principles of music will not make a man a musician. Practice is necessary in order to give the fingers that flexibility which is so indispensable to the accomplished performer. It is so with every power of the mind and every member of the body. Exercise is the power which causes growth and progress.

Teachers should recognize this principle, and not suffer their pupils to exercise any one faculty to the neglect of others. Pupils who have a taste for mathematics should be encouraged to study the natural sciences and language, and *vice versa*. In the perfect body all the members are equally attended to, and all the muscles are properly exercised. So, also, in the perfect mind all the faculties are developed and exercised in like proportion. None are dormant; none have excessive growth.

It is, no doubt, better for individuals to follow that trade or profession for which they have a natural inclination. This they can do without allowing it to monopolize them altogether. Of course it is impossible for one man to become conversant with all knowledge, or to thoroughly understand all trades; yet he can become posted on subjects of general interest, and cultivate to a good extent all the legitimate powers of his mind.

If these principles were more generally understood and practiced by parents and teachers, we should not have so many one-sided men and women in the world. Physical deformity is more noticeable than mental deformity. If a man were habitually to use his right hand to the neglect of his left, until that member became large and strong and the other weak and puny, he would be looked upon as insane; yet men may be met with on every hand who exercise one faculty of the mind, and suffer the others to remain dormant (although it is as inconsistent as the case cited above), and it is of such a common occurrence as to escape remark.—ELIZA H. MORTON, in *College Record*.

#### THE BIBLE AS AN EDUCATOR.

EVEN as a mental discipline, there is no book like God's book. Nothing else so enlightens the intellect. No other study so strengthens the understanding and clarifies the perceptions, and enlarges the views, and purifies the taste, and invigorates the judgment, and educates the whole man. The humblest day laborer who saturates his mind with this school-book from Heaven, becomes a superior man to his comrades. Not merely a purer man, but a clearer-headed man. It was this honey from Heaven which gave to the Puritans much of their sagacity, as well as of their stubborn loyalty to the right. The secret of the superiority of the Scottish peasants is found in that "big ha' Bible," which is the daily study at every cottage

ingleside. What an argument this is for keeping God's own school-book for his children in every school of our land, high or humble. As the honey strewed the forest for Israel's common soldiers to partake of, so the Lord has sent down his own word for the masses.—Dr. Cuyler.

### Sabbath School Department.

"Feed my Lambs." John 21:15.

#### TEACHERS' MEETINGS.

AT the Sabbath-school meeting held in connection with the T. and M. Institute at Corsica, Ohio, Jan. 30, a committee was appointed to suggest a plan for conducting teachers' meetings, and also to answer a few questions pertaining to the S. S. work. The following is the substance of their report:—

1. We recommend that the teachers and officers hold a meeting, either once a week or once a month.

2. That all engage in a season of prayer, earnestly seeking the Lord for help and strength to carry on the S. S. work, and that plans be here laid whereby the work of the school may be made more effective.

3. If maps, charts, blackboards, etc., are needed to add to the interest of the school, here provide some way that they may be obtained. See that the school has all the *Instructors* necessary.

4. If any class should need to be divided or two classes to be put together, consider this matter, and appoint the proper teachers. Consider what is needed to interest the small children, and see that they have teachers who understand how to hold their attention, and who have the love of God in their hearts.

5. Let each teacher bestow personal labor upon each member of his class, and, if proper, give his experience for the benefit of others. If some member of the school is upon the point of deciding to obey the truth, or is in deep trial or distress, let some one in particular be designated to visit him.

6. If possible, let a considerable portion of the time be devoted to the consideration of the lesson for the coming week. Consider what is the best way to get lessons, when to get them, and how to get them.

Let all seek the Lord before coming to these meetings, and plead for his blessing to rest upon them as they assemble.

#### QUESTIONS AND ANSWERS.

Can an unconverted person teach in the Sabbath-school successfully? We answer, No. We regard it as the first object of the Sabbath-school teacher to lead the unconverted to Christ. Our work is not only to cultivate the mental powers and to teach faith in the Holy Scriptures, but to enlighten the mind relative to the solemn message of warning that is going to the earth's remotest bounds. Therefore, as the stream cannot rise higher than its fountain-head, one who is unacquainted with experimental religion would be unfitted to impart wisdom to those who may be saved or lost by his influence.

Should a teacher sit while teaching? We think not.

Should he finish teaching before the time for closing the recitations, and allow the class to sit idly gazing around the room? We answer decidedly, No. Teachers should be so full of the subject of the lesson that they could fill even double the time given to recitations. They should branch out upon the subject, that not one moment may be lost; and they should have such an interest that the scholars will catch the same spirit.

R. A. UNDERWOOD,  
IDA SHARPE,  
SARAH STEVENS, } Committee.

#### GENERAL S. S. MEETING AT LOWER CABOT, VT.

THIS meeting was held Jan. 25, 26, and opened in the usual manner. Delegates from seven of the eleven schools in the State were present, viz: Bordoville, Bristol, Cabot, Eden and Johnson, Elmore, Granville and Warren, and Irasburgh and Charleston. Encouraging remarks were made by the delegates present.

Eld. A. S. Hutchins spoke of the increasing interest which the children manifested in their school, and of the general interest which seemed to be greatly increasing.

The last quarterly reports from the several schools were read by the Secretary, and compared with the first quarter's reports for 1879, showing a great improvement in membership, attendance, etc., and also in reporting. The President urged the necessity of members' staying up the hands of their officers in the school. The subject of order and discipline was discussed quite generally by those present, and other things pertaining to the good of a school.

The following resolutions were then adopted:—

Whereas, The Sabbath-school interest is fast increasing in our State, and good order and the general appearance of the school are a credit to the cause of truth, therefore

1. Resolved, That our Sabbath-schools be encouraged to punctuality and promptness, and to establish and maintain good order.

2. Resolved, That we recommend the Secretary of each school to write out a programme for his school, and put it in a prominent place where the school is held.

3. Resolved, That we recommend our schools to use their contributions to provide themselves with a call-bell, maps, blackboards, and other helps for the school.

4. Resolved, That we recommend our schools generally to provide themselves with a club of the weekly *Instructor* for distribution among their members.

5. Resolved, That all families remote from a Sabbath-school organize themselves into family Sabbath-schools, as soon as practicable, and thereby be able to report to the State Secretary quarterly.

The President then spoke of the powerful means which the Sabbath-school is, with God's blessing, of bringing souls into the truth, and of teaching the children the fear of the Lord.

The meeting then adjourned *sine die*.

H. PEEBLES, Pres.

FRANK S. PORTER, Sec.

#### INFIDELITY AND THE CHILDREN.

It is a peculiarity of all false religions that they are one-sided and partial, and adapt themselves only to some special class of mankind. Thus the religion of Mohammed is a religion for men; and the heathen religions generally degrade women, and take no notice of children. They may be drowned, murdered, or made away with in any way. Human life is cheap, and no Divine behest protects the helpless from the destroyer's hand. This peculiarity shows that all these religions are of human or devilish origin; they are founded in selfishness and narrowness, and have respect only to the personal interests of their inventors.

A Hindoo female said to a Christian lady, "Really, your Bible must have been written by a woman, it contains so many kind things about us. Our Shasters say nothing but what is hard and cruel of us." The Bible is the product of an all-embracing, universal heart. It touches all the springs of human feeling and action, and meets the needs of the whole race.

No false religion does this; none but He who "knew what was in man" could originate a gospel that would fill alike the hearts of male and female, young and old, rude and polished, great and small. Infidelity cannot do this; it has never done it; it never will.

Says a woman writing in a Boston infidel paper: "Infidels are not all childless; but one might come to that conclusion, noting the lack of child element in infidel gatherings. Inquire, 'Where are the children?' and in many instances the answer would be, 'Gone to the Methodist or Baptist Sunday-school, or somewhere else.'"

This candid admission tells the story. A religion or a faith that does not meet the wants of childhood, shows too plainly its lack of universality, and marks and condemns itself as the one-sided and defective product, not of a universal Father and loving God, but of poor, erring, narrow-minded man. We are glad to hear that children are scarce in infidel assemblies; for infidelity has nothing which can please and profit children. To these little ones the Sabbath-school opens wide its doors. The "sweet story of old" is music in their ears, and the wondrous deeds of the faithful of the Lord in all the ages past, charm the ears of childhood and please and enlighten the young. The Bible is full of interesting things for children. The histories of its grandest heroes begin in the cradle and are traced to the grave. Joseph with his coat of many colors; Moses in the bulrush ark; Samuel waiting to hear the voice of God in the tabernacle; David, the ruddy shepherd boy; Solomon playing for wisdom to guide the people aright; the Hebrew captives rejecting the luxuries of Babylon, and growing in wisdom and in grace; and, above all, Jesus, the babe of Bethlehem, over whose birth angels sung praises, and around whose manger-cradle shepherds worshiped and adored,—all show that the Bible



is emphatically the children's book. And when He who is called the "Holy Child Jesus" had entered upon his ministry, how often children were noticed by him. A little child set in the midst was the text from which he preached humility to his ambitious disciples; and, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven," was not only an invitation to the little ones who were brought to receive his blessing then, but to universal childhood which hears his words of welcome, and gladly comes to nestle in his bosom, or sing hosannah in his triumphal path.

Thank God that infidelity has no hold on children. Let Christians labor while they may to sow the good seed in children's hearts, lest the dark thorns and thistles of skepticism usurp its place.

"Sow in the morn thy seed,  
At eve hold not thine hand;  
To doubt and fear give thou no heed;  
Broadcast it o'er the land."

—The Armory.

## SPECIAL MENTION.

### THE LITTLE POPES OF RUSSIA.

THE following stirring narrative, if it is a correct representation of facts (and for this we have no less an authority than the *Pall Mall Gazette*, from which it is taken) shows how absolutely the Russian people are controlled by superstition and spiritual tyranny, and the fearfully low state of religion in that country. It will be read with painful interest:—

Dimitri Sadenow is the pope of a parish in the diocese of Pauloslav, a large parish, straggling over ten miles in every direction from the parsonage, and miserably poor. The two or three barines, or squires, who reside in it get no rents from their broad acres, and live by farming their lands as they can and distilling vodka. This does not prevent them from occasionally making handsome presents of jewelry to deck the images of saints in their church; for they are superstitious, and if Dimitri chose to work upon their fears by preaching to them when they were tipsy, he might extract bigger donations than he does. But Dimitri is an unbeliever, a wretched, bitter, disappointed man, who took orders without any vocation, simply because he was the son of a pope and because the Archimandrite of Pauloslav did not choose to release him from the obligation of succeeding his father, which, though not actually binding in law, is made so by custom. Some say that Dimitri was a wild dog at college—that he got into the Nihilist set, and used to subscribe to the book club which clandestinely procured Socialist periodicals from Germany. Anyhow, when the lad had turned his twentieth year, and was preparing for the profession of engineer, he got into some trouble with the authorities, and was requested to take his choice between expulsion and ordination. Expulsion from college would have meant enrollment in the army and compulsory service therein for twelve years; so Dimitri, gnashing his teeth, consented to abandon the scientific studies which he loved and to devote his mind to mastering the absurdities of Russian theology.

This was a heavy fall for a youth who had talent and a yearning after truth; but worse was yet to come. Dimitri was in love, and in submitting to ordination he begged hard of his Archimandrite that he might be suffered to marry the girl of his heart. In Russia, however, it has always been sought to make of the white or secular clergy a sort of Levitical corporation by compelling the children of the popes to intermarry. So the Archimandrite told Dimitri that an old pope had just died in the diocese, leaving three daughters unprovided for, and that it would be seemly on his part to make his selection from among these three maidens. Dimitri, in his despair, chose the ugliest and most cross-tempered. He had no option about marrying or remaining single, for a pope is bound to marry; and he can only hold his benefice so long as his wife lives. When she dies, he may not marry a second time, but must resign his cure and become a monk—a hopeless monk, too; for, although all the dignitaries of the church are chosen from among the black or regular clergy, it is only the celibate monks who can aspire to honors. A widower has simply to resign himself to a life of idleness and of swindling by selling sham relics to simpletons—at least, if he wants to live comfortably. Thus, on the whole, Dimitri Sadenow settled into clerical life with a miserable prospect. He did not love his profession, his wife, nor his bishop; not to put too fine a point upon it, he would have consigned all three to perdition if he had believed in perdition, but he did not.

Dimitri had just enough consciousness to be thoroughly wretched in the career which fate had marked out for him. He found out, in the first place, that he was not receiving the amount of salary that was his due. There are 36,000 parishes in Russia, and the budget of the Public Worship Department amounts to £5,000,000 a year. This sum, distributed equally among the parishes, should give each £140 a year for the payment of a pope, a deacon, and two clerks. But it is in the interest of the bishops to keep the establishment of deacons and clerks undermanned, so that they may draw the salaries of these officers; and, in fact, Dimitri Sadenow received

but £30 a year, though he was expected to fill up a yearly schedule stating that he had a deacon and two clerks, and was receiving the regular rates of pay for them. The first time that he had to sign this paper Dimitri rebelled, and made a marginal note to the effect that he was discharging alone the multifarious duties of his parish; but hereupon the Archimandrite sent a police officer to warn him that he must fill up his schedule as per order, and not according to fancies of his own, seeing that the number of deacons and clerks requisite in a parish depended upon the bishop himself and not upon individual popes. Dimitri took the hint, but soon he found himself in another dilemma; for one of the barines in his parish came to him with a request that he would undertake the sale of vodka among his parishioners on receipt of the usual commission. Now, Dimitri loathed vodka, both for himself and for others; but when he said as much to the barine, the latter was greatly shocked, and asked him whether it was seriously his intention to hinder native industry and to diminish the Czar's taxes. The revenue, as he pointed out, was swelled chiefly from the returns of the excise officers; and it had been the custom among popes from time immemorial to recommend vodka to their parishioners as a grateful cordial, and to levy a percentage on the barrels of that liquor that were sold directly from the vestry or at the publican's. Dimitri's wife, who was present (at the keyhole) during their colloquy, broke out into a storm of invective when the barine was gone, and shrilly reminded her husband that she—a pope's daughter—had thought it no disgrace to sell vodka, and that she did not see why her husband should have any scruples, since it was impossible that a pope could eat cabbage-soup daily and rear up a family on £30 a year.

