

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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ELDER JAMES WHITE, *President*.
M. J. CHAPMAN, *Secretary*, H. W. KELLOGG, *Treasurer*.

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NOT NOW.

THE path of duty I clearly trace,
I stand with conscience face to face,
And all her pleas allow;
Calling and crying the while for grace,—
"Some other time, and some other place;
Oh, not to-day; not now!"

I know 't is a demon boding ill,
I know I have power to do if I will,
And I put my hand to the plow;
I have fair sweet seeds in my barn, and lo!
When all the furrows are ready to sow,
The voice says, "Oh, not now!"

My peace I sell at the price of woe;
In heart and in spirit I suffer so,
The anguish wrings my brow;
But still I linger and cry for grace,—
"Some other time, and some other place;
Oh, not to-day; not now!"

I talk to my stubborn heart and say,
"The work I must do I will do to-day;
I will make to the Lord a vow:
And I will not rest and I will not sleep
Till the vow I have vowed I rise and keep;
And the demon cries, "Not now!"

And so the days and the years go by,
And so I register lie upon lie,
And break with Heaven my vow;
For when I would boldly take my stand,
This terrible demon stays my hand,—
"Oh, not to-day; not now!"

—Alice Cary.

Our Contributors.

UNITY OF THE CHURCH.

BY MRS. E. G. WHITE.

As all the different members of the human system unite to form the body, and each performs its office in obedience to the intelligence that governs the whole, so the members of the church of Christ should be united in one symmetrical body, subject to the sanctified intelligence of the whole. The advancement of the church is often retarded by the wrong course of its members. Uniting with the church, although an important and necessary step, does not make one a Christian or insure salvation. We cannot secure a title to Heaven by having our names enrolled upon the church book, while our hearts are not in unison with Christ and his people. We should be his faithful representatives on earth, working in harmony with him. "Beloved, now are we the sons of God." We should keep in mind this holy relationship, and do nothing to bring dishonor upon our Father's cause.

Our profession is an exalted one. As Christians, we profess to obey all of God's commandments, and to look for the coming of our Redeemer. A most solemn message of warning has been intrusted to God's faithful few. We should show by our words and works that we recognize the great responsibility laid upon us. Our light should shine so clearly that others can see that

we glorify the Father in our daily lives; that we are connected with Heaven and are joint heirs with Jesus Christ; that when he shall appear in power and great glory, we may be like him.

We should feel our individual responsibility as members of the visible church and workers in the vineyard of the Lord. We should not wait for our brethren, who are frail as ourselves, to help us along; for our precious Saviour has invited us to join ourselves to him, and unite our weakness with his strength, our ignorance to his wisdom, our unworthiness to his merits. None of us can occupy a neutral position. We are active agents for Christ or for the enemy. We either gather with Jesus or scatter abroad. True conversion is a radical change. The very drift of the mind and bent of the heart should be turned, and the life should become new in Christ.

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself to the world "that he might purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge the church from the spirit of discord and contention and from all unrighteousness, that they may build up instead of tearing down, and may concentrate their energies on the great work before them. God designs that his people should all be joined together in unity of faith. The prayer of Christ just before his crucifixion was, that his disciples might be one, even as he was one with the Father, that the world might believe that the Father had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, "Neither pray I for these alone, but for them also which shall believe on me through their word." How earnestly should the professed followers of Christ seek to answer this prayer in their lives. Many do not realize the sacredness of the church relation, and are loth to submit to restraint and discipline. Their course of action shows that they exalt their own judgment above that of the united church; and they are not careful to guard themselves lest they encourage a spirit of opposition to its voice.

Those who hold responsible positions in the church may have their faults in common with other people, and may err in their decisions; but, notwithstanding this, the church of Christ on earth has given them an authority that cannot be lightly esteemed. Christ, after his resurrection, delegated power to his church, saying, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." A relation to the church is not to be easily canceled; yet some professed followers of Christ will threaten to leave the church when their path is crossed, or their voice has not the controlling influence which they think it deserves. But in doing this they would themselves be the greatest sufferers; for in withdrawing beyond the pale of the church's influence, they subject themselves to the full temptations of the world.

Every believer should be whole-hearted in his attachment to the church. Its prosperity should be his first interest, and unless he feels under sacred obligations to make his connection with the church a benefit to it rather than to himself, it can do far better without him. It is in the power of all to do something for the cause of God. Some spend a large amount for needless

luxuries and to gratify their appetites, but feel it a great tax to contribute means to sustain the church. They are willing to receive all the benefits of its privileges, but prefer to leave others to pay the bills. Those who really feel a deep interest in the advancement of the cause, will not hesitate to invest money in the work whenever and wherever it is needed. They should also feel it a solemn duty to illustrate in their characters the teachings of Christ, being at peace one with another and moving in perfect harmony as an undivided whole. They should waive their individual opinion to the judgment of the church. Many live for themselves alone. They look upon their lives with great complacency, flattering themselves that they are blameless, when in fact they are doing nothing for God, and are living in direct opposition to his expressed word. The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the Judgment. There should be a perfect trust in God, a childlike dependence upon his promises, and an utter consecration of self to his will.

God has ever tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness. After Abraham had borne the severest test that could be imposed upon him, God spoke to him by his angel as follows: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." This great act of faith causes the character of Abraham to shine forth with remarkable luster. It forcibly illustrates his perfect confidence in the Lord, from whom he withheld nothing, not even his son of promise.

There is nothing too precious for us to give to Jesus. If we return to him the talents of means he has intrusted to our keeping, he will give more into our hands. Every effort we make for Christ will be rewarded by him; and every duty we perform in his name will minister to our own happiness. God surrendered his dearly beloved Son to the agonies of the crucifixion, that all who believe on him should become one through the name of Jesus. When Christ made so great a sacrifice to save men and bring them into unity one with another, even as he was united with the Father, what sacrifice is too great for his followers to make, in order to preserve that unity?

If the world sees a perfect harmony existing in the church of God, it will be a powerful evidence to them in favor of the Christian religion. Dissensions, unhappy differences, and petty church-trials dishonor our Redeemer. All these may be avoided, if self is surrendered to God, and the followers of Jesus obey the voice of the church. Unbelief suggests that individual independence increases our importance, that it is weak to yield to the verdict of the church our own ideas of what is right and proper. But to cherish such feelings and views will only bring anarchy into the church and confusion to ourselves. Christ saw that unity and Christian fellowship were necessary to the cause of God, therefore he enjoins it upon his disciples. And the history of Christianity from that time until now proves conclusively that in union only there is strength. Let individual judgment submit to the authority of the church.

The apostles felt the necessity of strict unity, and they labored earnestly to this end. Paul exhorted his brethren in these words: "Now I

beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

He also writes to his Philippian brethren: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

To the Romans he writes, "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God." "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."

Peter wrote to the churches scattered abroad: "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing: but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

And Paul in his epistle to the Corinthians says: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

WHAT DO WE KNOW OF MAN?

BY W. H. EBERT.

WHAT do we know of man, viewed from a rational and philosophical standpoint? The man of an inquiring mind delights in a research into the nature of his own being, his origin, his ancestral history, his capacities, his duties, and his destiny. The pages of all common history give us instruction concerning man in many ages, countries, and conditions. In every age and in every condition there are seen manifestations of all the common characteristics possessed by the human family to-day.

Man has ever been the same in all his history, and will continue to repeat himself and his general nature, as long as he continues to be man, restrained or modified always by his education. In like manner, each one of the infinite variety of animals and insects has its own particular organism, with its own capacities. And all, including man, repeat their own existence. Each succeeding generation is a perfect duplicate of the preceding one and of all its past ancestry.

Then what do we absolutely know of man? We need go no farther back in contemplating either ourselves or any other individual being than to the commencement of such an existence. All before this, in any individual experience, is a perfect blank. No man has the faintest knowledge of a being or of a conscious state, until he has a personal existence in a body. Neither can we with reason, even aided by science and philosophy, contemplate man as an intellectual being after the dissolution of that body. All afterward, to it, is perfect oblivion. So says true philosophy. Reason, with all its facilities and appliances, can trace man in his existence and actions only from the cradle to the tomb. There reason stops.