Poor Dimitri, as usual, had to give in. He promised to sell spirits, and did so; but next there came to him a plausible bagman who had relics to sell, and who wanted Dimitri to preach a whole series of sermons on a certain shin-bone, which he avowed to be that of St. Isaac, and most potent in curing rheumatism, love-pangs, and colds in the head. Dimitri laughed outright. As a man of science he had recognized the alleged human shin-bone to be simply the femur of a four-legged animal, and he requested the bagman to go elsewhere with his blasphemous trumpery. Thereupon the bagman looked grave and tugged Dimitri mysteriously by the sleeve. "Look here, pope," said he, "your bishop has given his voucher for this bone, and I have paid him 200 rubles for doing so; if now you venture to make sport of it, it's a matter of heresy, nothing less." Dimitri looked at the bone, pressed it to his heart, and walked off. He was beginning to learn prudence—not so much because he was afraid of his bishop as because he dreaded his wife. On the following Sunday he preached a grand sermon about the bone, and received a fee from the bagman in reward for his eloquence. He would have liked to pitch the money into the fire, but the wife of his bosom secured it before it had had time to reach his waistcoat pocket; and the same thing happened with respect to the consignment of relics which the bagman had left, and which were all bought up within a few days like bread in famine-time. It smote Dimitri to the heart that he had to recommend these impostures and get money for them; but he was no longer a free agent, and his conscience had become a thing of naught, rubbed away between conflicting interests.

One day a Nihilist agent called upon him, and asked him whether he would sell a few tracts. Dimitri's feelings would have prompted him to cry out, "Yes, with all my heart!" but he was already so trained to cautious ways that he merely held out his hand and said, "My fee will be ten rubles." The sum in question having been paid, Dimitri promised that he would try to dispose of the seditious literature, and he has kept his word. He is now what one may call a priest in full practice. He sells vodka; he scatters religion with one hand and Nihilism with the other. Dressed in his canonicals, he looks holy as the saints in illuminated missals, but within he is all full of rageful thoughts; and if a revolution occurred, he would be first to set fire with his own hands to that gaudy parish church of his, which is stocked to overflowing with offerings, which recall to his mind the degrading superstitions of the people among whom he lives, and force his reason to revolt against the profession which he exercises.

### THE POLITICAL OUTLOOK IN SPAIN.

THE recent Spanish crisis which caused the downfall of General Martinez Campos, has caused such dissatisfaction to all the political parties, that we consider the trouble will be interminable while the actual Premier, Canovas del Castillo, sits on the Blue Bench. Every one knows that when Campos was Captain-General in Cuba, he pursued the best policy possible in order to bring the rebel chiefs of the insurrection in that country to peaceful terms, and he succeeded in his persistent idea of the pacification of the Island, by establishing in Cuba the same provincial system of government as that of the mother country; and as he was empowered by the Madrid cabinet to yield any privileges which he thought fit to the Gem of the Antilles, while making necessary reforms which were demanded by the state of affairs and condition of the country, he offered himself at the treaty of Zanjón to be the first to protect the Cuban interests and to promote the abolition of slavery. In March last, Campos was called to Spain by the home government to give an account of the affairs in Cuba, including a *resumé* of the new reforms which he had instituted. Having ex-

plained fully to the king and cabinet that a sudden and entire change in the government of the ultramarine provinces was most important, they decided in the most friendly manner that Canovas should retire from the post of President of the council, and the vacancy thus occasioned should be filled by Campos; this appointment he accepted willingly. Soon after, he entered into power, and not forgetting the promises which he had made to the men of Zanjón he followed his own policy, which was to extend not only the reforms in Cuba, but to remedy the evils which afflicted Spain, evils that the conservative party of Canovas has increased by the imbroglio which Canovas himself had provoked, by taking again the power, he not being entirely identified with the liberal ideas and policy of Martinez Campos. The imbroglio had its abettors, and the excitement in political circles and in the Cortez became intense. The public discontent of the Spanish people was hurled against the audacity of Canovas. An explanation was demanded by the minority of both houses with reference to the crisis caused by Canovas and his friend, Senor Romero Robledo, but Mr. Canovas declined to make any apology, and suddenly turned his back, leaving the Chambers, and saying at the same time that he was not accountable to anybody. The representatives regarded this action as one of the most impudent insults that has ever been recorded in the history of Parliaments, and the minority, composed chiefly of Cubans, retired from their seats, breaking up the session and holding several meetings, in which it was agreed that they would not resume their seats while Canovas should be in power.

According to our information, Senors Canovas and Romero Robledo are natives of Malaga, and could not see with pleasure that the policy of Campos required the immediate abolition of slavery in all the Spanish dominions, and the protection of the sugar cane plantations of Cuba. This opposition on the part of Canovas and Robledo will be easily understood when we say that Robledo is married to the daughter of the late Senor Julian Zulueta, who left several sugar plantations with thousands of negroes in Cuba, and, of course, Mr. Robledo, as Secretary of State, which office he has always held under the Canovas ministry, could not see the prospect of an immediate liberation of the slaves which he still held in that Island without opposing the measure with all his strength. Mr. Canovas, believing that if he were to favor the sugar plantations of Cuba, those of Malaga would lose in their importance and interest, thought proper to cause the imbroglio of which we have before spoken, and together with Romero Robledo they reached the strategic point at which they overthrew Campos.

Now we learn that not only the political parties, but the whole nation is against Senor Canovas del Castillo, because the policy of his new cabinet, by the advice of Robledo, has suspended more than fifteen daily papers in Madrid, and as many in the provinces, and it is natural that public men should be agitated on the subject. Lately an interview has taken place between General Campos and Senor Sagasta, the leader of the constitutional party, and it seems that Senor Canovas is not very secure in his post, although it appears that he has assumed the Portfolio of the Interior, appointing at the same time the Count de Toreno as President of the Congress, in consequence of the death of Senor Ayala, its former President. We think from present appearances that Canovas will be obliged to leave the ministry; then Senor Sagasta undoubtedly will form a new cabinet of the constitutionalists, and things may take a different shape in Spain and Cuba. The constitutional, although monarchical, is the most liberal party in Spain, and we have no doubt that by changing the policy of the country altogether, and keeping Canovas aside, both Spain and Cuba may gain, and still be saved from the conservative plague.—*Genil, in America.*

### AFFAIRS IN THE BRITISH EMPIRE.

ON the 5th of February, Parliament was opened by Queen Victoria in person. In the Queen's speech, which was read by the Lord High Chancellor, she spoke of Afghan affairs, the situation in South Africa, and the necessity of action by the government to avert famine in Ireland, but carefully avoided the questions of political reform and land tenure. Of the pressing need of attention to these matters, the reader may judge by the following from the *Christian Weekly* of Feb. 7:—

There are rumors of an impending storm that threatens to break over Great Britain, that before it has passed may unsettle the foundations that have stood undisturbed for centuries. The present distress in Ireland has brought the question of land tenure prominently forward, and is exciting an agitation the issue of which no one is wise enough to forecast. John Bright, in a public speech last week, suggested the appointment of a commission with power to sell the farms in Ireland of landlords willing to sell to tenants willing to buy, and to advance three-fourths of the purchase money, the principal and interest to be repaid in 35 years. It is stated that one of the main questions before the coming Parliament will be a bill for the abolition of the law of primogeniture, and for the simplification of the transfer of land. A simple statement, but how radical may be the result! Of the 37,243,857 acres of England and Wales, 66 persons own 1,917,076; 100 persons own 3,917,611; and less than 280 own 5,425,764 acres. In Ireland 744 persons own 9,612,728 acres, or nearly one-half of the island, while in Scotland 24 persons own more than one-fourth the whole area, and 70 own 9,400,000 acres, or about one-half of the whole.

# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 12, 1880.

JAMES WHITE, } Corresponding Editors.  
J. N. ANDREWS, }  
U. SMITH, } Resident Editor.

## THE FIRST WEEK OF TIME.

THE record of the several events of the first week of time, as they transpired in their order, is given in the first and second chapters of the book of Genesis. The work of creation was performed in the first six days of that week. The Creator rested from his work, or ceased to create, on the last day of the first week of time.

The year has its origin from the revolution of the earth around the sun; the day, from its revolution on its axis; the sacred month, from the phases of the moon; but the reckoning of time by weeks is not derived from anything in nature.

From the facts of creation alone the weekly cycle derives its origin. And the period of the week has been recognized in the Scriptures of the Old and New Testaments all the way down the ages, reaching into the present dispensation. Laban said to Jacob, "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled her week." Gen. 29:27, 28. Here a day represents a year, as in the case of the seventy weeks of the ninth chapter of Daniel. The seventy weeks represent four hundred and ninety years, and the seventieth week, in the midst of which the Jewish sacrifices and oblations ceased with the death of the Son of God, represent seven years.

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation—six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being."—*Bliss' Sacred Chronology*, p. 6; *Hale's Chronology*.

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The original of this was the Sabbath of God, as Moses has given the reasons of it in his writings."—*Brief Dissertation on the first three Chapters of Genesis*, by Dr. Coleman, p. 26.

"SEVEN. The way in which this number comes before us on many occasions in Scripture is very remarkable, and suggests that it must have had some hidden or typical significance. The present constitution of nature is recorded to have been made in six days, followed by a seventh day, in which God rested, and which he blessed and sanctified forever. Gen. 2:2, 3.

"The division of time into weeks of seven days each, originated in this great event; and the hallowing of the Sabbath in the fourth commandment finds its reason herein: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it.' Ex. 20:11. In the patriarchal history, as well as in the Mosaic legislation, the recurrence of the number seven and its combinations is very frequent. Even in the later Old-Testament history this number is met with too often for it to be always accidental. The repetition of the same number and of its multiples in the New Testament has also been observed. Seven has been called the symbol of perfection and the symbol of rest. But whether this is certainly correct or not, we may safely say with Mr. Wemyss: 'Jacob's seven years' service to Laban; Pharaoh's seven fat oxen and seven lean ones; the seven branches of the golden candlestick; the seven trumpets, and the seven priests who sounded them; the seven days' siege of Jericho; the seven churches, seven spirits, seven stars, seven seals, seven vials, and many others, sufficiently prove the importance of this sacred number.'—*Key to Symbolical Language of Scripture*. Jews, Pagans, and Christians have vied with each other in attempts to prove the mysterious character of this number. The estimation in which it was held, on account of its singularly sacred character, may explain its adoption as a sort of representative number.

Of this last use of the term seven, instances occur in the following texts: Lev. 25:4; 1 Sam. 2:5; Ps. 12:6; 79:12; Prov. 26:16; Isa. 4:1; Matt. 18:21, 22; Luke 17:4."—*Cassell's Bible Dictionary*, vol. i.

"There can be no doubt about the great antiquity of measuring time by a period of seven days. (Gen. 8:10; 29:27.) The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus, the week comes into very distinct manifestation. Two of the great feasts—the Passover, and the feast of Tabernacles—are prolonged for seven days after that of their initiation. (Ex. 12:15–20, etc.) The division by seven was expanded so as to make the seventh month and the seventh year sabbatical. In the N. T., we of course find such clear recognition of and familiarity with the week as needs scarcely be dwelt on."—*Smith's Bible Dictionary*.

"Week, a period of seven days, a division of time adopted by the ancient Egyptians and Hebrews, and in general use among Christians and Mohammedans. Its origin is referred back in the Mosaic account to the creation of the world, and there is no other record relating to it."—*American Cyclopaedia*.

The week has ever been regarded by the writers of both Testaments as a period of seven literal days, excepting in those places where it is used prophetically, a day for a year. With this view, all the statements of the sacred writers in reference to the week and the Sabbath can be harmonized. Infidelity, under the cover of what is called the science of geology, has turned its batteries upon the Mosaic record in denial of the long-established opinions of the learned, the wise, and the pious of past ages, that the first week of time constituted a cycle of seven literal days.

We are gravely told by these scientific gentlemen that the seven days of the first week of time represent seven immense indefinite periods. They seem to forget that a succession of indefinite periods is an impossibility, as they would constitute but one indefinite period.

The law regulating the duties of the week as enjoined upon man, refers back to the first week of time in these words: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then follows the reason for this arrangement on the part of the Law-giver: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:9–11. Notice these points:—

1. The first week of time is a pattern for all succeeding weeks; the first six days for toil, the seventh for rest. The Creator gives an example to the creature, man. God created during the first six days of that first week, and rested on the last day of it; and while he has given the first six days of the week to man, in which to labor for a livelihood, he has reserved the seventh to himself to be kept holy.

2. The second act of the Creator in making the Sabbath for man, was to put his blessing upon the day of his rest. This is the period he claims as his day, on account of resting upon it, and which he has commanded to be kept holy. Was the Lord's rest-day, or Sabbath, a literal day, or was it an indefinite period covering millions of years? If the period of creation was six literal days, the period of man's toils and cares before a day of rest, is six literal days. And if the day on which Jehovah rested was a period marked by one revolution of the earth upon its axis, the Lord's Sabbath to be kept holy is a literal day of twenty-four hours.

But, if the suppositions of these gentlemen who speculate in matters of geology at the expense of the Mosaic record be received—if the period of creation was one immense indefinite period, and not six; for that would be an impossibility—then the period of

man's toils and cares before a day of rest, is also immense, covering millions of years. And if the last day of the first week, the day on which Jehovah rested from his work, was another immense indefinite period, the weekly Sabbath of the Old and New Testaments, which was made for man and commanded in the moral law to be kept holy, is also an immense indefinite period of time.

3. The third act on the part of the creating and law-instituting party was to sanctify the day of rest, and make it holy. To sanctify, means to set apart to a holy and sacred use. This was the finishing stroke in making the Sabbath, not for the angels, nor for intelligent beings on other spheres, but for men on this globe. With the view that the first week was a cycle of seven literal days, a pattern of all succeeding weeks, the subject is a plain one, and within the grasp of reason.

"The Sabbath was made for man," for Adam and his posterity. After the completion of the first week, Adam entered upon his week, and could keep the second rest-day that dawned upon the world, and each succeeding Sabbath during his long life time of nine hundred and thirty years. But, if the six days of creation, as we are told, were six indefinite periods, each covering millions of years, Adam, created in the early part of the sixth immense period, and dying at the age of nine hundred and thirty, leaving millions of years to reach to the close of that sixth period, died without keeping a single Sabbath.

And with this view, it is no marvel that a thousand antinomian pulpit gentlemen of to-day will give utterance to the sentiment that no man has been able to keep the law of God. For how could they observe the fourth precept of the moral code on the grounds of these geological speculations? For example: Six immense periods shalt thou labor and do all thy work, but the seventh immense period is the Sabbath of the Lord thy God; in it thou shalt not do any work. For in six immense periods, each covering millions of years, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh immense period; wherefore the Lord blessed the Sabbath day and hallowed it.

Our object in this article is to show, not only the absurdity, but the danger of departing from the obvious, and long-established interpretation of the days of creation week, and the days of each succeeding week, as mentioned in the Scriptures of both Testaments. Infidel geologists, in arraying themselves against the Mosaic record of creation, strike a blow also against the immutable law of God, against the Old Testament which rests upon that law, and against the New Testament which has its foundation in the Old.

The Spirit of God, that inspired both Testaments, knew whether the seven days of creation week, and all other succeeding weeks, were periods of twenty-four hours each, or immense boundless periods. And the Son of God at his first advent, and the Holy Ghost that brought the doings and the sayings of the Son of God to the minds of the four writers of the gospels, understood perfectly the meaning and application of the word Sabbath, whether it applied to a literal day or to an immense period having no boundaries.

When Moses said to Israel, with reference to the manna, "To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe, and that which remaineth over lay up for you to be kept until the morning," he never dreamed that he was standing in a sixth immense period, directing his brethren what they should do with reference to a seventh boundless period. And when he said: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none," he little thought that he was giving directions in reference to six immense periods, all to be crowded into the brief history of the falling manna. And when he said: "It came to pass that there went out some of the people to gather



on the seventh day, and they found none," he could have had no other idea than that the Sabbath was the brief period of the revolution of the earth on its axis.

And when the prophet Nehemiah mentions the cases of some treading wine-presses on the Sabbath, and doing other servile work on that day, and commands that the gates of Jerusalem should be shut when they began to be dark before the Sabbath, does he speak of a boundless period? or is he speaking of a literal day of twenty-four hours, whose commencement is marked by the shades of literal night? Judge ye. He says: "In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gate, that there should no burden be brought in on the Sabbath day." Neh. 13:15-19.

And when Luke records the facts that the holy women returned from the sepulcher where Christ was laid in death and "prepared spices and ointments, and rested the Sabbath day according to the commandment," and "upon the first day of the week, very early in the morning, they came unto the sepulcher bringing the spices which they had prepared" to embalm their Lord, does he mean by the words Sabbath and first day, two literal days of twenty-four hours each? or does he mean that the burial of Christ took place on the sixth immense period of time, the holy women rested during the seventh immense period, and the resurrection took place at a very early point of a boundless period that lay beyond?

And when our Lord gave instructions to his disciples in reference to the destruction of Jerusalem A. D. 70: "But pray ye that your flight be not in the winter, neither on the Sabbath-day," did he mean by the word Sabbath, the definite seventh day, twenty-four hours in length? or did he mean that they should offer petitions that their flight might not be on a seventh part of time, or one day in seven and no day in particular? or did he mean to say, Pray ye that your flight be not in the winter, neither on an immense boundless period of time? With these questions we leave the reader to his reflections whether to accept the plain and obvious meaning of the word of God relative to the week, held by the learned and godly of past ages, or to be tossed to and fro by the speculations of "science, falsely so called." J. W.

### THE CAMP-MEETINGS.

THERE should be one large camp-meeting in each of our Conferences. This meeting should be central, and should be held at a time that will best accommodate the delegates from the churches and the brethren generally to hold their annual meeting.

It seems necessary that several of the States should hold their camp-meetings the last of August and the first of September. Of these we would mention the New England States in particular. Other States can hold theirs in May, June, July, August, September, October, and in more southern latitudes, even in November.

We should hold no more camp-meetings than can be well attended by our people, and well supplied with ministerial help. If certain speakers are to go the rounds of our camp-meetings, those in southern latitudes

must be held as early as the last of April and the first of May; and in more northern latitudes during June, July, August, and September; and the camp-meeting work close in the more southern latitudes, in the months of October and November, covering, from first to last, a period of six or seven months.

But we hesitate to express the opinion that it is for the best good of our camp-meetings that certain speakers should attend them all. For while the labors of the camp-meetings would be exceedingly wearing to one set of speakers, others would be deprived of the benefits of coming before the crowds on such occasions.

A resolution was adopted at our last General Conference, that Eld. White and his wife should be present at one camp-meeting in each Conference annually. We would express the opinion that time must be very short before the coming of our blessed Lord, much shorter than our brethren seem to realize, in order that the persons named may last to go the rounds of our camp-meetings as they have done in the past. While we wish to do the will of God, we are not anxious to wear out in one or even two years, and go down into the grave. What remains of us is the Lord's, and it must be left to us to decide where and how we shall use the remnant of life.

Could we be as free from visitors, from care, and perplexing questions relative to this and that, as others are at our camp-meetings, the wear would not be so severe upon us.

Scores come to all our camp-meetings to have a long visit with Bro. and Sr. White, especially those who seem to find relief in pouring their petty difficulties and trials into our ears. Some of these will seize us the very moment we leave the speaker's stand, exhausted from giving the people all there is of us, of nerve and brain, for more than an hour. And the very precious moments which we should have for entire rest, or recreation with a suitable carriage at our command, before taking the second meal of the day, we are forced to spend in a manner that is very painful.

There are those whose presence and conversation refresh and rest. These have something to impart, while many who are wanting in discretion as well as devotion tire with their presence, and leave a burden of their petty difficulties when they leave us. Several times we have taken Mrs. W. from the camp-ground to the train in a fainting condition, to endure the fatigue of the journey to the next meeting, there to pass through the same scene again.

We have passed the middle age of life, and the strain of each series of meetings leaves the forces weaker, making it more difficult to rally after camp-meeting season, so as to be able to do other work equally important with that of the camp-meetings. We therefore recommend that the brethren in each Conference take the burden of their own camp-meeting, in expectation that the General Conference Committee will do all in its power to furnish the necessary ministerial help. Probably one of the committee will be able to be present at each camp-meeting.

Neither Mrs. W. nor the writer has been able to do the amount of writing we hoped to do, and which seemed very necessary to be done at this time. Mrs. W. is quite poorly at present, and it will probably be necessary for us to spend a large portion of next camp-meeting season in the Rocky Mountains.

We recommend that the Executive Committee of each State Conference consider the matter of their camp-meeting in point of locality, and time to hold it, and report to this Office without delay, that proper arrangements may be made in season to hold the camp-meetings in that order that will save the expense of unnecessary travel as far as possible, as our General Conference is yet in debt. J. W.

By general confession the growth of worldliness in the church is admitted, which is equivalent to a confession of the decay, in a precise ratio, of spiritual power.—*Presbyterian*.

### KEEP IT BEFORE THE PEOPLE.

BELIEVING that one of the great questions of the immediate future is to be a religious amendment of the Constitution of the United States, which will secure a national Sunday law, in fulfillment of prophecy, our readers will be interested in a full record of all that pertains to that movement, in word or deed, for or against. From the *Richland Star* of Dec. 4 and Dec. 11, 1879, published in Bellville, O., we take the two following articles in reference to the recent convention of the National Reform Association in Mansfield, O. The first is from one not in sympathy with the movement, and shows how it looks to some, at least, of the outside world. The second is from a friend of the movement and a participant in the meeting, wherein is revealed the influence which the infidel opposition is exerting to help forward the movement. All of these things are to us full of significance and interest. The first writer says:—

#### "RECOGNIZING GOD IN THE CONSTITUTION."

"The National Reform Association met at the Methodist church in Mansfield last Tuesday evening, according to announcement. The object of the Association is to Christianize the Constitution of the United States, and, we may add, to forge religious screws to turn down on heretics and infidels. The following extract from the call for the Convention states the fundamental principles of the organization:—

"The National Reform Association has been organized to resist the encroachments of political atheism, to maintain our Sabbath laws, the Bible in the public schools, the oath, the Christian law of marriage, and all existing Christian features in our government, and to develop these into harmony and completeness. It seeks such an amendment of the National Constitution as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of the government on an undeniable legal basis, in the fundamental law of the land."

"The men who have met to push the thing along are tony looking fellows, and have handles at both ends of their names, something like this: 'The Right Reverend (somebody), Doctor of Divinity, President of (something).' These men 'seek such an amendment of the National Constitution as will indicate that this is a Christian nation'—to hang on a garb of sheep's clothing.

"To make a long story short, we call to mind the classes of whom it was said, 'Ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.'

"To amend the Constitution so as to indicate that this is a Christian nation, is like unto the maniac that hung a tag to his shirt collar, bearing the flaming inscription, 'I AM GOD ALMIGHTY.' In a heathen land, the natives might believe the inscription if they were possessed with means of knowing what it meant, on account of the man's strange conduct, but no civilized person would. Neither will any sensible man believe this is a Christian nation if the fruits are otherwise, even if the Constitution is rolled up in Christian amendments.

"The lash and the sword have always proved poor ambassadors of Christ. If we live up to our Constitution as it now is, we shall be good citizens, and have all the room we care to occupy as Christians."

The next week, in the same paper, W. W. Anderson offered the following reply to the article above given, charging the infidel element with seeking as bad a religious proscription as the said infidels claim will result from the success of the religious amendment movement. Thus it seems very easy for both parties to see the mischief which will result from the success of the other, but neither can see it in his own case. We think we can see it clearly enough in the case of both. We give the headings of the second article in small capitals, and quote, as follows:—

#### "THE REFORM ASSOCIATION. NO UNION OF CHURCH AND STATE. INFIDELS FORCING THE ISSUE AND TURNING DOWN THE SCREWS."

"The writer of the article in last week's issue, headed 'Recognizing God in the Constitution,' evidently gives his own impressions of the objects sought by the National Reform Convention which met in Mansfield recently, and not a fair and candid statement of their designs as they were clearly and forcibly presented by many of the able speakers present. If the writer was present at the convention, and we presume he was from his reference to 'the tony fellows' who composed it, he must have heard with prejudiced ears. The object of the Association, it was clearly stated in the

resolutions adopted, is so to amend the Constitution of the United States that it will be in harmony with the Colonial Charters, the Declaration of Independence, and the Constitutions of a majority of the States, which recognize God as the God of nations, and also to harmonize our National Constitution with various Christian laws and usages of the nation. We desire a legal basis of these laws and usages, which have hitherto been maintained merely by force of the Christian sentiment of the nation, and not from any encouragement given in our Constitution.

"I have watched this reform movement for eight years, having for several years read its organ, *The Christian Statesman*, and attended the conventions, including the recent one in our county. Men of the highest ability in our Supreme Courts and Congressional halls, as well as in our universities and pulpits, have been its warm friends and advocates. As the movement widens and deepens, I have noticed the opposition of infidels and liberals who seek to overthrow what Christian laws and usages we have in operation. The men at the head of this Christian reform have no 'religious screws to turn down on infidels and heretics.' It was distinctly said in the late convention, 'This is no procrustean bed to force men to be religious.' The 'screws' are fast being applied by infidels. At first they began mildly to turn down the screws, but now they do it boldly, and the whole Christian part of this nation is asked to submit to their demands. Read what the *Boston Index* says, and then decide who is putting down the screws:—

"1. We demand that church and other ecclesiastical property shall no longer be exempt from just taxation.

"2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

"3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

"4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book or avowedly as a book of religious worship, shall be prohibited.

"5. We demand that the appointment by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

"6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished; and that simple affirmation, under the pains and penalties of perjury, shall be established in its stead.

"7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

"8. We demand that all laws looking to the enforcement of of 'Christian' morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

"9. We demand that not only in the Constitution of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made."