Each individual existence, being marked with a *beginning*, may also, says reason, have an *ending*. And it most certainly will have an ending, unless sustained and perpetuated by some power which is capable of thus sustaining and perpetuating it, and which, in its own nature, is without beginning or ending. Existence is most certainly the result of organization, and anything that destroys that organization puts an end to the existence. Then reason says that unless that organization can be restored, the existence cannot be

renewed; and we know of no means that is within the reach of man of restoring that body to its living condition. Man, with all his scientific researches, with all materia medica before him, cannot even save his fellow-man from dying, much less restore him to life again when dead. Under some circumstances he may prolong life for a time, but only for a time; but he cannot restore. The best we may do for man, in the view in which we now contemplate him, is to receive him kindly and tenderly when we first meet him; care for and educate his given faculties; enjoy his society while he lives; and, when he dies, consign him to an eternal and unconscious silence. This is the bound of reason.

No man, if he will yield to the dictates of the commonest faculties of reason, can conceive the idea that "to die" means "to live," or that "to live" means "to die." The rational conclusion of it all is, "to be," or "not to be." Man's state is either among the living or among the dead. And so it must ever remain. There can be no half-way condition. Reason says there cannot.

Observation is sufficient to satisfy every one that all men are alike subject to death. And reason says that unless man is again made to live by the same Agency that first planned and caused his existence, death will be to him an eternal state. This is entirely logical. And, further, it is reasonable to suppose that unless a bodily organization of the same individual that died is restored, he can never live again; for without a body there can be no existence. And if it were not organized like the first body, it could not be a perpetuation of the first existence; but it would be both a new creation and a different existence. But nature and reason of themselves know nothing of such a wonderful plan as this would be. And as in this article the intention is to examine man from only the standpoint of reason, we shall not undertake to look beyond our position for any better hope than this life affords.

But, lest some should decide that our conclusion that the manifestations of intellect are the result of the organization of matter, is too hastily and unfairly drawn, it is only necessary to refer to the one fact, that from the brain emanate all our thoughts. Where there is no brain, there can be no thought. Where the brain is very small, thought is also small. Where the brain is large, thought is also large. Upon the size and perfection of the brain, depend the capacity and perfection of the mind. Destroy any one organ of the brain, and there is no longer any manifestation of the faculty of the mind of which that organ is the seat. In a very badly diseased state of the brain, all the powers of the mind or intellect are dethroned. Hence, where death ensues, there can be no doubt that intellectual consciousness, and life, are entirely at an end. So decides reason.

But, with all these facts before us, man, although under sentence of death, is a wonderful being. He has a high order of intelligence. His actions are the result of his will. He legislates; he plans; he decides; he executes; he spans the earth; he grasps the stars; he seeks out, not only the nature of matter, but the laws that govern it; he separates and combines matter; he is a moral agent. Naturally, he is perfection to a finite extent. He acts, so far as he can act, with perfect independence. He can be restrained only by reason or physical force, from doing anything that he has ability to do. He is not by nature a slave.

But somewhere there must be an authority to which he is accountable for the use he makes of so important an existence and its abilities. If his life and moral abilities were intrusted to him by some great Creator on the condition that he would use them in such a way as to honor his origin, and he has, by violation of that duty, forfeited that life, it can justly be taken away from him for his willful rebellion.

Whatever is conditional is liable to be forfeited; and, when forfeited, is as though it had never been

promised. This is a fair ruling. Man has life. He dies. And in death, so far as reason and philosophy inform us, he is left. This is all we may be said to know of man. "What we believe of man," we propose to make the subject of another article.

Frankton, Ind., Dec. 21.

"THE SABBATH; IS THE LAW DEAD, OR AM I?"

BY WM. PENNIMAN.

THE above is the title of a pamphlet of fifty-one pages. As this work seems to be much circulated, it may not be amiss to notice it. It is one of the leading works of a sect called the Brethren, or Darbyites. The first part of the argument (if argument it may be called) is a sort of sentimentalism like the following:—

"A new creation, being born again, is not reclaiming the old thing, it is substituting a new." The author seems to think that the birth of this new creation has something to do with man's death to the law. Again, referring to the new creation, he says, "Is the law set aside or made void? No; both the principle of law and the authority of the law are established. Am I then under it? In no sense. Why? Because I have died, and the law has authority over a man as long as he lives." This is certainly a singular position. Many of the opponents of the Sabbath abolish the law, and therefore they are not under it; but here we see not a particle abolished, and yet one is not under it because dead to it. This is an anomaly, a strange kind of death which releases a person from the duty of obeying God's law.

Again, "I believe the law to be a perfect rule for man in the flesh." The idea here is that the law is perfectly good for man in his carnal condition, or in the "old man of sin" state; yet when he puts on the new man, or puts on Christ, he is free from it. Where is the point here? In what sense is a man free from the law against profanity? When he was a sinner, or in the flesh, the law which says, "Thou shalt not take the name of the Lord thy God in vain," was a perfect rule; but now that he is a new creature in Christ, he is dead to it. Dead to it in the sense of not being obliged to keep it? By no means. If being dead to the law frees one from obligation to observe the Sabbath, it must also release him from obligation to keep any other part of the law. We read further, "I do not say the authority of the law is weakened or done away, but that I am dead to it." There seem to be many kinds of death, but this must be a moral death, as it is a death to a moral law, and frees one from its binding force; yet its "authority is not weakened."

On page 28 of the above-named pamphlet we find the following question: "What is the rule of the Christian? To walk as Christ walked." How did Christ walk? He kept his Father's commandments. John 15: 10. He plainly recognized the law, and taught its perpetuity in his sermon on the mount. To say that the Christian should walk as Christ walked, and then undertake to prove that he did not keep the Sabbath, is wresting and perverting the meaning of the Scriptures. There is abundance of Scripture evidence showing that Christ did keep the Sabbath. He was "Lord of the Sabbath day." His disciples also kept it; for they would not engage in the work of embalming the Lord of the Sabbath on that holy day, but deferred this work, and "rested the Sabbath day according to the commandment." Luke 23: 56.

Let us see how some of the scriptures would need to be changed in order to harmonize with the theory that we are dead to the law. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to make one dead to it. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all become dead to it." How does this sentiment compare with the following? "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the

kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19. Certainly the Sabbath is not the "least" of the precepts of the decalogue, placed as it is in the center of the law, as the memorial of the great God. Ps. 135:13. According to this "dead" system, Rom. 3:31 should read, "Do we then make void the law through faith? God forbid; yea, we establish the law by making one dead to it."

Again, let us see what is substituted in this "new creation." "Ye have heard that it was said by them of old time, Thou shalt not kill; but I say unto you that ye are dead to that law." This age has rightly been called the "age of murder." The people act as though they thought the law was dead, or that they were dead to it. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you that ye are free from that law, ye are dead to it." This is truly a "sinful and adulterous generation," and it is not strange it should be so when such sentiments are taught.

If Christ had only said in his sermon on the mount, "Ye have heard that it was said by them of old time, Remember the Sabbath day to keep it holy; but I say unto you that ye need not remember it, ye are dead to it; I am greater than the Sabbath, and after my resurrection ye shall keep the first day of the week,"—then our opponents would have the case. But our Saviour taught no such thing; he plainly taught that the "least" of the commandments should be observed. Obedience to the Sabbath commandment is a part of our duty to God; and can we suppose that this duty is of less importance than our obligations to our fellow-men? In Mark 10:19, six-tenths of the law, or six of the ten precepts are plainly set forth; and shall we think that the remaining four-tenths are not binding, since Christ did not refer to them? or even that the Sabbath, or one-tenth, should be left out?

Again the author says: "The least commandment had its place; God's authority attached to it. But I am not under it for quite another reason; I am dead to the law by the body of Christ, that I might be alive to another—wholly, entirely dead to it; the bond is dissolved." A queer way of getting out from under the law, when, according to Isa. 42:21, Christ came to "magnify the law, and make it honorable."

What is it to be dead to anything? What does Paul mean when he says (Romans 6:2), "How shall they who are dead to sin live any longer therein?" Mr. Barnes, in commenting upon this verse, says: "When it is said, therefore, that a Christian is *dead to sin*, the sense is, that it has lost its influence over him; he is not subject to it: he is in regard to that as a man in the grave is to the busy scenes and cares of this life." Is the Christian dead to the moral law in the sense that he is dead to sin? Has the moral law no influence over a person after becoming a Christian? or is he not subject to it? If these questions cannot be answered, fearing a death to the law, then the "bond is dissolved" not quite so easily.

In Rom. 7:4, Paul says, "Ye also are become dead to the law by the body of Christ." Gal. 2:19, "For I through the law am dead to the law, that I might live unto God," is also quoted to prove this moral death. Gal. 2:16 and other texts plainly show that Paul is speaking of the moral law as a plan of justification. "For I through the law [the law of the spirit of life in Christ Jesus, Rom. 8:2.] am dead to the law [the moral law as a plan of justification]."

One more quotation in regard to death to the law: "I do not abate one jot or tittle. I do not raise the question of Gentiles not being under it, though historically true, because if not they are lawless; and I admit the law to be a perfect rule for man in the flesh, yet I do not say the authority of the law is weakened or done away, but that I am dead to it." According to the author's own admission the law is good for the Gentiles, and hence it must be good for all. Here is another anomaly in that the *authority* of the law is *not weakened*, yet a person is not bound to obey it.

(To be continued.)

A DEBTOR TO CHRIST.

BY D. F. EWEN.

"WHEN I stand before the throne,
Clothed in beauty not my own;
When I see Thee as thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know,
Not till then, how much I owe."

When I look back on my past life, my love of the world, and my distance from and rebellion against a tender Saviour, I am filled with wonder and gratitude at the way by which he has led me into his fold, and taught my cold heart to bow in adoring homage, uttering the joyful acknowledgment, "How much I owe!" He has indeed shown me, ere too late, that the pleasures of this world are at best a deluding phantom, leading their votaries with remorseless grasp down a rapid declivity into an abyss of darkness and destruction! How many loving messages have I slighted! How many solemn warnings have I put aside or misinterpreted, while my poor soul went on decked with the rose-wreaths and flimsy trappings of a hollow mirth; and I might, amid circumstances least expected, have been called to enter into the dark shadows of death, an exile forever from the presence of the Prince of peace! How easily might I have been among those who will call to the mountains and rocks to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

Dear thoughtless one, do not think I am writing romance; it is strict truth. When I read in God's word of the "worm that dieth not," and the "fire that never shall be quenched," Mark 9:44, I long to be the means of bringing some troubled soul to know the blessed *privilege* and *liberty* (if I may use a paradox) of being "a debtor to Christ."

LUTHER AND CALVIN ON THE LAW.

In the exceptionally interesting number of the *Bibliotheca Sacra* for January, not the least interesting article is that on Calvin's ethics. It is a translation from the German of one of those unique monographs in which the Germans especially delight. It is not the work of one who altogether admires the renowned Reformer. Points of dissent from his views on Christian ethics continually occur. But it seems to be an accurate and faithful collection of Calvin's views, and a just account of his practice, whether accordant with his own views or not. In the light of recent discussions in the *Advance* and elsewhere, on law and gospel and kindred subjects, we have been specially interested in its representation of Calvin's views thereupon compared with Luther's.

"Of all the Reformers," it is said, "Calvin most strongly presents the decalogue as the sum and substance of all ethics. The ten commandments are the rule of life which God prescribes for us. In them we have the perfect standard of all righteousness. . . . Though the writings of the prophets and apostles, and even the words of our Lord himself, contain more ample directions than those given in the decalogue, they never make any real addition, but bring us back to it from every seeming departure." Calvin gives this breadth to the Mosaic law by his system of interpretation. "To purely negative precepts he gives positive contents; to commandments which are specifically limited he ascribes a universal application." Entirely external statutes are expanded into spiritual laws, and the moral law becomes substituted for the statutory judicial law. This interpretation he derives from the sermon on the mount.

One can see at a glance how very remote this is from the views of many at the present day. One can also easily see that this great Protestant thinker was in danger of making too much of external or even civil law, as a bridle, a healthful restraint on man's acts. And this he did, so did all of the Reformers. Besides this, he held to two leading uses of *moral* law; "it reveals our weakness, sin, and condemnation;" in the hearts of those who are ruled by the Spirit of God it is a powerful motive to good, as well as a teacher day by day of the will of God.

Luther, on the other hand, regarded the condemning function of the law as its only one, "and when this was lacking there was no more law." He exclusively conceived the law from Paul's point of view "as a correlate of the fact of sin." It was his peculiar experience as a monk that led to this, which, together with a "narrow adherence to the Pauline forms of expres-

sion, gave rise to the mistake of supposing that the law did not pass over into the realm of faith [we should say that the law was itself always, *ipso facto*, in "the realm of faith"], and consequently did not control believers. This inference was introduced into the system of Luther, as is well known by Agricola." The following paragraph from the *Bibliotheca* completes the comparison:—

"Where Luther finds a voluntary acquiescence in the law, the law entirely vanishes, or takes on a form to which the universal conception of the law no longer applies. Calvin, on the contrary, explains the law under two distinct and opposite characters—with and without condemnatory effect. The believer is not released from the law as such, but only from the curse of the law. Calvin goes on emphatically to state that while the law is written by God's finger upon believers' hearts, they need the objective commandment of God none the less as a means of instruction and a motive to good. While, therefore, with Luther, the particular use of the law is for sinners, Calvin applies the law first of all to believers, for whom, however, the curse is removed. The hate of our sin and the knowledge of our blameworthiness Calvin derives from the effect of the gospel, and not the law."

The distinction between the two doctrines is exhibited in the following remarks:—

"The law to Calvin is so far from being a mere correlate of the fact of sin, whose peculiar office is to reveal God's wrath and curse, that it is grounded rather in the divine decree of salvation. He frequently remarks upon the fact that the decalogue was imposed at the time of Israel's deliverance from Egypt. God will declare himself as our Lawgiver at the same time that he reveals himself as the God of our salvation. This thought constitutes one of the chief excellences of Calvin's doctrine of repentance."

That the French Reformer was more profound than the German one in all that relates to regeneration, we suppose hardly needs to be said. Certainly, when men repent toward God, this is a change toward his law. Condemnation by the law implies this; and if they are to live godly lives, more than the spirit of godliness in the heart is needed. Of what use is it to submit to the word and will of God, if there is nothing known which he requires? Of what avail is it to repent in view of and toward God's law, if there is no law afterward to live by? Bondage to it, sole dependence on fulfilling it, as meritorious ground of acceptance, may all be abolished—that is one thing. Its eternal rectitude, its holiness, goodness, and truth, are quite another. Can the Spirit "lead us to holiness," if it does not lead us to the very thing that the law requires? Whether we obey an epitome of it, in two general precepts, such as Christ generalized it into, or in the original ten commandments,—what is obeying God but obeying his law? And is there any gospel salvation without this obedience?—*Advance*.

MINGLE-MANGLE RELIGION.

BY ELD. G. C. TENNEY.

GERMANY made a "mingle-mangle" of her religion according to the inclosed extract, which I copy almost verbatim from the writings of Bishop Latimer, 1550. Its truthfulness is evident, and its application to more modern religion quite appropriate.

"Germany was visited twenty yeares wyth Goddes word, but they dyd not earnestlye embrace it, and in lyfe follow it, but made a myngle-mangle and a hotch-potch of it.

"I cannot tell what, partely popery, partely true religion mingled together. They say in my countrye, where they call theyr hogges to the swyne troughe, 'Come to the myngle-mangle, come pyr, come pyr,' even so they made myngle-mangle of it.

"They could clatter and prate about the Gospell, but when all cometh to all, they joined popery so with it, that they marred all together. God, seyng (seeing) they woulde not come into hys worde, now he visiteth them in the seconde time of hys visitation wyth hys wrathe. For the taking away of Goddes worde is a manyfest token of hys wrath. We have now a first visitacion in Englande, let us beware of the seconde. We have the mynystracion of hys worde, we are yet well, but the house is not cleane swepte yet."

—A daughter of the Hon. Richard H. Dana, Jr., of Massachusetts, having become a convert to Rome from attending a Romish school, a Romish paper very coolly and candidly says: "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find lodgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament." Mark this well, parents, and reflect upon it seriously, if you should ever be tempted to send a daughter or a son to a Romish school.—*Western Methodist*.

The Sermon.

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

GEOLOGISTS VS. THE MOSAIC RECORD.*

BY ELD. J. O. CORLISS.

TEXT: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20.

Timothy, as a young minister starting out to preach the gospel, needed instruction and warning. Hence the apostle closes his first epistle to him with the solemn words of the text, knowing that the preservation or loss of his faith depended on the sentiments he should afterward imbibe.