"No one would oppose religious proscriptions, or anything looking toward forcing religious opinions upon any one, more than the men of culture that have controlled this reform movement. It was reiterated again and again in the Mansfield Convention that we do not seek a union of church and state. They would deprecate all attempts on the part of the state to dictate to the church. They have distinct spheres, yet bear important relations to each other, inasmuch as God is the author of both, and both have the same ground to occupy. It has simply come to this, and infidels have forced the issue upon us. Either we are a Christian nation or we are not. Either our Sabbath laws, so essential to good order and the welfare of all classes, are to be maintained, or they are to be abrogated. In the latter case, we shall wade through blood, as Paris did when under infidel rule.

"Either our marriage laws, on which rest the sanctity of home and family relations, are to be upheld, or they are to be trampled in the dust. I am aware that many are opposed to this movement who are not infidels. They try to content themselves with the recognition of God in our various customs and laws, and do not see that it is these Christian usages which infidels are laboring hard to take from us, pleading the Constitution of the nation as on their side. This reform movement is not revolutionary, but simply seeks to express in the great charter of our nation, the fact that God is Supreme, and his law is the standard of right and wrong. We have been trying to do this in various ways as a nation, and now this movement simply asks that as an act of gratitude and duty, we acknowledge that God who gave us our birth, and has led us hitherto, as necessary to the life and permanence of

our country. They are the revolutionists who seek to overthrow the past Christian usages and laws of the land."

### THE THIEF ON THE CROSS.

BY ELD. D. M. CANRIGHT.

"AND Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." Luke 23:43.

Here our opponents have found, as they think, a plain case favoring their view of going to Heaven at death. But we are convinced that the whole difficulty in this passage turns simply upon the punctuation. As it now stands punctuated, it makes the Saviour promise the thief that he should be with him in Paradise that day; but we believe this punctuation to be incorrect. Properly punctuated, it reads as follows: "Verily I say unto thee to-day, Thou shalt be with me in Paradise."

Putting the comma after "to-day," where it properly belongs, the adverb "to-day" qualifies the verb say; that is, "I say unto you to-day, Thou shalt be with me in Paradise." This makes sense of the passage. Now look a moment at the facts. Jesus was there, nailed to the cross, condemned to death. His enemies stood around his feet, cursing and reviling him. Everybody had forsaken him, and it looked as though God himself had abandoned him. Here the poor thief puts his trust in the Saviour. Under these circumstances, Christ is so touched with his faith that he says, Verily I promise you to-day, under these circumstances, as foreboding as they look, I here promise you that you shall be with me in Paradise, as you have requested.

It will be remembered that the art of punctuation was not introduced until some 250 years ago. Thus Quatkenbos' Rhetoric, p. 81, says, "The ancients originally wrote their manuscript without marks or divisions of any kind. Points were said to have been introduced about two hundred years before Christ by Tristophanes, a grammarian of Alexandria, but they did not come into general use for several centuries. The modern system of punctuation was invented by Manutius, a learned printer who flourished in Venice at the commencement of the sixteenth century." So when Luke wrote his gospel, there was no mark of punctuation put into it. These marks were introduced into the Bible about two hundred years ago, and the translators punctuated it according to their ideas of theology. In this case they plainly made a mistake. The use of the comma sometimes entirely changes the meaning of a sentence.

We offer reasons why this passage should be interpreted as we maintain:—

1. Look at the request of the thief himself: "Lord, remember me when thou comest into thy kingdom." Verse 42. This request shows that he never thought of reaching Heaven, or being saved, until the Lord should come into his kingdom. Hence Christ's answer referred to the very time that the thief indicated, namely, when he should come into his kingdom.

2. Jesus said this man should be with him in Paradise. That Paradise is in Heaven, where God is, is plainly taught in the Bible, and generally admitted. Thus Paul says that in a certain vision which he had, he knew a man who was caught up to the third heaven (2 Cor. 12:2), and he immediately says that he was caught up into Paradise. Verse 4. From this we learn that Paradise is in the third heaven. Jesus says: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." Rev. 2:7. This is another nail in a sure place. Paradise is in the third heaven, and the tree of life is in the midst of Paradise. One more text will settle the question. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life." Rev. 22:1, 2.

3. The tree of life, then, stands before the throne

of God, and this tree of life is in the midst of Paradise, and hence certainly Paradise is in Heaven, where God dwells. This is the place where Jesus promised to meet the thief. This promise was made on the day of crucifixion. Three days afterward, however, Jesus positively declared to Mary that he had not yet been to his Father. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father." John 20:17. Three days after the promise was made, he had not been to Heaven. Did he make a promise, and then break it so soon? No; that cannot be. Therefore we are obliged to adopt the interpretation which we have given, in order to avoid a plain contradiction in the Scriptures. To say the very least, we must all admit that this passage is capable of being explained in harmony with the sleep of the dead. It does not state what our opponents believe. They only infer their views from it; but we have shown that their inference is unnecessary.

### EXCITEMENTS.

BY ELD. E. T. COTTELL.

A LARGE portion of mankind move by the impulse of the moment, and are carried by excitement. Where there are gatherings of the people, they run together, with no particular object more than "to see what's up." It was so at Ephesus when Paul was preaching the gospel there. Demetrius, calling his fellow-craftsmen together, got up a little stir; and the people, seeing it, rushed together. Something was going on, they did not know what. Some cried one thing, and some another; for the assembly was confused, and the greater part knew not wherefore they were come together. But Demetrius and the craftsmen touched the key-note, and they caught the spirit of the occasion, and all, with one voice, about the space of two hours, cried out, "Great is Diana of the Ephesians!"

It is much the same way now. If any one can succeed in getting up a little excitement, and have it rumored abroad that a special work is going on in any particular place, thither will the people flock together out of curiosity, and, catching the spirit of the work, will fall in with it, so far as to help forward the excitement and spread still farther the flame.

And this is called religious revival. The people in this land of Bibles are sadly in need of religious instruction. Do they get it? The preacher tells anecdotes and marvelous incidents, of wonderful conversions and thrilling death-bed scenes; and when he has raised his audience to a fever-heat, he exhorts and invites them to "come to Jesus," taking it for granted that all know how to come, as well as he. Then all that make any kind of a move are counted in as converts. Soon the excitement is over. They don't know why they cried with the rest, "Great is Diana of the Ephesians," only it was the spirit of the occasion. They remain where they were before, until another wind blows, and then they are ready to be counted into the fold again.

The people need instruction. They need to have the great doctrines of the gospel set before them,—the sacrifice and sufferings of Christ, and the object—to save men from their sins. They need to be told what sin is, not merely in a general way that it is doing wrong, but that it is the breaking of any one of the commandments of the law of God. "Sin is the transgression of the law." Then men need to learn that repentance is breaking off from transgression, and turning to obedience of the same divine law. And having thus died to sin, to live no longer therein, they may be buried in the likeness of Christ's death, and rise to walk in newness of life.

Oh that there were more teachers of the truth!

—"I have lived," said Dr. Adam Clarke, "to know that the great secret of human happiness is this: Never suffer your energies to stagnate. The old adage of 'too many irons in the fire' conveys an untruth. You cannot have too many—poker, tongs, and all—keep them all going."

## THE HARVEST.

BY L. D. SANTEE.

Soon will the harvest cease forever, gathered the golden grain;  
Soon from the wheat will the tares be severed, and bound in  
bands of pain;  
Soon shall the reapers rest from labor, still every shining blade,  
The harvest be done forever, and the precious fruitage saved.

Field after field is ripe for the harvest, the waving heads are  
white,  
And the Lord of the harvest sends his servants down where  
the grain is ripe,—  
Sends his servants into the field, to weep, and toil, and pray;  
Till the amber light of the setting sun tells of the dying day.

Soon o'er the fields where the reapers labor, shall wrathful  
burnings sweep;  
Many then shall wail in anguish, in outer darkness weep;  
Many will be lost forever who sinned their grace away,  
And with the tares be bound for burning—'tis then too late  
to pray.

Soon to Heaven's garner shall the righteous be gathered in;  
But they who are numbered with the tares, bearing the fruit  
of sin,  
Though they have shared the sunshine by the side of the  
golden grain,  
A fearful death shall find them, in woe, and tears, and pain.  
Parsons, Kansas.

## Progress of the Cause.

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

## NEBRASKA.

*Valparaiso, Jan. 27.*—But few of the T. and M. officers were present at the meeting held here Jan. 24, 25. The State Secretary and the director of Dist. No. 3 rode about one hundred and fifty miles to attend this meeting. All present manifested a good degree of interest in the work. This church is in a prosperous condition, with an outside interest which I trust will result in the ingathering of other souls. CHAS. L. BOYD.

## KANSAS.

*Noble, Rice Co., Jan. 27.*—Began meetings here the 12th inst. The average attendance has been about fifty, and the interest has been good from the first. We could not ask for better attention and order than we have had here. Our meeting last Sabbath was well attended, and a good impression was made. Twelve, as nearly as I can learn, kept the Sabbath for the first time, and others seem to be almost persuaded to obey. Pray for the work here. R. F. BARTON.

*Ward, Wilson Co., Jan. 29.*—I attended the Oswego quarterly meeting, Jan. 4, 5. Obtained one new subscriber for the REVIEW, and preached four times on Sabbath and first-day. Owing to bad roads, the attendance was small, but the meetings were full of interest.

Jan. 7, I came to Ward. Held a two-days' meeting with the church, and then commenced a series of meetings at the first school-house west of this place. Bro. Lamont came soon after, and we have labored together. The attendance has not been large, but some are deeply interested, and we hope for good results. L. D. SANTEE.

*Richland, Jan. 27.*—I held meetings with this church Jan. 23-27, and spoke seven times. One brother and sister lately from Key West, Florida, who have located in Topeka, and had never heard of S. D. Adventists until quite recently, had embraced the truth through reading; they attended this meeting, and here heard their first discourse on present truth. The brother was baptized, united with the church, and subscribed for the REVIEW. The sister expects soon to unite with us. There seem to be some indications that good could be done in Topeka, if the General Conference could only furnish the needed help to carry through a successful course of lectures. SMITH SHARP.

## MICHIGAN.

*Palmyra and Jasper.*—From Jan. 27 to Feb. 5 I labored with the churches of Palmyra and Jasper. While at Palmyra, a majority of the members of the church of Adrian being present, a resolution was passed changing the name of the Adrian church to that of the church of Palmyra. The elder of the former church remains the elder of the latter one. The place of worship hereafter will be at Palmyra. This change has been made necessary by the fact, that, by removals and otherwise, Palmyra has become a more central point than Adrian is. At the latter place, however, there are two or three faithful souls whose missionary labors are, I trust, preparing the minds of the people there to receive the truth at no distant day. We held but two meetings at Jasper; but they were quite encouraging on account

of the large attendance from without. We organized a Health and Temperance club at Palmyra, and obtained signers to the pledges at Jasper. Feb. 5. W. H. LITTLEJOHN.

*Carson City, Feb. 4.*—Our meetings here closed last evening with an interesting temperance meeting. We have been here over two Sabbaths. This church is the first-fruits of my tent labor. It had been more than two years since I had visited them, yet only one has given up the Sabbath. Much improvement has been made in their Sabbath-school. They have just supplied themselves with Sabbath-school maps, etc.

Nearly all the families in the church have provided themselves with "Spirit of Prophecy," and the bound volumes of the Testimonies. While here, book sales amounted to not far from \$70, and subscriptions to our periodicals number about thirty. We have had quite a good hearing from the outside, although, with one exception, all the sermons have been practical. If we could remain longer, I think a goodly number might be gathered in. Prosperity in temporal matters has attended this church, and some have been faithful in bringing "all the tithes into the storehouse," and have proved the willingness of the Lord to bless his faithful servants; and the best of all is, they have a free spirit, and a consciousness that they have done their duty. Others have proved unfaithful in this matter. If the crops in 1880 are as good as they were in 1879, the tithes of this church will not be less than \$900, and I think nearly all will do their duty in this respect. I have also visited several other churches since having reported. A. O. BURRILL.

## IOWA.

*Stanton, Montgomery Co., Feb. 3.*—Jan. 24 to 28, I visited the friends in Lincoln township, Adams Co. Some have given up the Sabbath, and others have commenced its observance. Three subscribed for the *Ti-dende*, and some books were sold.

Am now laboring among the Swedes in Montgomery county. I have held but one meeting, but I understand that the truth presented has become the topic of conversation.

I need the prayers of my brethren. Let us who are laboring in Iowa awake to our duty. J. F. HANSON.

## NEW YORK.

*Perry's Mills, Clinton Co.*—We have been holding meetings in a school-house near this place for the past twelve days. When we came, there was but one family here that kept the Sabbath, and scattered over the county there were eight or ten others who were holding on to present truth. We preached seventeen times, and the interest increased from the commencement to the close of our meetings. Toward the last, the house, even after bringing in extra seats, would not hold the people, and several loads drove away.

We obtained four subscribers for our periodicals, sold several books, distributed over three hundred pages of tracts, and received by contribution \$6.05, and some pledged to pay the tithe. We are convinced that, like many places in the north-eastern part of this State, this is a good field for labor. A. H. HALL.  
J. WILBUR.

*South Pierrepont, Silver Hill, and Fine.*—In company with Bro. F. A. Hall, director, I visited the church at South Pierrepont Jan. 19, for the purpose of organizing a tract society. We found that though their numbers were small, they "had a mind to work." This little church numbers only fifteen, yet we organized a society of eleven members, and three or four absent ones will probably join. They took a set of librarians' books, pass books, etc. Union, love, and harmony prevail here. May God bless the little church at South Pierrepont; and he surely will as long as this union and spirit of labor exists.