We are not opposed to science, by any means; for we believe its principles to be in perfect harmony with the Bible. If this good book came from God, and he is also the Author of science, then certainly its principles must be in harmony with his word. But now we are gravely told by scientists, and some of those, too, claiming to be Christians, that many of the principles of science actually contravene the word of God; and we are forced to see our children, before they are old enough to carefully weigh these matters, and become enabled to discriminate between truth and error, imbibe sentiments from text books at school, that, despite the religious influence at home, ripen them into skeptics and infidels at an early age. When these children are grown to young manhood and womanhood, the parents are made to witness their utter disregard of the Bible and its truths, and upon inquiry are pained to learn that their singular conduct arises from an entire disbelief of the sacred volume,—an unbelief imbibed when pursuing their studies at school. This is a very serious matter, and as parents, who are responsible for the well-being of our children, we should look carefully to their training, that nothing under the guise of science be allowed to enter into their education, that will lessen their reverence for the word of God.

The great apostle did not design that this epistle should be restricted to Timothy, or to those of his day; but as he, with prophetic eye, looked down through the future, and saw the dangers that would threaten the welfare of the church, he, through this epistle to his "own son in the faith," utters a solemn warning to avoid those speculations, falsely called science, that would be in opposition to the truth.

There never was a period when this scripture was more applicable, or the warning it contains more needed, than at the present time. The different avenues by which the heart may be entered have ever been narrowly watched by Satan, and he has not been slow to improve every opportunity to destroy man's confidence in God, by first introducing doubts concerning the validity of the sacred word. The most effectual method now employed to accomplish this subtle work is by what is called the science of geology. While we freely admit the truth of the facts established by geology in relation to formations at present existing in the earth's crust, we, at the same time, contend that the theories of geologists, contemplated in the light of science, are not altogether founded in truth. Many, and in fact nearly all, the premises upon which they base their inferences of the age of the world, are mere suppositions, unwarranted assumptions, and are a gross contradiction of the Mosaic account of creation.

Starting out on the premise that the forces which gave birth to the globe were just the same as those in operation now, geologists have very gravely stated that this earth on which we live was once in a state of fusion, and gradually cooled off, leaving a granite crust upon the surface of the huge, molten ocean; that in five hundred millions of years it cooled from 2000° down to 200°, and was then ready for the real work of evolution said to have taken place in the six days, as recorded in the first chapter of Genesis. They assume, also, that the present continents and islands are but the result of chemical and mechanical forces which acted with only the same intensity as those now in operation on volcanic mountains, at the mouths of rivers, and on the shores of seas, and that they produced a similar effect; hence, instead of the earth being the work of six literal days, as has been supposed from reading the account of creation,

we must understand the six days assigned by Moses to that work, as meaning six long, indefinite periods, each covering a series of ages.

But, reasoning from their own premises, we think such conclusions are far-fetched, to say nothing of their manifest absurdity. For if it be true that the same forces operate now as then, and with the same intensity; and if the earth in the beginning cooled off from a molten mass of 2000° Fahrenheit to 200° in five hundred millions of years, or at the rate of one degree in about two hundred and eighty thousand years, it would have required but little more than fifty-six millions of years more to have reduced the temperature of the earth to zero. When we take into consideration with this the statement of geologists that each of the six days of creation week was a vast indefinite period, covering millions of years, and are apprised of the fact that vegetation did not make its appearance until the third day, our imagination is drawn upon largely to understand how it were possible for plants to thrive in such a climate as must have been the result of this continued cooling process. And then, if the cooling process still continued through the succeeding indefinite periods until the sixth, when man was created, how uncongenial must have been the climate of Eden at such a temperature, when we consider the scanty apparel of man in his first estate.

But there is not the least proof, nor even probability, that the world was ever in a state of universal fusion; and to build an inference of the age of the world on such an assumption, is to build it on an hypothesis that cannot be shown to have existed in fact. Such an inference is therefore wholly unscientific and utterly worthless.

But we are told that there is inscribed on nature's tablets the record that our globe in its present state is the result of evolution, and that instead of being only about six thousand years old, as related in the Bible, it has existed through myriads and millions of ages. God, says the geologist, is the author of nature, and on its tablets must have written the truth. And, not to appear out of harmony with the Bible, some of the more modest tell us that in order for man to comprehend creation, it was necessary for Moses to use language that would represent God as a human being, doing work in time as reckoned by man; but that these days were, in the actual history of creation, each long, indefinite periods of time.

After assuming this much, the conclusion is speedily drawn that the record of creation in Genesis is but an allegory, and cannot therefore be considered as literally true. We here quote the definition of allegory from Dr. Webster: "A figurative sentence or discourse in which the principal subject is described by another subject resembling it in its properties and circumstances. The principal subject is thus kept out of view, and we are left to collect the intentions of the writer or speaker by the resemblance of the secondary to the primary subject." Hart, in his rhetoric, says, An allegory is "a description of one thing under the image of another."

According to these definitions, geologists consider the record of God's creation but a figurative discourse, which not only relieves the chapter of its literal six days, but, of necessity, of a literal Creator also, since he is the principal figure in the history. Surely, there is but one more step to atheism.

They then proceed to state that the materials forming the strata of the earth are derived from rocks separated from their mountain beds by the action of air, water, and heat, and conveyed by currents and rivers to the ocean, where they were distributed in layers over its bed, and were finally elevated from the bottom of the ocean to their present position. Of course, these changes were brought about by the same process and at the same slow rate by which similar depositions are now made, proving that an immense series of ages must have been occupied in their formation.

This may seem very plausible at first thought; but we would like to carry the matter a little further, and ask these gentlemen to tell us how the mountains from which the strata were derived came into existence. From what great bodies were the materials produced of which these mountains were made? Were they formed by mechanical action? and was that action produced by the same forces now in operation,—air, water, and heat? If so, when was their manner of operating reversed? For at the present time water, instead of climbing elevations with sufficient force to deposit matter upon their highest points, naturally inclines to flow in the other direction.

Again, the strata of the earth are said by geologists to average about ten miles in depth. To suppose that the mountains from which these were formed covered as large an area as the strata occupy, would be to suppose that they were at least ten miles above the level of the ocean. But at such an enormous height the

air would be only of the most attenuated kind; and could vapors have ascended so high and fallen in the form of snow, they would have forever remained in that form, as heat sufficient to dissolve them could not have been developed at such an altitude. Then rivers could not have flowed from them, and consequently no detritus could have been carried from them to the ocean, and thereby formed layers like our present strata. Such an origin of the strata is therefore not only unscientific, but extremely absurd.

In nearly every theory advocated by geologists to sustain their views of the great age of the world, absurdities and contradictions are painfully apparent; and for good reasons: 1. Geology is not a demonstrative science. The positions taken and theories advanced by geologists are at variance, showing that geology has no laws peculiar to itself by which definite results can be reached. On the other hand, geology, in its legitimate office, is but a mere description of the materials that compose the crust of the earth. The suppositions as to how they were produced, are quite another thing.

2. In the science of astronomy, experiments have been made by which the size and distance of the heavenly bodies are ascertained, how often each planet of our system revolves on its axis, and when each will be in perihelion; but in geology no analogous experiments are made; hence no laws can be deduced from the strata themselves by which vast periods of time were employed in their deposition. They furnish no facts, nor present any data, from which such a conclusion can be legitimately drawn. The theories, therefore, upon which the great age of the world rests, are erroneous, and in direct antagonism to the inspired record, notwithstanding the efforts on the part of some to make them harmonize.

Prof. Bartlett, of Dartmouth College, sees a difficulty in harmonizing the statements of the Mosaic record concerning the last three days of creation week with the "period-day" theory, yet he thinks he finds sufficient evidence that the first three periods were not days of twenty-four hours, from the fact that the sun was not made a light-bearer to the earth until the fourth day; but that these were simply periods of alternate light and darkness. And because those periods in which the sun did give light are called days, the same as those before the sun appeared, he feels justified in calling them all indefinite periods.

From these very considerations we think there are good reasons for believing that the first three days of creation week were the same as those which God appointed to be measured off by the sun; and we have no evidence that the very first day measured by the sun was different from those now being marked off by God's great time-keeper. And although the first three days cannot be strictly called solar days, from the fact that they were not marked off by the sun; yet when the light was divided from the darkness, there was a perfect day composed of an "evening and morning." This succession of light and darkness was produced by the revolution of the earth on its axis, in just the same manner that day and night now succeed each other, with this difference, that now the earth revolves into the light of the sun, while then it revolved into light emanating directly from God.