Jan. 20, I met with the Silver Hill church. Spoke from John 17:3. Many cheering testimonies were borne, and a desire was expressed to fully consecrate themselves to the Lord.

The evening of the 24th, I commenced meetings again in Fine. A great deal of prejudice exists here, and the ground is cursed to a great extent by a "Crisis" influence. None have as yet decided to obey the truth, still we trust that the seed sown will yet bear fruit. Obtained one subscriber for the weekly *Instructor*, two for the REVIEW two months, and two for *Good Health* four months. MILTON C. WILCOX.

*Fine, Jan. 28.*

## WISCONSIN.

*Labor among the Churches.*—Since laboring at Liberty Pole in connection with Bro. Johnson, I have held meetings at Sand Prairie, Mt. Hope, Hurricane Grove, and Waterloo. At all these places the brethren seem to have a mind to work according to their ability. I have tried to bring the word of God plainly before them, and hope this effort has not been without good effect.

Jan. 17, 18, we held a Sabbath-school convention at Mt. Hope. All expressed themselves pleased with the

exercises and profited by them, and resolved to put forth greater efforts to advance the Sabbath-school interest. The T. and M. work in Dist. No. 3 was in a languishing condition. Held two tract society meetings with them, and received pledges for the purchase of tracts. With these and the *Signs* we trust a good work will be done.

At the four places mentioned, we obtained forty-two subscribers for the *Signs* in clubs and several for the REVIEW, ordered twenty-four copies of Spirit of Prophecy, organized health and temperance clubs at Sand Prairie and Mt. Hope, and obtained one hundred and sixty-five signers to the different pledges. The most of these have signed the teetotal pledge. A. D. OLSEN.

## WEST VIRGINIA.

*Rockport.*—On account of bad roads and almost constant rains, I closed my meetings here last evening. When the roads settle in the spring, probably about the first of May, I expect to return, and spend the summer in this vicinity.

On account of a misunderstanding, the Disciple minister from Ohio only came within twelve miles of here. So that opposition has flashed, and passed away.

I leave an organized society of sixteen Sabbath-keepers here, with good prospects for additions to their number, as for miles around many are reading. An opponent said in one of his sermons that he had learned many things from the Bible since Bro. Sanborn came here. A member of the M. E. church heard me one evening on the immortality question, and decided that I was a bad man. But on New Year's day I attended the M. E. meeting, and spoke about four minutes. Two days after, the same man came two miles to confess to me that he had changed his mind, and now believed I was a good man. I have since learned that the few words I spoke on that occasion so far removed prejudice that they are willing to let me preach in their meeting-house.

And here I wish to say, that by a prayerful, faithful study of the Testimonies to the Church, especially that part of them that pertains more directly to the work of the ministers, I have learned things respecting the dear Saviour's ministry, and the way he wants me to labor, that I consider invaluable. And with the help and blessing of God, I hope to learn still more. It is just the knowledge I must have in order to be a successful laborer.

I leave here to-morrow, the Lord willing, for Baltimore, Md., where I expect to remain a few days; and from thence I go to Camden, N. J., to spend some time. My address will be North Scituate, R. I., and Mrs. S. will forward to me. I. SANBORN.

## MINNESOTA.

*Dist. No. 5.*—Jan. 15, I held a meeting with a few of the brethren at Warren Town, where Bro. and Sr. Johnson and Sr. A. M. Fulton met me. The 16th we all went to Lake City, where we met Brn. Norton and Babcock, for whose needed and efficient help in the Lake City meetings all felt grateful. Two sessions of the T. and M. society were held on first-day. The Secretary's report for the quarter ending Dec. 31, 1879, was read, also a compared report of the work done by each church this quarter and the previous one, showing a great increase on the whole. There has been serious trouble among the brethren here, and the work was painful and severe; but we tried to trust in the Lord, and lean not to our own understanding; and after long and patient effort the tide turned. Offenses were confessed with humility and tears; and all seemed as glad to forgive as they were to be forgiven. Great relief was felt, and praise to God, gratitude, and joy followed. So great had been my love and interest here, that no relief from personal trouble could have given me more joy. "Praise ye the Lord, all ye his people." May the Lord bless them out of Zion, and give them peace henceforth. The preaching during the whole meeting was solemn, searching, and impressive, and much of it practical. The T. and M. work, the reading of the Testimonies, and the gifts in the church, as well as the necessity of being informed concerning our faith and of leading holy lives, were forcibly dwelt upon in the social meetings as well as in the sermons.

Monday and Monday night were spent at Lake City; and Tuesday evening we met a house full at Bro. Turner's, where we had an interesting meeting. This is about twenty-five miles from Lake City. Wednesday evening a good congregation at a school-house near Bro. Judd's, listened attentively to an impressive sermon from Sr. Johnson. Owing to a disappointment in expected help, most of the preaching devolved on Sr. J., who preached eleven successive evenings, and twice on both the Sabbaths and Sundays. Thursday night a good congregation at Bro. Utter's listened to the word with attention. Friday evening we commenced meetings at Lucas, and continued them over Sabbath and Sunday. All the brethren who live here, and some others, were present, all animated and interested. Three sermons, a social meeting, and a Sabbath-school occupied the Sabbath. Their Sabbath-school numbers sixty-two members. Sunday we had two sermons, and two sessions of the T. and M. society were held, and last of all a meeting of the V. M. society, which is trying to get into working order. At the T. and M. meeting the compared reports were again read, the general work was discussed, and recommendations and explanations were made. The



nearness of the end, the necessity of preparation, and the importance of sharing the work if we hope to share the reward, were dwelt upon here, and great interest was manifested. We all finished our work in these meetings with grateful hearts, feeling that the Lord had been with us. More interest in the work was shown than ever before; and the attendance of those not of our faith was greater than we have ever before seen in this district. Some disorders were corrected. The fields are white for harvest in this district, but the laborers are few. Six or seven openings for labor were found during this visit in this district. Pray the Lord of the harvest that he may send forth laborers into his harvest.

JOHN OLIVE.

Prescott, Wis., Jan. 30.

#### VERMONT H. AND T. MEETING.

A STATE meeting of the Vermont Health and Temperance Society was held at Lower Cabot, Vt., Monday P. M., Jan 26, 1880, in connection with other meetings. The President being absent, Eld. L. Bean was appointed Chairman *pro tem*.

Interesting remarks were made by Eld. A. S. Hutchins relative to the temperance work in Vermont, and the influence one has upon another in signing the pledge. Remarks were also made by several of the brethren present. The Constitution for local clubs was read by the Secretary. Seven signed the teetotal and one the anti-whisky pledge; six of these became full members, making the entire membership for Vermont 172.

The following resolutions were then read:—

Whereas, The subject of health and temperance is one of great importance, and organizations are springing up all over the land for the benefit of this cause, therefore

1. *Resolved*, That, as far as practicable, all members of the Vermont H. and T. Society organize themselves into local clubs.

2. *Resolved*, That all secretaries of such clubs should at once correspond with the State Secretary, Frank S. Porter, North Fayston, Vt.

3. *Resolved*, That since it is time for the payment of the annual dues of H. and T. members, we recommend that all secretaries of local clubs see that they are paid.

4. *Resolved*, That since the State Society is entirely dependent on some portion of the annual dues, and a necessarily large expense for postage on certificates, stationery, etc., must be incurred by the society, we recommend that where local clubs are organized, the Secretary send one-half their dues to the State Society; and where members are not organized into clubs, they are requested to send their dues to the State Secretary.

These resolutions were acted upon separately, and adopted.

Adjourned *sine die*.

L. BEAN, Chairman *pro tem*.

FRANK S. PORTER, Sec.

### Our Tract Societies.

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

#### THE RIGHT WAY TO DO IT.

BY ELDER S. N. HASKELL.

THE institutions from which the truth of God emanates are important in proportion to the importance of the truth and the work of carrying it forward; and whatever is done to bring them into favorable notice, is, so far, building up the cause of God and co-operating with the angels in their work. The colporters and canvassers for our periodicals who are now at work in different parts of the field, can do much in recommending our institutions, especially the Sanitarium and College. Each canvasser, colporter, or minister, who travels from place to place and visits families, should have a few copies of the Sanitarium "Descriptive Circular" and the *College Record* to present to individuals whenever there is a proper opportunity for so doing.

One of our brethren in Springfield, Ohio, who has sent in the names of over one hundred paying subscribers to *Good Health* since Jan. 1, 1880, says in a letter dated Jan. 25:—

"While at work in behalf of *Good Health*, I find quite a number who have decided to attend some health institution this winter or spring. I ought to have some of the descriptive circulars of the Sanitarium and those giving terms, etc., to give to interested parties. Hereafter, in sending in names for *Good Health*, I will designate those to whom such circulars should be sent. I will also send you a list of such names in this letter.

"I am of good courage in this work. I have never been so kindly received in other cities, and a great interest is manifested by nearly all I visit. Many

kind wishes for myself and work are heartily expressed as I bid them 'Good day.'

"The wealthy respond quite cheerfully. I hope by April to have five hundred subscribers in Springfield. I trust this effort will do more to advance the cause of true temperance in this place than any which has been previously made."

#### T. AND M. WORK IN ENGLAND.

THE following is the report of labor from Southampton, England, for the quarter ending Jan. 1, 1880:—

No. of reports,	4
" " families visited,	1,029
" " letters written,	122
" " " received,	61
" " new subscribers for our periodicals,	4
" " periodicals sent by mail,	1,374
" " " distributed otherwise,	2,474
Pages tracts and pamphlets loaned,	22,305
" " " given away,	24,783
No. of ships visited,	162
Amount of tract sales,	\$6.74

Of the reading matter reported above, 1,925 periodicals, and 7,786 pages of tracts and pamphlets, of which 2,140 pages were in foreign languages, were placed on shipboard.

The annual report of T. and M. work at Southampton, for the year ending Jan. 1, 1880, is as follows:—

No. reporting,	4
" " of families visited,	4,353
" " letters written,	957
" " " received,	250
" " new subscribers obtained,	101
" " periodicals mailed,	5,678
" " " distributed otherwise,	5,227
Pages of tracts given away,	105,633
" " " and pamphlets loaned,	62,780
Amount of tract sales,	\$49.78
No. of ships visited,	264

Of the above reading matter, there was placed on ships 1,719 periodicals and 17,730 pages of pamphlets and tracts.

J. N. LOUGHBOROUGH.

Southampton, Eng., Jan. 3, 1880.

#### THE CORSICA, OHIO, INSTITUTE.

OUR tract-society Institute just closed we regard as the most profitable meeting ever held in Ohio; we have gained a clear idea of how to conduct the minutia of the tract work. Eld. Whitney has a happy faculty of teaching this part of the work. All our officers go home resolved to carefully carry out the system as they have here learned it; and we are confident that we shall see evidences of new life in our missionary work throughout the State.

The largely increasing work of the society made it necessary to change secretaries, as Bro. Gregory, our former secretary, could not, on account of other business, give the time to it which the work will hereafter require. Sr. Ida Sharpe, Clyde, O., takes the office, and will devote her whole time and attention to it. She goes to Michigan with Eld. Whitney to attend two more institutes so as to become thoroughly informed in her work. In the future, therefore, all the district secretaries will send their T. and M. business to her, at Clyde.

The directors also re-districted the State. A report of their action in this respect will be found in another column, with the names and addresses of the officers.

Another step was taken which we believe will meet the approval of our brethren; viz., all the ministers and laborers in the Conference will sell books for the society instead of for themselves, and whatever profit there is on the sale of books will go to the T. and M. society. We do this to keep up the funds of the society, and to encourage our brethren to buy books which they need, and thus aid in the missionary work. All our ministers will be furnished with a full supply of our own works, also with Cruden's Unabridged Concordance, teachers' Bibles, Bible dictionaries, and other useful books. We hope our people will buy of them rather than from any other source, as this will aid our own society. Or, any book of any kind can be ordered through the librarians, and the profits will go to the tract society just the same. Besides our ministers, eight or ten colporters will go out to sell books and do missionary work.

Each director has undertaken to visit every Sabbath-keeper in his district during this quarter. Not one is to be neglected, wherever he may be. The object will be to ascertain their standing, encourage them in serving God, get them to take the *Review*, *Good Health*, and the *Instructor*, where they do not have them, supply them with Testimony No. 29, the Spirit of Prophecy, and any other books they may need, see that they take part in the Sabbath-school, temperance work, paying tithes, etc. This will be our whole work for the next two months or more. Breth-

ren and sisters, receive them as the ministers of Christ, and do all you can to aid them in this good work.

All our officers are determined that no effort shall be wanting on their part to bring Ohio up to the first rank in thoroughness and efficiency in the T. and M. work. But to do this we must have the aid and co-operation of all our brethren and sisters, whether in churches or living alone.

At the close of our good Institute, the following resolutions were passed by unanimous vote:—

Whereas, The Corsica church has so liberally and cheerfully borne the burdens of this lengthy session of the T. and M. Institute, bringing us from the cars over extremely bad roads, and caring for us while among them with so much attention and kindness, therefore

*Resolved*, That we extend to them our sincere thanks for all burdens borne, and kindness shown in our behalf, and unite in asking the richest of Heaven's blessings to rest upon them.