The record informs us that on the third day the dry land appeared, and vegetation was produced. But geologists say that it was impossible, by the laws of hydrostatics, for the water to be drained off in twenty-four hours, even with the speed of a railway train; and in confirmation of this view they cite instances of heavy rains which have been weeks in draining off. Such statements limit the power of God, and preclude miracles. It is not necessary to understand that the water must drain off; the record simply states that the dry land appeared. This might have been accomplished by the depression of one part of the earth, and the elevation of another at the same time; and with those who believe in the miracles of the New Testament, it does not require a very great stretch of faith to believe that God was able to do such a work in twenty-four hours.

But very many geologists give no place to miracles. Whatever cannot, in their minds, be accounted for on natural or scientific principles, is thrown out of the account. They are, however, forced to admit that the first human pair were produced outside of the ordinary course of nature, and that without pretending to account for their origin otherwise than as a miracle. They are constrained to acknowledge that "energy" must have had a beginning outside of itself, since even the laws of nature cannot account for its origin.

But if the days of creation week were not definite days of twenty-four hours, how do they account for the Sabbath of the fourth commandment being based on the fact of God's resting on the seventh day of that week? In this way: Say they, God's rest-day and

* Discourse preached at Battle Creek, Sabbath afternoon, Feb. 7, 1880. Reported by H. P. Hoiser.

man's are alike only in ratio. The scale differs. As God wrought six long, *indefinite* periods and rested on the seventh, so man is to work six *definite* periods of twenty-four hours each, and rest the seventh.

It cannot be that men arrive at such conclusions as the result of close application to the study of the subject; for they would then see that six *indefinite* periods is an impossibility, since two, three, or four indefinite periods make only *one* indefinite period. Now just as soon as we find anything to definitely mark the beginning and ending of the days, and thus separate them one from another, they become *definite* days. And since each day of creation week is definitely bounded by an "evening and morning," and distinctly numbered one, two, three, etc., we have no hesitancy whatever in pronouncing them *definite* days.

Having learned that the days of God's work and rest were definite days, we will next notice whether man's days are like them in ratio only, or whether they are identically the same. God gave the Sabbath to Adam in Eden after he himself had rested on it, and it was not a Sabbath for man till after God had rested on it, and blessed and sanctified it. Adam was created in the former part of the sixth day, and lived through the entire seventh day before it became a Sabbath for him. He could then keep it each week till his death, which occurred when he had reached the age of nine hundred and thirty years.

Allowing that the nine hundred and thirty years expired shortly after Adam received the Sabbath, they covered at least the time between his creation in the former part of the sixth day and the end of the seventh day, when God blessed the Sabbath and gave it to him. We have therefore at least two of the seven days condensed from long indefinite periods to the compass of nine hundred years. And if these two days are comprehended within such a comparatively short space, we see no difficulty in reducing the others to a corresponding length.

Again, when God spoke his law from Sinai, he incorporated in it a command regulating the observance of the Sabbath. He says: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. . . . 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." These six days of labor and one of rest were well understood by the people of Israel to each mean the period of time measured by one revolution of the earth on its axis; for only thirty-three days before the law was spoken, God had given them their first supply of manna, which was then being continued to them as their daily food.

The children of Israel were instructed by Moses to gather manna six days; "but" said he, "on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16:26. On the sixth day, therefore, they gathered food enough to last them over the Sabbath. This arrangement was kept up through their entire sojourn in the wilderness, a period of forty years, and was therefore in full force when the law was spoken from Sinai. There certainly could be no doubt in their minds as to what day the commandment enjoined, or how often it would return.

Surely, no one can be found so rash as to argue for one moment that those days called Sabbaths, on which the manna was laid up and kept over, were long, indefinite periods. But God says distinctly in the fourth commandment that the seventh day—the day on which the manna was withheld—was the very one he had rested on after creating the world on the previous six days, and he therefore made that fact a basis for the institution of the Sabbath.

Did Jehovah make statements from Sinai, and then engrave them with his own finger in tables of stone, to be preserved through succeeding generations, which would contradict what he had before written on the tablets of nature? To suppose anything of the kind would be to suppose that he did, in the most momentous act of his administration, proclaim a falsehood that would soon be detected by his creatures, and cause them to distrust his truth, his goodness, and his wisdom.

The occasion of giving the law was one of so much importance that the angels of Heaven were summoned down upon the burning mount to hear its proclamation, and thus every loyal being in the universe was made to witness the awful majesty of the divine Lawgiver. Says Moses: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them." Deut. 33:2. The psalmist, speaking of the angels on that occasion says: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68:17.

These holy beings who shouted for joy when the foundations of the earth were laid, knew full well the age of the world, and would certainly have detected any misrepresentation on the part of the Creator in rehearsing the work of creation.

But what motive could the Lord have had in giving such a reason for the institution of the Sabbath? He had a perfect right to establish it on what day he pleased, without regard to whether he created the world in six days or in any other period of time. Then why give the assembled multitude of earth and Heaven such a reason for consecrating the Sabbath, unless he had actually done such a work in six days? It would be incompatible with the character of the great God, and is therefore utterly impossible.

If in view of these considerations, geologists still contend that the characters graven on the strata of the earth, contradict the sacred account of creation as given in the first chapter of Genesis, then the law written on tables of stone is also convicted of falsehood, since the very precept which gives authority to that law, founds its reason for existence on the acts recorded in that chapter. Thus the law of God stands or falls with the first chapter of Genesis.

Nor does the matter end here. If the announcement from Sinai, ratifying the history of creation given in Genesis is false, it then follows that the entire Pentateuch is a fabrication. For if God, without any good reason whatever, incorporated in the decalogue a statement so grossly false, and one which was so sure to be detected and exposed, what certainty can we feel that any other declarations made by him are not equally false? What reliance can be placed on the other enactments and institutions of the Pentateuch, said to be given by him?

But to reject the Pentateuch on account of its false claims, one must of necessity reject all the other books of the Old Testament; for they all acknowledge the histories, enactments, and institutions of the Pentateuch as fundamental truths. They recognize the priesthood, the sacrifices, the covenants, the promises, and in fact the whole system of laws it records as instituted by God. If these are not his work, it is impossible that the other should be.

But the rejection of the Old Testament necessarily leads to the rejection of the New; for the latter ratifies in the fullest manner the historical statements, enactments, and religious institutions of the former, and founds its work of redemption on them. It therefore follows, that if the Mosaic history of creation, the proclamation of the law at Sinai, the institution of the priesthood, sacrifices, and rites of worship, with the commands and revelations recorded by the prophets, are not from God, the New Testament cannot possibly be, since it everywhere recognizes them as realities, and is dependent on them for the truths it reveals.

Thus the entire Bible as a revelation stands or falls with the first chapter of Genesis. Let those who have listened to the seductive teachings of modern geologists consider well these points, before adopting theories that must inevitably draw them away from the service of God, and cause them to lose confidence in his word. After looking the ground over carefully, we are satisfied that geology as commonly taught is in opposition to the word of God, and should be avoided as a science falsely so called.

The following forcible words from Dr. Lord so fully express our feelings on the subject, that we can do no better than to quote them; and with these we leave the subject with you:—

"These considerations sufficiently show that the contradiction which the modern theory of geology presents to the record of the creation, by Moses, naturally leads those who assent to it to regard that record as erroneous, and prepares the way for a distrust and rejection of the whole Bible. The skepticism which it is known to excite and foster, is not gratuitous and causeless, but the logical result of such an impeachment of that part of the word of God, which is the foundation of all the rest. The question, therefore, between the Bible and that theory, is one of the utmost interest. It is the question whether Christianity is credible and true, or whether it is contradicted and convicted of falsehood by the material works of the Creator. If it cannot be vindicated from the impeachment offered by the geological theory, it cannot be vindicated at all; but skepticism is unavoidable, and nothing is left for those who would be consistent, but to adopt and propagate it. The subject is entitled, therefore, to the most serious consideration of all believers in revelation, and especially of the ministers of the gospel, whose office it is to teach and enforce the doctrines, laws, promises and predictions of the Scriptures as communications from God. They cannot, rationally, satisfy themselves with mere presumptions, vague hopes, or undefined impressions, that the

Bible is God's word, although it may be contradicted by his works. They cannot consistently act as his ministers, unless they can defend it from this imputation, and show that it is entitled to be received as a divine revelation. They cannot fulfill their duty to those of their people who have been betrayed into skepticism, or are in danger of becoming its victims, unless able to point out the fallacies and errors of the system which impeaches it, and show that the works of God, instead of confuting or contravening it, are both in perfect harmony with it, and offer it the most clear and ample corroboration."