Whereas, Eld. B. L. Whitney, of New York, our instructor in the T. and M. Institute, has so ardently, cheerfully, and successfully devoted his energies to our improvement, and, withal, with a Christian courtesy which has endeared him to us; and

Whereas, His plain instructions in keeping accounts and doing the business of the T. and M. work, have enabled us to understand it much better than ever before, convincing us that the system is simple and accurate, thus giving increased confidence in the T. and M. organization, therefore

*Resolved*, That we unite in expressing our sincere gratitude for the instruction received, and in earnestly praying that our dear brother may have the blessing of God to attend him as he goes from us to continue his noble work elsewhere.

We think it will be to the advantage of other States to secure Bro. Whitney's help in this branch of the work.

D. M. CANRIGHT.

Corsica, O., Feb. 3.

#### THE INSTITUTE AT CORSICA, OHIO.

THIS Institute, the first of the kind ever held in this State, closed its session of two weeks and two days on Sunday evening, Feb. 2. Besides a class in vocal music, four regular meetings of the different departments were held each day, except as an occasional public service interfered with the regular order. The interest in the Institute work continued good to the last (indeed the last few days were the most interesting and profitable of the session), and when public service was held the outside attendance was large.

There was a good representation of brethren from different parts of the State, though not as large as we would have been glad to see, and these, with the members of the Corsica church who attended, made a class of about seventy-five. Nearly every one took hold with an earnest good will to make the best improvement of the opportunity, and as far as possible master the work which was undertaken; and the result of these efforts was very gratifying.

Thorough instruction was given in the Conference, Sabbath-school, and health and temperance work, in addition to the instructions especially in the T. and M. work, to which two regular meetings were devoted each day. In this department the object in view in giving the instruction was not merely to teach the system of keeping accounts and doing the business of the society, which is of itself of great importance, but also to impress upon the class the magnitude and bearing of the work itself, and to encourage greater interest and zeal in this important branch of our work. In this respect we were especially pleased with the position taken by the leading brethren in the State, and their decision to make it their special work for the present quarter to labor throughout the various districts of the State, to awaken a greater interest in the missionary work and to establish more system and order in the work than has heretofore existed. This last point is absolutely essential to the efficiency of the society, and thoroughness here will do much toward establishing confidence and co-operation on the part of the brethren generally. Each director pledged himself to an earnest effort to carry out this principle in his own district, and I believe that, with the blessing of the Lord, a great advance will be made in the work here this present quarter. They have also undertaken the work of putting Testimony No. 29 in all the Sabbath-keeping families in the State, and, as far as possible, introducing the volumes of Spirit of Prophecy and establishing the course of reading proposed by the General Conference Committee.

As the number of church societies has largely increased during the past year, it was decided to revive the office of District Secretary, which had been abolished. New secretaries have been appointed for each district, and hereafter all the churches will do their business through these officers instead of directly with the State Secretary.

The church at Corsica, although young in the faith, proved themselves veterans in the work of entertaining all who came. They did everything in their power to make the meeting a success, and were un-

tiring in their efforts in behalf of those in attendance. Indeed, it might be said of these brethren that they are given to hospitality. They entered into the spirit of the meeting with zeal, and I trust that the meetings were a source of profit to them. Altogether, I believe this meeting will prove to be a very profitable one for the cause in Ohio.

The house was well filled at the closing meeting on Sunday evening, and the brethren parted with feelings of good courage, and a determination to engage anew in the work.

B. L. WHITNEY.

Lansing, Mich., Feb. 6.

### INDIANA T. AND M. MEETING.

THE State quarterly meeting of this society was held at Wolf Lake, Jan. 25. After the usual opening exercises, the minutes of the last meeting were read; also the report of labor for the quarter ending Jan. 4, 1880. The report was as follows:—

No. of members,	180
" " reports returned,	61
" " members added,	2
" " families visited,	198
" " letters written,	129
" " Signs taken in clubs,	93
" " subscribers obtained,	142
Pamphlets loaned, pp.,	19,270
Tracts and pamphlets distributed, pp.,	26,056
No. of periodicals	2,112
" " " " " " " "	1,179
Received on donations and memberships,	\$94.67
" " sales,	88.51
" " periodicals,	57.50

Total, \$240.68

Encouraging remarks were made by Elds. Lane and Bartlett respecting the success attending the work during the past, and of the prospects in the future; also setting forth the importance of working with still greater zeal and energy. The great necessity of introducing family reading into every family of S. D. Adventists, and of others as far as possible, was also ably discussed. May success crown the labors of this State.

Meeting adjourned *sine die*. S. H. LANE, Pres.  
S. S. SHROCK, Sec.

### MAINE T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Somerset Mills, Jan. 18, 1880, at 9 A. M. The meeting was called to order by the Secretary. The President and Vice-president being absent, Bro. T. S. Emery, of Cornville, was chosen President *pro tem*. The minutes of the previous meeting were read and accepted. The report of labor for the quarter just closed was then read, of which the following is a summary:—

No. of members,	219
" " reports returned,	73
" " families visited,	62
" " letters written,	229
Pages of tracts and pamphlets distributed,	11,354
No. of periodicals distributed,	1,595
" " " " " " " "	293
" " new subscribers for periodicals,	36
" " " " " " " "	4
Received for membership,	\$4.00
" " on book-sales,	18.22
" " new subscriptions,	18.00
" " " " " " " "	41.06
" " reserve fund,	23.25
Money received from Dist. No. 1,	\$16.92
" " " " " " " "	8.25
" " " " " " " "	54.25
" " " " " " " "	10.60
" " " " " " " "	18.00
Total,	108.02

Remarks were then made by Brn. Baker, Allen, Patterson, Barnes, and Emery, which added much to the interest of the meeting.

Adjourned *sine die*.

T. S. EMERY, Pres. *pro tem*.

R. J. GOODRICH, Sec.

### DAKOTA TRACT SOCIETY.

THE first annual meeting of the Dakota Tract and Missionary Society was held at Swan Lake, Jan. 24, 1880. A preliminary meeting was called Jan. 24, at 6 P. M., and was opened with prayer by the President. The reading of the minutes of the last session was postponed till the next meeting. The usual committees were appointed by the President, as follows: On Nominations, Jorgen Poulson, Peter Nelson, and W. T. Henton; on Resolutions, E. H. Pullen, Geo. E. Henton, and J. W. Devreaux. The matter of re-districting the Territory was left to the Board of Directors.

The Committee on Resolutions presented the following:—

Whereas, We believe that all who are looking for the soon coming of the Lord must act a part in the last warning message of mercy to the world, in order to be prepared to enter into the joys of our Lord, at his appearing; and

Whereas, We believe that God in his infinite mercy and goodness has led to the organization of a T. and M. society in Dakota, thereby opening a way for each of us to work for our Master; and

Whereas, We believe that a failure on our part to improve such opportunities would be wrong in the sight of Heaven; therefore

1. *Resolved*, That we consider it the privilege and duty of every S. D. Adventist to become identified with the T. and M. society; and that it is our imperative duty to do all in our power to urge all members to unite with us in sustaining and carrying forward the work.

2. *Resolved*, That it is the duty of each member to do all he can to increase the circulation of our different publications, and to secure as many subscribers for our papers as possible.

3. *Resolved*, That the family reading recommended by the General Conference Committee be adopted, and entered upon at once by those who have not already commenced; and that we invite the librarians of the different societies to visit their members, and do what they can to bring about this result.

4. *Resolved*, That we heartily and sincerely recommend a careful and prayerful reading of Testimony No. 29, by each individual member of our churches, and that each family procure a copy of the same.

5. *Resolved*, that we recommend the adoption of the plan of paying the added "one-third" into the T. and M. fund, as recommended by the General T. and M. Society; and that we invite the officers of our society to set us the proper example.

6. *Resolved*, That steps should be taken at this meeting to create a reserve fund, for the use and benefit of the T. and M. society in carrying forward its work.

7. *Resolved*, That we believe the REVIEW AND HERALD should be in the hands of every S. D. Adventist; and that we earnestly recommend every librarian to make an effort to supply this paper to any who are not otherwise able to procure it; and we further recommend that each person so receiving the paper be requested to make payment as far as possible.

After some discussion on the above resolutions, they were all adopted.

The Committee on Nominations reported the following-named persons for officers for the ensuing year: For President, Eld. S. B. Whitney; Vice-president, M. M. Olson, Sunnyside, Union Co., D. T.; Secretary, W. T. Henton, Parker, Turner Co. Directors: Dist. No. 1, D. N. Abbott, Sunnyside, Union Co.; No. 2, E. H. Pullen, Howard, Turner Co. Each candidate was considered separately, and all were elected.

It was voted that the counties of Yankton and Bonhomme be given to Dist. No. 1, instead of to No. 2, as before. Two members were added. Steps were taken to raise a reserve fund, and \$120 was pledged, also the product of two acres of wheat of the crop of 1880.

In all, three meetings were held.

Adjourned *sine die*.

D. T. BIGGS, Sec.

### REPORT OF WISCONSIN.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	70	1	0	15	4	1068	487	253	\$ 1.40		
2	56	14	0	40	3	1302	751	380	\$ 2.45		
3	50	11	13	8	11	3968	23	103			
4	23	10	0	9	17	2580	75	126			
5	41	4	1	26	49	2876	40		\$ 9.65		
6	55	26	10	7	2	5890	392	30	15.56		
7	26	16	1	14	12	4394	205	140	3.46		
8	30	0	6	4	47	3900			1.25		
9	51	0	20	27	30	5434	424	196			
10	22	0	25	45	25	453	159	167			
11	33	23	15	53	44	1274	708	125			
12	42	9	3	5	3	741	131	20	60		
13	16	11	2	14	15	7533	633	156	23.51		
14	514	124	4	269	233	96	335	42879	5222	2163	\$84.46

M. A. KERR, Sec.

H. W. DECKER, Pres.

### REPORT OF NEBRASKA.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	20	2	13	6	9268	191	44	\$24.25		
2	49	27	3	127	34	8192	423	47	36.50		
3	65	8	3	1031	41	12235	365	35	32.90		
4	37	35	5	99	43	10642	299	43	65.65		
5	201	90	13	1320	124	129	150	40337	1283	169	\$159.30

NOTE.—Of the cash received \$91.80 was donations and membership fees, \$13.78 on sales, and \$63.72 on periodicals. Value of publications on hand, etc., \$564.57; amount of indebtedness \$281.91. The church societies at David City, Farmers Valley, Waco, and Syracuse failed to report.

MRS. ANNIE E. SHEPHERD, Sec.

### REPORT OF MINNESOTA.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	74	55	0	75	138	76	7	12147	1166	13	\$23.75
2	166	26	6	92	23	23	1	13588	487	5	77.35
3	101	46	10	81	57	125	30	16180	1382	152	99.66
4	89	36	1	54	57	87	15	6570	845	16	73.88
5	55	35	5	181	96	29	74	6197	345	139	40.95
6	10	8	2	2	7	0	0	164	0	0	17.50
7	47	9	4	5	24	72	9	4710	211	4	51.90
8	8	0	0	82	20	0	48	400	127	4	14.40
9	0	0	0	31	11	10	16	5169	302	22	10.50
10	0	0	0	42	0	0	0	0	0	0	2.00
Total	550	215	28	603	422	422	242	65125	4865	344	\$415.79

\* Work performed by agents.

NOTE.—The cash received during the quarter includes \$142.02 donations and membership fees, \$33.55 received on sales, and \$240.22 on periodicals. The value of publications on hand is \$878.29; amount of indebtedness, \$981.61. The following church societies failed to report: Tenhassen, Steele Center, Golden Gate, Weston, Irving, Maple Plain, and Round Grove.

NETTIE G. WHITE, Sec.

### REPORT OF NEW ENGLAND.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	58	10	0	106	69	42	11	8106	575	200	\$ 23.10
2	88	47	1	145	361	212	107	80501	2577	385	120.07
3	45	39	0	18	36	23	19	5142	840	302	41.56
4	52	29	0	3	60	34	1	3007	578	135	80.10
5	20	11	2	40	0	0	0	4112	127	0	8.81
6	28	0	0	15	37	9	26	5171	276	226	7.62
7	105	48	1	17	98	162	36	29140	1423	423	84.85
8	19	18	4	25	16	15	1	15236	417	137	26.25
Total	415	202	8	429	677	497	176	95415	6313	1813	\$536.06

\* Received from sales by individuals.

NOTE.—Of the cash received during the quarter \$85.53 was donations and membership fees, \$217.06 was on sales, and \$233.47 on periodicals. Publications on hand, and due on account, \$1956.85. Total indebtedness, \$723.79. Amount of unpaid pledges, \$424.00. The above summary includes a report from each church society.

ELIZA THAYER, Sec.

### REPORT OF ILLINOIS.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	23	1	0	260	210	63	11	18142	948	96	\$ 8.00
2	75	47	0	140	213	39	14	12176	797	132	65.37
3	21	7	1	0	0	0	0	2860	214	10	67.10
4	20	9	1	188	58	8	5	4516	96	11	18.48
5	15	4	0	10	9	0	0	1760	53	0	11.25
6	18	12	0	156	185	10	7	4475	158	7	8.55
7	31	15	0	25	25	0	0	7397	155	21	4.25
8	72	39	0	377	418	46	28	38542	1173	90	25.40
9	44	7	0	22	34	6	0	829	230	0	46.39
10	22	15	0	10	26	25	0	2609	156	3	5.40
11	0	0	0	0	0	0	0	0	0	0	5.96
Total	408	198	18	1163	1177	247	73	93300	3983	359	\$261.15

NOTE.—The church societies at Winslow, Greenville, Keenville, Lovington, and Sodorus failed to report. Of the cash received during the quarter, \$70.17 was donations and membership fees, \$48.55 on sales, and \$142.43 for periodicals. Value of publications, etc., on hand, \$669.67. Amount of indebtedness, \$740.22.