Our Basket.

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

—We should give God the same place in our hearts that he holds in the universe. We must make him all in all.

—Pray that you may find time for prayer; for rest assured that if you restrain prayer, you will never be restrained from sin.

—Parents who wish to train up their children in the way they should go, must go in the way in which they would train up their children.

—In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In *one single* quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest. —Bonar.

—Young man, your mother is your best earthly friend. The world may forget you—your mother never will. The world may persecute you while living, and when dead plant the ivy and night-shade of slander upon your grassless grave; but your mother will love and cherish you while living, and if she survive you, will weep for you when dead, such tears as none but a mother knows how to weep. Love your mother.

—To the question, How shall we reach the masses? the Philadelphia Covenant replies: "Nothing so simple. *Just go to them!* Tell them about Jesus. Make them feel that in him we are all brothers; and that while we have much to tell of the power of his dear name, he is making us better men and better women,—better in all the relations of life, persons of stronger faith and more comprehensive charity." This was the Master's way of reaching the masses, and it is the only way his followers will ever succeed in accomplishing this most desirable work.—*Christian at Work.*

—Since from Thee in heart estranged,
If, this instant, I, unchanged,
Were in Heaven, thou, God, dost know
Highest Heaven were deepest woe,
I and it are variant so.

God! O God! thy likeness give,
In and of thee let me live;
God! O God! for sin atone,
By thy love awake my own;
I must face thy great white throne.

A TRIBUTE TO REFORMERS.

If reforms were left to thinkers and scholars, and the wise and prudent, they would never be undertaken at all. The grandest efforts of heroic virtue can only be inspired by that supreme devotion to a holy cause which amounts to fanaticism, and nothing less than this can call forth the enduring admiration and perfect love of mankind. This truth is illustrated in the lives of all the world's great martyrs to liberty and high priests of reform. If no hazards are to be braved, nothing will be attempted. None of the great agitations of the world could have passed muster if they had been compelled in advance to go to trial on a cool calculation of the chances of success and the sacrifices involved. The reformer feels that if he would save his life, he must be ready to lose it. He sees the particular cause which he espouses with such vividness, from his mount of vision, and embraces it with such unreserved ardor that its service is accepted as a divine command. The light which points his way casts all else into the shade. He accepts the philosophy embodied in Mr. Lincoln's motto of "one war at a time." The very one-sidedness of reformers, their readiness to die for what they believe to be the truth, and that element of exaggeration which so often enters into their conceptions, thus become providential disguises, for which the world has reason to return thanks.—*J. W. Julian.*

The Family Circle.

WEARY.

BY ELIZA H. MORTON.

WEARY of self, weary of sin,
Weary of conflicts fierce within,
Weary of toil, weary of pain,
Weary of failure oft and again,
Weary of living, weary of life,
Weary of turmoil, noise, and strife,
Weary of earth with all its woe,
Weary and homesick here below,
Weary of all but Him who died,
Weary of all but the Crucified.

Battle Creek, Mich.

SABBATH EVE.

BY MRS. MARY M. FAULKNER.

THE most pleasant part of all the week is the hour just before the commencement of the Sabbath,—the time when all are in readiness, and waiting for its blessed approach. What an appropriate moment to review, in some place of retirement, our life for the six days just passed, and while pouring forth the soul to God in prayer, to ask help that wherever we have failed, we may do better in the future. The privilege of asking divine aid is truly a most exalted one, and it is one that we may enjoy only while Jesus is our mediator. Then how careful we should be, that we may gain victories daily, and make improvement in the divine life each week, that we may be fitted for the "finishing touch of immortality."

And as we are now waiting weekly for the holy Sabbath, so may we at last be ready and waiting for the coming of our blessed Saviour.

MUTUAL FORBEARANCE.

IF we wish to succeed in life, we must learn to take men as they are, and not as they ought to be; making them better if we can, but at the same time remembering their infirmities. We have to deal, not with the ideal man of dreaming poets, but with the real men of every-day life—men precisely like ourselves. This fact of common aims, ambitions, and infirmities ought to create constant sympathy and forbearance. While every man has his own burden to bear, he may at the same time help another to bear his peculiar burden, and be himself helped in turn. God has mysteriously linked all men together by this curious fact of mutual dependence, and this wonderful possibility of mutual help. The poor may be relieved, the sick may be visited, the sorrowing may receive sympathy, the inexperienced may be counseled, the faint-hearted encouraged, and the feeble established. All these, in turn, may help the hand that gives help to them; for God has so ordered it that no man is absolutely independent of his fellows. At the same time we help others, we find by that act our own moral power strengthened, and the time may come when in a more direct way the aid we have extended may be returned.

This principle of mutual forbearance is especially applicable to those mental and moral infirmities of which all men are conscious,—infirmities which make us sometimes detest ourselves, and render us a burden to our friends. Some are peevish and fretful; some have a chronic suspicion that everything will go wrong; some are easily offended, having touchy tempers, as quick as a pistol with a hair-trigger; some have a rough, blunt way of expressing themselves, imagining that they are frank, when they are simply uncivil; some are haughty and overbearing, holding their heads above the common herd; some are headstrong, never yielding a position once taken.

These disagreeable traits, in common with others which might be named, have their origin in different sources. They sometimes spring from constitutional peculiarities, and indeed are often hereditary. Some of them may be the result or the symptoms of nervous disorder. Some may be traced directly to defective education. Whatever their origin, we must learn to bear with them. For this forbearance there are several good reasons which commend themselves to Christians, whatever others may think of them. God commands a love for our neighbor which shall equal self-love. His word directs the strong to bear the infirmities of the weak; exhorts us to bear one another's burdens, declaring that those who do this fulfill the law of Christ, which is the great law of love; and presents for our imitation the wonderful example of Him who pleased not himself. If we can save men

by bearing with their infirmities, we ought to do it.

Another reason just as powerful, though appealing more directly to our selfishness, is to be found in the fact that we expect others to bear with us. It surely is not fair for us to ask our fellow-men to make allowance for our infirmities, while we make none for theirs. It is the part of religion as well as good breeding, to avoid, as far as possible, coming in contact with the idiosyncrasies of others, and to take as little notice as we can of their manifestation. We do this in reference to physical deformity; why not in regard to mental or moral defects? We are careful not to tread on a tender toe, not to brush against a broken arm, not to stand in the way of the blind; we ought to be equally careful not to ruffle the temper of the irritable, not to wound the feelings of the sensitive, not to excite the fears of the timid. There must, of course, be a limit to this, since our own rights and feelings must be respected, as well as those of others; but we presume no man who sincerely desires to do right will have any difficulty in fixing the limit. No general rule can be given which will apply to each particular case. Common sense and divine grace must be the guides.

Each man ought to endeavor to lessen the burden he expects others to help him bear. If a man have a bad habit, he ought to try to break himself of it. A man with a foul ulcer or a deformed limb is to be pitied; but he ought not to persist in thrusting the ulcer or the deformity before us on every occasion, insisting that we shall examine it. Let him keep it out of sight as much as possible, get cured if he can, but if that be impossible, say nothing about it. So men ought not to be perpetually obtruding their evil tempers and other infirmities before their friends, imposing on their Christian forbearance, and excusing themselves by saying, "It is my way." It is a very bad way, and cannot be mended a moment too soon. Less excusable are these infirmities in their continuance than those of the body, since the grace of God is promised to all who seek it, and thus the burdens may be lessened.—*Methodist.*

THE MODEL LADY.

SHE is truthful and honorable. She reverences her Maker and is a Christian. She has been improved by culture, has a good literary education, and her household education is thorough. She knows how to walk, and holds herself erect. If she is tall or short, she is not ashamed of it. Her dress is always neat, simple—never superfluous. She has good society manners, and behaves herself well in every place. She knows how to talk; all her words are well chosen, and she never uses slang phrases in her conversation. Our model lady may be rich or poor; she is prepared to fill any station in life; does not care for being called an old maid, and would not marry merely for a home or a name. The model lady makes the best of herself and her situation. She is a blessing wherever she goes, and God will bless her in this world, and prepare her for a better world.—*Luella Plants, in Free Methodist.*

THE PALM TREE.—The Scripture says: "The righteous shall flourish like the palm tree." Let us see what this comparison means; the palm grows not in the depths of the forest or in a fertile loam, but in the desert. Its verdure often springs apparently from the scorching dust. It is a friendly lighthouse, guiding the traveler to the spot where water is to be found. The tree is remarkable for its beauty, its erect aspiring growth, its leafy canopy, its waving plumes, the emblem of praise in all ages. Its very foliage is the symbol of joy and exultation. It never fades, and the dust never settles upon it. It was, therefore, twisted into the booths of the feast of tabernacles, was borne aloft by the multitude that accompanied the Messiah to Jerusalem, and it is represented as in the hands of the redeemed in Heaven. For usefulness, the tree is unrivaled. Gibbon says that the natives of Syria speak of 360 uses to which the palm is applied. Its shade refreshes the traveler. Its fruit restores his strength. When his soul fails for thirst, it announces water. Its stones are ground for his camels. Its leaves are made into couches, its boughs into fences and walls, and its fibers into ropes and rigging. Its best fruit, moreover, is borne in old age; the finest dates being often gathered when the tree has reached a hundred years. It sends, too, from the same root a large number of suckers, which, in time, form a forest by their growth. What an emblem of the righteous in the desert of a guilty world! It is not uninteresting to add that this tree, once the symbol of Palestine, is now rarely seen in that country.—*Selected.*

Educational.

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

FUGUE.

Our fingers on Life's hallowed organ-keys,
We play, with differing theme, the tune of time;
While through our discords and our harmonies,
Along the echoing octaves to the skies,
Triumphant-footed God's sure purports climb.

Awhile, with heaven-blinded eyes, we stand
In the first bright, unconscious solitude
That peoples all the world from fairy land,
And hold instinctively, with lingering hand,
The brief, glad cadences of babyhood.

Our grasp grows wonted to the sounding maze;
A stronger tone takes up the melody;
The childish treble of our earlier days
Becomes a dreamlike memory, that plays
'Round manhood's full, sonorous symphony.

And whence these airy notes that float and grow,
Now clearly sweet, now vague and shadowy,
Across a somber warp in golden glow
Flashing their magic shuttles to and fro,
To weave love's intermediate harmony?

Hark! veiled in rolling chords the theme again
Questioning, eager-tongued, of coming years;
While from afar a stealing minor strain,
All palpitating and alive with pain,
Breathes back the answer in a sound of tears.

A slower movement now—a softer key;
From trembling hands of age the old refrain
Wavers to silence. Shall there no more be
Of all that has been? Lo! across death's sea
Heaven echoes back the glad child-song again.

—*Caroline Leslie, in the Evening Post.*

OTHER BAD HABITS.

LAST week we gave a chapter from Howard Crosby's Yale Lectures to divinity students, on the personal habits of the minister. The same lecture, as published in the *Independent*, mentioned, also, speculating, social, frivolous and loose habits, as other bad habits to be avoided. We give his remarks on these points, believing that our ministers will read them with profit, and all others at least with interest:—

The *pecuniary* habits of the preacher may bring him into great reproach. A *speculating* minister draws expunging lines through all his sermons. His interest in the money market shows small interest in the kingdom of Heaven. His eagerness to buy and sell makes his preaching lifeless. His people lose their respect for him, and never can count him sincere in holding up the incomparable glories of the unseen and eternal. He is the man with the muck-rake, when he ought to be the interpreter. An *extravagant* minister makes a different, but equally unfavorable, impression. He is not supposed to be a worshiper of Mammon taking a chief place in the house of God; but he is stamped as a self-indulgent man, who cannot deny himself any gratification that arrests his eye. He is felt to be lacking in that self-control which is so important an element in the foundation of Christian character; and for this reason is liable (as is the speculating minister) to the reputation of insincerity in his ministrations of the gospel.

Closely allied to the extravagant minister is the *borrowing* minister, whose visits to his people they find so expensive that they take pains to avoid him when out of his pulpit. They naturally consider his calls to be more concerned with their pockets than with their souls. Even though he may be a man gifted in conversation, and may, under the direction of his conscience, use his gift for the spiritual welfare of his people; yet the object will be missed if, after every exercise of his pastoral function, he virtually hands in his bill for attendance. The preacher who throws the blame of his borrowing habits upon his wife's extravagance, exhibits the old Adam in its original meanness. "The woman whom thou gavest to be with me, she has spent my salary, and so I borrow." The confession implied, that he knows not how to rule his own house, shows him, according to the divine oracles, unfit to take care of the church of God.

These evil pecuniary habits are too often found in those the very soul of whose vocation is soiled by any irregularity in the matter of money. Excuses, of course, are readily found, as they are for every human fault; but no excuse, however good in itself, can save the preacher's reputation. The stain is there, no matter how it got there, and this is all with which we have to do.

It is as appropriate here as anywhere to answer the question, "Should a preacher who has been guilty

of gross sin remain in the ministry?" for some of these habits to which we have to make so brief a reference may easily lead to overt acts that shock the moral sense of the community. To put the question in a more pointed shape, giving an example of what we mean by gross sin: "Should a preacher who has become a drunkard continue, after a supposed reform, to exercise his ministerial functions?" If the reform be a true one, it would seem to be a hard verdict to shut him out of his important and chosen work, for which his experience, moreover, has thoroughly fitted him. Besides, it would seem that such a man could argue more feelingly with the depraved and abandoned, having a more vivid sense of the horrors of their degradation. These considerations would lead us to answer the question in the affirmative, were it not that another element of consideration more important than all others is the practical one of the personal reputation of such a preacher, as a stumbling-block to the community. The majority of men will not believe in the genuineness of his reform, and even those that do so believe will look upon him as a weak and uncertain guide. His drunkenness will be ever before them as they essay to listen to his discourse, and all authority will be eliminated from his eloquence. The preacher must have a good report from them that are without, or he has no place in the true apostolic line. Now, if we apply this rule to the case in point, we must answer our question sorrowfully but firmly in the negative. The preacher who has been a drunkard can no longer be useful as a preacher. He may find many ways of honoring his Lord and serving his cause, where he will not be publicly observed and criticised; but the position of authority and influence he has forever forfeited.

Very many pernicious habits never reach to such a length as to fall under this illustration, and the counsel of a bold and wise friend or the resuscitation of conscientious thought may break up an evil habit, and render the preacher in all things acceptable and efficient.

In the social life of the preacher evil habits will naturally be most conspicuous, and, therefore, most harmful. His daily contact with men should impress upon them a sense of the truth of his character and the dignity of his calling. Whatever will destroy confidence in these must necessarily undermine his usefulness and bring discredit upon the Christian ministry. His personal and pecuniary habits have, of course, a social side, and touch his social character; but there are other forms of habit, that belong more directly to the social life, to which we now make reference as *social habits*. It requires great watchfulness on the part of a preacher of the gospel to avoid the snares that Satan lays for him in the many-sided intercourse of life. The desire to please, the fear to offend, the claims of politeness, the shrinking from undue responsibility, the dread of being counted assuming,—these commendable causes may break down the barriers that ought to exist between the teacher and the taught, between the ruler in the house of God and those who are under his spiritual sway. Besides these virtuous causes, there may be the workings of a carnal nature, tempting in the same direction, until these combined causes bring the preacher into questionable positions, and identify him, not with his people as such, but with the godless world. We may enumerate a few of these social habits which render the minister unfit for his holy office.

Friivolous habits, which mark the gay world, are altogether unbecoming. He may plead his right to do as others; that he did not lay aside his humanity when he became a minister; that he, too, must enjoy life: but all these excuses, so often given, only reveal the moral unfitness of the man the more. A minister has not the right to do as others. He stands on a higher plane, and the nature of things requires that he should walk by a higher rule in the details of daily life. What private Christians may do without injury to themselves or to others, he can not do. If we can say "*noblesse oblige*," the principle is eminently true in the case of the Christian preacher. Moreover, the preacher's humanity should be of so sanctified a sort as to exhibit tastes and inclinations of a more spiritual nature than those found in ordinary society. He does not lay aside his humanity when he becomes a minister; but he exalts his humanity, and assumes a new dignity which inheres in the office. He is to enjoy life; but he finds sources of joy in all the duties of his sublime vocation, and is not compelled to drink at the world's crowded fountains.