LIZZIE S. CAMPBELL, Sec.

### REPORT OF MISSOURI.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	28	13	0	4	12	11	11	5687	430	51	\$22.50
2	51	14	0	29	20	20	1	2627	265	69	11.35
3	42	21	5	86	189	53	68	4525	422	58	45.10
4	51	34	0	86	189	53	68	40481	1489	436	35.31
5	0	0	0	0	0	0	0	1324	4	14	1.15
6	12	9	0	11	17	0	4	1643	130	0	5.75
7	21	14	7	122	30	0	13	3796	173	12	19.15
Total	205	105	12	257	273	104	118	60073	2913	640	\$76.78

\* Received from the State Secretary, Nevada, Union Co.

NOTE.—Of the cash received during the quarter \$29.40 was donations and membership fees, \$61.48 on sales, and \$125.26 on periodicals. Total amount of publications on hand, \$827.80; amount of indebtedness, \$989.35. The church society at Drywood failed to report.

D. C. HUNTER, Sec.

## REPORT OF TEXAS.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	20	10	5	26	16	.....	1	6870	49	25	\$ 7 00
2	74	50	16	38	88	15	23	12044	330	13	29 60
3	24	11	14	10	8	.....	....	9568	31	.....	18 50
	118	71	35	54	112	15	24	29477	410	38	\$55 10

NOTE.—Cash received on other enterprises during the quarter, \$319.25; value of publications, etc., on hand, \$1052.41; amount of indebtedness, \$880.07; amount of unpaid pledges, \$931. The church societies at Dallas and Terrell failed to report.

KITTIE MCKINICK, Sec.

## NEW ENGLAND V. M. SOCIETY.

THE quarterly report of the V. M. society at South Lancaster, Mass., for the quarter ending Jan. 3, 1880, is as follows:—

No. of members,	30
" " reports,	14
" " letters written,	342
" " " received,	122
" " families visited,	56
" " periodicals distributed,	2,215
Pages tracts and pamphlets distributed,	8,385
No. of Annals distributed,	118
" " subscribers obtained for periodicals,	18

MRS. M. L. PRIEST, Sec.

## TENNESSEE TRACT SOCIETY.

THE quarterly meeting of the Tennessee T. and M. Society was held according to appointment, Jan. 18, 1880, at Edgefield Junction. There were none present from other churches, consequently the attendance was small. Reports were received from only two churches, those at Ridge, Mt. Gilead, and Springville being delinquent. The labor reported was as follows:—

No. of members,	33
" " families visited,	13
" " letters written,	12
Pages of publications distributed,	6,243
No. of periodicals	888
" " Annals	23
" " subscribers for <i>Good Health</i> ,	2
Subscriptions for <i>Review</i> (renewals),	5
" " " <i>Signs</i> " (clubs),	11
" " " <i>Instructor</i> " " "	3
" " " <i>Good Health</i> " " "	5
Received from book sales,	\$1.00
" " new subscribers,	1.00
" " on one-third, donations, and membership,	5.00
" " T. and M. fund,	34.50

We had hoped by this quarter to be able to raise the T. and M. fund to \$250.00, but this has not been accomplished. It now amounts to \$180.25. The President, Eld. G. K. Owen, has been absent, and there has been no one to visit the churches and urge them to engage in the work as they should. I have tried to do all I could. Dear brethren and sisters, we want your prayers and co-operation, that the T. and M. work may prosper in this State.

CLINTON OWENS, Sec.

## QUICKSBURG, VA., V. M. SOCIETY.

OUR V. M. society is small, hence we have but little to report; but we hope to do more in this blessed cause next quarter. For the quarter just closed, our report is as follows:—

No. of letters written,	191
" " families visited,	10
" " subscribers for <i>Instructor</i> ,	2
Pages of publications distributed,	8,827
No. of periodicals	2,556
" " Annals	57

Our society numbers ten members. As Bro. and Sr. Sanborn are not laboring near us, we have no help from them; and several of the other members cannot always meet with us, so we have only five or six regular attendants.

MAGGIE A. WOODS, Sec.

## OHIO T. AND M. DIRECTORY.

DIST. No. 1 comprises Preble, Montgomery, Butler, Hamilton, Clermont, Warren, Clark, Greene, Clinton, Brown, Adams, Highland, Fayette, Madison, Pickaway, Ross, Pike, Sciota, Lawrence, Jackson, Vinton, Hocking, Fairfield, Athens, Meigs, and Gallia counties. Director, Eld. E. H. Gates, Leesburg, Highland Co. Secretary, A. McLellen, Springfield, Clark Co.

DIST. No. 2 comprises Union, Marion, Morrow, Delaware, Franklin, Licking, Knox, Richland, Holmes, Coshocton, Muskingum, Perry, and Morgan counties. Director, A. M. Mann, Darlington, Richland Co.,

Secretary, V. B. Stevens, Corsica, Morrow Co.

DIST. No. 3 comprises Cuyahoga, Summit, Starke, Tuscarawas, Guernsey, Noble, Washington, Monroe, Belmont, Harrison, Carroll, Portage, Geauga, Lake, Ashtabula, Trumbull, Mahoning, Columbiana, and Jefferson counties. Director, Eld. R. A. Underwood, Mesopotamia, Trumbull Co. Secretary, M. E. Underwood, Mesopotamia, Trumbull Co.

DIST. No. 4 comprises Sandusky, Seneca, Wyandotte, Crawford, Erie, Huron, Lorain, Ashland, Medina, and Wayne counties. Director, Eld. H. A. St. John, Clyde, Sandusky Co. Secretary, Sarah L. Rowe, Clyde, Sandusky Co.

DIST. No. 5 comprises Williams, Defiance, Paulding, Fulton, Henry, Putnam, Lucas, Wood, Hancock, and Ottawa counties. Director, Eld. O. F. Guilford, Liberty Center, Henry Co. Secretary, Tillie Young, Liberty Center, Henry Co.

DIST. No. 6 comprises Van Wert, Mercer, Darke, Allen, Anglaize, Shelby, Miami, Hardin, Logan, and Champaign counties. Director, Eld. G. G. Rupert, Van Wert, Van Wert Co. Secretary, Rachel Shane, Dunkirk, Hardin Co.

## GENERAL OFFICERS.

Pres., D. M. Canright, Clyde, Sandusky Co.

Sec. and Treas., Ida Sharpe, Clyde, " "

D. M. CANRIGHT, Pres.

## SECTION ONE, MICHIGAN.

DEAR BRETHREN: Undoubtedly you noticed in last week's REVIEW that the second T. and M. Institute to be held in this State this winter is to be at Battle Creek, commencing Feb. 20. This Institute is not designed exclusively for Section 1, yet it will be just as profitable to us, and we should have as great a burden for its success, as though it had been appointed for our special benefit. It is located as near a central point in the section as it could be. Now the question arises, How many, and who, will attend? We know it will cost you a little sacrifice of time and means to be there; but we want to mention a few reasons why you should not fail to attend this Institute. 1. The missionary work is the Lord's work. 2. The result of faithfully performing this work will be souls saved in the kingdom of God. 3. The times in which we live call loudly for this kind of work, therefore we should prepare ourselves to do it correctly, so that the Lord may own and bless the effort. 4. The success of the Institute in a large measure depends upon the attendance. Shall the meeting be a failure for want of numbers? With present facilities, one hundred can receive instructions as successfully as fifteen. 5. There is great necessity for improvement in the missionary work, especially in the business department.

Any of the above facts is a sufficient reason why all who can consistently should be present during the Institute.

Brethren, do not begin to frame excuses for neglecting to attend this Institute, but see if you cannot lay some plan by which you may attend. This is an exceptional chance for getting instruction in the T. and M. work.

There will be no Conference in session, or other business meetings to interfere with the daily work of the Institute. Directors should feel a burden concerning the meeting, and investigate the matter of attendance from their several districts. Churches should look the matter over and see who can or will attend. A word of encouragement, a little assistance, might be the means of getting some to attend who otherwise would stay away.

The Lord has committed much to our trust in giving us the light of the third angel's message. Will we be faithful in the discharge of our duty? In conclusion, we advise all to read carefully the following texts of Scripture, and then decide in the light of the facts they state what is duty in regard to attending the coming T. and M. Institute: Luke 19:40; 12:48; Judges 5:23; Matt. 25:25-27; Luke 16:10, 11. Compare with the above the following texts: Eccl. 11:6; Ps. 126:5, 6; Matt. 25:21.

M. B. MILLER.

## THE OHIO T. AND M. INSTITUTE.

OUR good Institute is a thing of the past. To speak of it in proper terms, is to speak in its praise. We think all who attended can testify as to the excellence of this school. It was just what we needed here in Ohio, as it afforded the drill and instruction which all who work in the missionary branch of the third angel's message ought to have. We are all more than pleased with the results of the instruction imparted so far.

We were among those who at the beginning of the Institute thought a great deal of useless machinery

was employed. Now we are converted from that opinion, and see that what was supposed to be complicated machinery was system, and not useless routine. We cannot have too much system in the Lord's work. We have had a great deal too much guess and hap-hazard work among us. We need to reform.

Brethren, let us go to work with a will. Let zeal and efficiency characterize our labors in the future, and we shall see more and better results. Let us carry out the instructions received at Corsica, and we shall see the cause rise in Ohio.

N. J. BOWERS.

Mansfield Ohio, Feb. 1.

## Notes of News.

- Spain wants a new loan of \$60,000,000.
- Disastrous floods in New Grenada are reported.
- Alabama makes over 80,000 tons of iron annually.
- Jules Favre, the eminent French statesman, is dead.
- The yellow fever has broken out at several places in Brazil.
- St. Louis is now building an art museum to cost about \$200,000.
- It is rumored that San Salvador has suffered great damage from a recent earthquake.
- It is estimated that in this country about 80 tons of writing paper are used daily.
- England and Portugal have combined to suppress the slave trade in the Mozambique Channel.
- Tuesday night, Feb. 3, a cabin was burned near Columbia, S. C., and 9 colored people perished in the flames.
- The New Testament, as revised by the Bible Revision Committee, will probably be published during the present year.
- The Tay-bridge disaster in Scotland occurred on Sunday, and the Caledonian line has in consequence forbidden Sunday-travel.
- A statement is made, based on careful estimates, that about 3,000,000 of persons in the world die annually of consumption.
- The communicants of the churches of the American Mission Board in the Turkish empire were last year increased by more than 1000.
- Of 25,394 families recently visited by the Vermont Bible Society, 2,328 were without the Scriptures, and 524 of these were American families.
- A dispatch from Paris dated Feb. 4, gives an account of a collision between two railroad trains near that city; 22 persons were reported killed, and 116 wounded.
- According to a statement made by the Inspector General of Police in India, no less than 26 per cent of the female children born in that country last year were killed.
- The French missionaries in Mosul give painful accounts of the ravages of the famine in Mesopotamia and Kurdistan, where Christians, Jews, and Mohammedans all suffer.
- Recent terrible hurricanes in the Philippine Islands, causing great damage to property and shipping, and wrecking a Spanish gun-boat, with loss of all on board, are reported.
- Ferdinand de Lesseps has reached Panama, and set on foot the surveys for the proposed canal. He is confident that in France alone he could raise twice the amount of money needed for the project.
- The exhibition on Sunday of works of modern artists, at the Royal Institution, Manchester, Eng., has been closed. The visitors were mostly of the working class, and their behavior was most exemplary.
- Fifty thousand shares of Central Pacific Railroad stock have been purchased by a syndicate in New York composed of bankers and capitalists. The stock was sold at 72, with an option for 50,000 additional shares at 80.
- In the debate on the Queen's speech, Lord Beaconsfield declared that home-rule meant dismemberment of Great Britain. This is, to all practical purposes, the response of the British government to the Irish Home-rule party.
- The whole number of laborers connected at present with the American Board (Congregational) in foreign fields, is 394. This includes ministers, physicians, and assistants sent from this country. There are besides 1,175 native pastors, teachers, and helpers.
- A Chinese wash-house in San Francisco was burned Feb. 5. It is not known how many Chinamen were in it at the time; but 11 charred bodies have been recovered from the ruins. It is supposed they were stupefied with opium, and the fire caught from their pipes.
- Governor Blackburn of Kentucky has recently pardoned out 87 convicts from the State Penitentiary. This extraordinary clemency was owing to the fact that nearly 900 prisoners were crowded within the pestilential walls of a prison which was originally intended for only 600.
- Since 1865 Indians in Texas have killed 407 men, women, and children, wounded 70, carried off 86 women and children, stolen 43,392 cattle, 20,521 horses and mules, and 2,480 sheep, besides many other depredations. Since 1874 there have been 150 bands of hostile Indians in that State.
- It is stated that the youth who wrote a threatening letter to the Queen of Sweden has, by the orders of the King, been liberated, and his Majesty, returning good for evil, is going to charge himself with the lad's further education, as he alleged that it was want of means to continue his studies which led to his crime.
- The British government in India, which has been very careful not to interfere with the religious sensibilities of its native subjects, has at last given notice that it will not



hereafter allow the Doorga Pooja holidays, with their idolatrous festivities, to interrupt official business so many days in the year, as has been the custom.

—The Mexican government has ordered the celebrated Castle of Chapultepec to be refitted for the reception of General Grant and party. The castle is about two miles from the city, overlooking the entire Mexican Valley and the City of Mexico. A house is also being prepared in the city to enable the party to alternate between the town and country.

—The proposed increase of the German army is the all-absorbing topic in Europe. A leading Berlin official says that the plan is directed solely against France, and that that nation must either co-operate with the other powers against Socialism or go to war. Russia intends to follow the example of Germany, and increase her army; and Austria has resolved to strengthen her defenses.

—The English *Unitarian Almanac* for 1880 reports the number of ministers in active duty as 290. The *Inquirer* thinks this a very unsatisfactory exhibit, and says: "It suggests to us the gravest reflections, which, unfortunately, we could not make public without the risk of rousing a personal, bitter, and, we fear, very unprofitable controversy."

—All the prisoners in the Greensburg, Ind., county jail, 16 in number, escaped on the morning of the 23d of January. They made their exit through the same hole in the floor of the upper cells which was made by prisoners some time ago, and which the County Commissioners ordered to be stuffed with a mattress and hidden under a bed, so that the prisoners would not find it. They did find it.

—M. Menier, the celebrated French chocolate manufacturer, has recently experimented successfully on his estate at Noisiel with a plough driven by electricity, the motive power of which was supplied by a wire at the distance of half a mile. The plough did about the same work as if it were drawn by four oxen. Will electricity supersede the use of horses and oxen on the farm?

—Dexter Hawkins, in a tabular statement in the *Christian Advocate*, of New York, gives the figures to prove that the Roman Catholic Church has obtained from the city of New York, donations of real estate to the amount of \$3,500,000, and in eleven years has received from the public treasury \$5,827,471.19, being an average annual donation of \$529,770.10.

—A *Times* dispatch from the Afghan town of Candahar states that terrible accounts reach that place from without the British lines. It is said that nearly 2,000 families have been exterminated by the Ghizais; and that 7 of the villages of the latter were afterward captured by the Hazaros, and every soul in them slain. All is quiet at Cabul, and business in the city has been entirely resumed.

—The Duchess of Marlborough Relief Fund Committee have investigated the alleged cases of death from starvation in Ireland, and find the reports untrue. Still, the famine is increasing; and figures compiled from the official returns of local committees, which are vouched for by Protestant and Catholic clergy, gentry, and public officials, show that 300,000 people are destitute and suffering.

—Furious gales and heavy snow-storms along the Atlantic coast are reported in dispatches of Feb. 3. At Long Branch the storm was the most severe and destructive that ever visited this coast. The wind blew with tremendous fury, blowing away summer-houses, pavilions, etc. In Eastern New York the snow was 10 feet deep in some places, and there was a prospect of a spell of rough weather.

—A late issue of the *Scientific American* gives an account of an invention which promises to work great changes in telegraphy. It is the substitution of dynamo-electric machines for batteries in developing the electric current. How great the change will be is seen by the statement that by its adoption the Western Union Company will substitute twelve tons of machinery for seventy-two tons of battery, and secure a more constant, manageable, and economical force.

—Mr. Froude, the historian, in the *North American Review*, discusses the question whether the 6,000,000 of Irish Roman Catholics in the United States constitute an element dangerous to the future welfare of the Republic. His emphatic opinion is that they do; and he believes that if Roman Catholics attempt to obtain political dominion in this country, the issue will be fought out with bullets instead of paper ballots.

—A friend sends us a clipping from the *Bill Poster*, whose correspondent at Commerce, Mich., gives notice of a social party to be held at the Commerce Lake House. We quote from the *Poster*: "Dance bill, 50 cents. Supper at Mrs. Dr. Lowrey's; bill, one dollar per couple. Good music will be in attendance. Everybody is invited to attend, as this social must suit all, and a good time is expected. The proceeds are to be donated to the pastor of the M. E. church."

## Obituary Notices.

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

SAXBY.—Died of diphtheria, at St. Albans, Vt., Jan. 21, 1880, Verne, only child of Frank J. and Addie A. Saxby, aged 2 years, 11 months, and 23 days.

Oh! may the link that's severed here  
But serve to draw us nearer Heaven,  
Where ne'er will fall the bitter tear,  
Or fondest hopes be rudely riven.

V. O. Cross.

HURLBERT.—Sister Sallie E., wife of Bro. E. D. Hurlbert, died at Valparaiso, Neb., Dec. 12, 1879, aged 25 years, 8 months, and 17 days. Sister H. had been an observer of the Sabbath from childhood. Six years ago she was baptized, and she has since been an earnest, active Christian. A kind husband, other relatives, and the church, mourn their loss, yet with the bright prospect of soon meeting her. Funeral discourse Jan. 25, 1880, by the writer, from Isa. 57:1.

CHAS. L. BOYD.

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The conductors of the Signs have laid their plans to make this pioneer sheet for 1880 a power in the land. Live writers are engaged for the work. Elder Smith will give a series of articles under the significant heading, *Synopsis of Present Truth*. Elder White will occupy several pages of each number with sermons on Redemption through Christ, and other subjects of like importance. And besides her regular articles on Old Testament history, Mrs. White will furnish other matter in her usual forcible style.

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# The Review and Herald.

Battle Creek, Mich., Thursday, February 12, 1880.

## COLORADO.

We are glad to know that the labors of Elder Corliss in the new State of Colorado last season were blessed of God, to the conversion of a goodly number, and the establishing of the work there generally. His health is improved, and in all probability he will be able to take that field again the first of April next with a fellow-laborer. Just who will labor with him, is not yet fully decided.

There are several brethren who have labored year after year in a bilious climate until they are sinking in health. We have three in mind, who have been presidents of their Conferences, who should have the benefits of a change to the more healthful climate of Colorado, California or Oregon. One of these will probably labor with Elder Corliss the next tent season.

Colorado is an important field. The opening up of new mines of value is calling thousands to that State, and it will ever be as a great hospital for the sick, to which many thousands will resort annually to improve their health. The friends of the cause in Colorado are coming up nobly in the line of raising means for the support of the cause in that State; and as the General Conference Committee is disposed to furnish them with the very help they need, it will be expected that they will do the very best they can for themselves.

The General Conference furnished the tent which was used during the summers of 1878 and 1879, which has been sold for a good price to meet other expenses in that State. The Conference is in debt, and cannot furnish tents and laborers for new fields from its treasury as in past time.

We therefore recommend that measures be taken at once by brethren in Colorado to raise means for the purchase of a suitable tent, that it may be ready for use when the season for such meetings shall open in that State in the month of May. Such a tent will cost \$275, delivered at Denver. All the friends of the cause in Colorado should give something, more or less, according to their ability, for the tent. Pledges and means should be sent to Austin Hamilton, Boulder, Colorado.

GEN. CONF. COM.

Upon further deliberation, and the receipt of communications from the brethren on the Pacific Coast, the General Conference Committee have thought it advisable that Brn. S. N. Haskell and W. C. White spend some three months in California before their contemplated visit to Europe. The European Conference is therefore postponed till some time in the coming summer.

It is said that a gentleman who owned an elephant one morning observed a mosquito on the noble creature's back, tipping back and forth, plying his bill with prodigious energy, when these words passed:—

Gentleman. What are you doing to my elephant?

Mosquito. Having a desire, sir, to investigate his bones, and his structure generally, I am drilling a hole in his back for that purpose.

The gentleman, of course, had nothing further to say, and the mosquito proceeded with his investigations.

This circumstance was called to mind while considering the discordant and ever-changing suppositions of geologists relative to the structure of our globe. J. W.

## TO CORRESPONDENTS.

C. O. ASKS: Is it in order for one who is keeping the commandments of God and the faith of Jesus, but is not a member of any S. D. A. church, and has never been baptized, to participate in the celebration of the ordinances? To which we reply, that if the person has not been baptized (circumstances not absolutely preventing), he is not keeping the "faith of Jesus," and his first duty is baptism.

WM. G. SMITH: Matt. 28:1 is fully explained in a little tract published at this office, entitled "Sabbaton," and the claim that the first day of the week is there called the Sabbath is utterly disproved. The first day of the week was the third day from Christ's betrayal on the Thursday preceding.

W. H. COTTRELL: Verses 41 and 46 of Matt. 25, which are the principal texts for comment in that portion of the chapter, are fully explained in the volume, "Man's Nature and Destiny."

## TESTIMONY No. 29.

To the brethren and sisters, I wish to say that there is important instruction in this Testimony for every one of us. I am therefore anxious that every one of you, within the limits of our Conference, should read it, or hear it read. Will those who have not obtained it, do so immediately? It may be purchased of the director in your district, of the elder of your church, or of some of the T. and M. workers.

These officers and active members should see that their respective fields are supplied with this Testimony; but if the scattered ones cannot otherwise obtain it, please correspond with me at once. A. S. HUTCHINS.

Irassburgh, Vt., Jan. 30.

## Appointments.

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

No preventing providence, I will meet with the church at Ligonier, Ind., Sabbath, Feb. 14, 1880. E. G. WHITE.

GENERAL meetings in Wisconsin as follows:—  
Mount Hope, Grant Co., Feb. 21-23.  
In Vernon county, where O. A. Johnson may appoint, Feb. 28 to March 1.

Leon, Monroe Co., March 6-8.  
Whitehall, Trempealeau Co., March 13-15.

The meetings in each place will hold over three days. I expect the minister in charge of the division where the meetings are held will join me. Let all in the vicinity make special efforts to attend. O. A. OLSEN.

WHEELERSBURG, Ohio, Feb. 20-24.  
Any scattered Sabbath-keepers in this section are invited to attend.

Leesburg, March 5-8.  
New Antioch, "12-21.

At Antioch we wish to hold a missionary school for district No. 1. It will continue over two Sabbaths, holding each day. There will be preaching each evening. We should have as large a gathering as possible of all the Sabbath-keepers in the district. Lay your plans for it now. More particulars soon. D. M. CANRIGHT.

No providence preventing, I will meet with the church at Alaledon, Mich., Sabbath and first-day, Feb. 14, 15.  
Howell, " " " " 21, 22.  
Deerfield, " " " " 23-25.  
Thetford, " " " " 28, 29.

We wish to see all the members of the church present at these meetings. E. R. JONES.

Providence permitting, we will meet with the brethren at South Haven, Mich., Feb. 14, 15. Will some one meet me on Thursday afternoon, Feb. 12, on the arrival of the train from Kalamazoo?

Douglas, Feb. 17, 18, at 7 P. M.  
Leslie, Feb. 21, at 11 A. M. and 6 P. M.

The forenoon services will be a funeral discourse for Sr. Rosier's three children who recently died of diphtheria. Will the brethren of Bunker Hill attend this meeting? M. B. MILLER.

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WHITE ROBES.—This is the title of a new Sunday-school singing book, a copy of which we have received from the publishers, Oliver Ditson & Co., Boston, Mass. It is sent forth in a neat cover, well bound, contains 128 pages, and 125 songs and hymns. A. J. Abbey and M. J. Munger are the authors,—names which are a good

guaranty that the book contains its full share of choice gems in this line of song.

THROUGH the courtesy of the Commissioner, Jas. M. Neasmith, we have received the Report of the State Land Office of the State of Michigan for the year ending Sept. 30, 1879. There have been issued during the year 397 homestead licenses, covering 27,326 acres of land. The sales have been in small parcels, and to parties who will generally become actual settlers.

VICK'S ILLUSTRATED FLORAL GUIDE.—We have received the 1880 edition of this work. It is a beautiful book of 100 pages, one colored flower plate, and 500 illustrations, with descriptions of the best flowers and vegetables, with price of seeds and how to grow them. All for a five-cent stamp. In English or German. Mr. Vick also publishes an illustrated Magazine, monthly, 32 pages. Each number contains a colored plate and many fine engravings. Price \$1.25 a year. Specimen number 10 cts. Address James Vick, Rochester, N. Y.

THE FLORAL MONTHLY appears as a new candidate for favor among those who love flowers, and floral decorations of any kind. Vol. 1, No. 1, January, 1880, has come to our table. Eight pages, illustrated. Fifty cents only for one year. Specimen copies free. Published by W. E. Morton & Co., 615 Congress St., Portland, Me.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

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My address, till further notice, will be Battle Creek, Mich. H. W. DECKER.

To DIST. No. 8, KANSAS.—R. F. Barton, of Noble, Rice Co., is appointed director of Dist. No. 8, Kansas T. and M. Society. SMITH SHARP, Pres.

PERSONS likely to want tents the coming season would do well to send to Wm. Armstrong, 241 S. Water St., Chicago, for price list of all sizes of tents and camp furniture.

E. D. HURLBERT, having decided to devote his time to the interests of the missionary work, wishes to rent his farm—about 60 acres under cultivation, small house, and stabling—to some good trusty Sabbath-keeper. Address at once E. D. Hurlbert, Valparaiso, Saunders Co., Neb.

I would like to hire a Sabbath-keeper who is a young married man with a small family, to work on my farm next season,—one who will board himself and rent a small house I own on the farm. I want one accustomed to farming, and who is not afraid of hard work. GORHAM NEWCOMB.  
Akron, Erie Co., N. Y.

TO DAKOTA T. AND M. SOCIETY.—The last general meeting of our T. and M. society was an annual meeting; and W. T. Henton, Parker, Turner Co., was elected State Secretary in place of D. T. Biggs. Hereafter, therefore, you will receive orders from, and correspond with, him, relative to our society business. S. B. WHITNEY.

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