Identification with the world's gayety and fashion must always defile a minister's garments. The fast horse, the pleasure yacht, the dashing dog-cart, conspicuous jewelry, attendance at ball, opera, or theater—these are unfailing marks of a minister low-toned in his piety or eccentric unto uselessness in the serv-

ice of that God the love of whom is put by the Scriptures in excluding contrast with the love of the world.

Next to frivolous and gay habits we may note habits of *undue intimacy with the other sex*. It need not be urged that a preacher should live above the suspicion of looseness. Forced by his position into constant association of a confidential sort with both sexes, he needs an unceasing watchfulness against indiscretion. He is not simply to guard against his own feelings, but he is to avoid appearances that could be readily misconstrued. He is to parry a foolish admiration that offers some delicate attention, with a polite indifference, that his own integrity be not compromised. He is to refuse private interviews, except in such accessible places as parlors and drawing-rooms, and in visiting the sick he is not to lay aside his circumspection. Gallantry, or playing the beau, at once exposes the preacher to the rude but righteous shafts of public criticism, while it may lead his own heart and life into lamentable snares.

The habit of *self-laudation* is a hindrance to a successful ministry. The minister is to forget self in his message. He is to hide self behind his Master. For him to expatiate on his own merits is to forget his position as ambassador, and exhibit himself as principal. Asking members of the congregation their opinion of his sermon, in hopes of obtaining a flattering comment; dilating on his profound studies and the instances of his marvelous power over men; parade of titles and academic honors; insertion of laudatory articles in the newspapers of himself and his work; publication of the numbers that he has gathered into the church; enumeration of the revivals he has started,—all these are sickening forms of the vanity of small minds, and show a spirit out of harmony with the grand self-forgetful movement of the divine life.

We mention only one other class of habits that should be shunned by the man of God,—those which sacrifice his honor, and thus take from him the strength and beauty of truth. The preacher who exaggerates, so that the coarse world exclaims, "He lies!" who takes advantage of his position to make sweeping assertions, unsusceptible of proof; who manufactures his facts, and stakes everything on an antithesis; or, again, the preacher who makes engagements only to break them; who is ever ready to say yes, without any regard to the issue; who raises hopes and leaves them to wither,—these are preachers who are steadily forming a sentiment in the world against the gospel which they profess to preach, for there is nothing on which the world has such correct notions (however little it practices on them) as the necessity of truth and honor in a high and guiding soul.

HOW TO BE EDUCATED.

EVERY boy should have his head, his heart, and his hand educated. Let this truth never be forgotten. By the proper education of the head, he will be taught what is good and what is evil, what is wise and what is foolish, what is right and what is wrong. By the proper education of the heart, he will be taught to love what is good, wise, and right, and to hate what is evil, foolish, and wrong. And by proper education of the hand, he will be enabled to supply his wants, to add to his comforts, and to assist those around him. The highest objects of a good education are, to reverence and obey God, and to love and serve mankind. Everything that helps in attaining these objects is of great value, and everything that hinders is comparatively worthless. When wisdom reigns in the head and love in the heart, the man is ever ready to do good; order and peace reign around, and sin and sorrow are almost unknown.—*Philadelphia Price List*.

—Bright Eyes, the Indian girl whose appeals in behalf of her people have been so earnest and stirring, recently spoke two sentences which the *Christian at Work* thinks are worthy to rank with the grand utterances of our most able statesmen. The sentiment is this: "What I ask for my countrymen is liberty; and liberty is law." This is true in the political world. The object of law is to protect individual rights, and to regulate public affairs; and those nations that are governed by the wisest and most wholesome laws enjoy in the greatest degree the blessings of peace and prosperity. But how is it in the moral world? Are those persons who seek to bring their lives into conformity to the law of God under a "yoke of bondage?" Is the Almighty less capable of instituting wise laws for the proper regulation of human lives, than are erring men for the right government of nations? No; God's moral law is what James calls it, "a law of liberty."

Sabbath School Department.

"Feed my Lambs." John 21:15.

MAINE S. S. ASSOCIATION.

THE second annual session of the Maine Sabbath-school Association was held at Somerset Mills, in connection with the T. and M. quarterly meeting, Jan. 4.

Not as many were present as at our former meeting, yet the occasion was one of marked interest. The President being absent, J. E. Baker was elected President *pro tem*.

The members of the various schools reported that since our last annual session, which was held at Norridgewock in October, 1879, there had been a renewed interest in the Sabbath-school work. Parents and children, as well as the teachers, seem to have waked up to the importance of this branch of the work.

It was thought that these good reports were the results of the former Teachers' Institute; the teachers and friends of the schools went home with more zeal and enthusiasm, and it worked in the schools till, little by little, all were awakened. And yet the standard is not as high as we wish it to be, nor as it may be if all will work with the interest that they now express.

It was recommended that these institutes should be held oftener, and that more time should be given them. It is hoped that more will attend the next session, and go with a view of working while there. It is workers that we need.

We hope that the subject of hearing recitations may receive special attention next time; much of the interest of the Sabbath-school depends upon this, and it is important that the teachers be acquainted with the various methods employed.

Will all the teachers please give the subject careful thought and study, and be ready to give us the result at our next meeting.

W. H. BLAISDELL, *Pres.*

ISADORE A. BAKER, *Sec.*

TEXAS S. S. ASSOCIATION.

THE Texas Sabbath-school Association held its first annual session near Dallas, in connection with the camp-meeting of Nov. 5-11. The meeting was opened by singing, "Let us Work for the School." After the minutes of the previous session had been read, a Nominating Committee was appointed.

Remarks were then made by several on the importance of the Sabbath-school work, and, judging from these, we think the people are awaking to a new interest in this noble work.

The following officers were elected for the coming year: President, R. M. Kilgore; Secretary, Rosa Chrisman; Executive Committee, R. M. Kilgore, D. C. Brooks, and T. T. Stevenson.

There being no other business, the meeting adjourned. R. M. KILGORE, *Pres.*
ROSA CHRISMAN, *Sec.*

—The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—*Geo. D. Boardman*.

—The faith that only reaches to the head will never sanctify the heart. Knowledge without experience will no more sanctify, than painted fire will burn, or the sight of water cleanse. It may do good to others, as the knowledge of Noah's carpenters was useful to him, while they perished in the flood.

—One way of working in a good cause is by showing hearty sympathy with those who are at work in that cause. No one is above the need of words of commendation or of grateful appreciation of service rendered. It is often true that those who are supposed to be beyond this need, feel keenly the lack of the cheering and refreshing stimulus of outspoken thanks. At all events, it is a duty to speak words of praise where they are deserved, whether they are wanted or not.—*S. S. Times*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 19, 1880.

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

WOULD IT?

A WRITER in one of our exchanges expresses the opinion concerning our work as S. D. Adventists, that if we would drop some of our peculiar views, such as the mortality of man, and the perpetuity of spiritual gifts, it would tend greatly to the advancement of our cause, and result in a rapid increase of converts to our views. It is in reference to this opinion that we ask the question which constitutes the heading of these lines, "Would it?"

This writer would not say, Drop the Sabbath, because he believes that is a truth that may not be neglected. But that is the very feature of our faith we are oftenest advised to drop, by those who become interested in our views of prophecy, but who do not want to keep the Sabbath. And if we look over the entire field of our faith, we find that different ones, according to the compromise which their inclination or interest prompts them to suggest, advise us to drop nearly every feature of our faith. If we should heed them all, but very little would at last be left.

And this is not with all a mere matter of talk. So firmly persuaded have some felt that a much greater work could be done if only some particularly objectionable point of faith were abandoned, that they have raised their colors with the offensive article expunged, and endeavored to rally the expected multitude to the new movement.

This has been especially true in reference to the doctrine of spiritual gifts. If that were only dropped, some have thought, then the movement would sweep all before it. These persons have doubtless been led into their misjudgment concerning the result of such a step by this fact: They have probably heard very many people say, Well, I could get along well enough with most of your views, if it were not for your doctrine of spiritual gifts; that awful subject of the visions I cannot receive. But do these persons who make such remarks rush to the standard of those who set out to preach substantially the same doctrines with the visions left out? Not by any means. That is not what they intended at all. And what does this show? It shows that they did not want to receive any of the truth, and so made the visions an excuse for not receiving it. And when these are dropped, then some other point is seized as the objectionable feature, like the Sabbath, the nature of man, the second advent, etc.

These excuses are too transparent to deceive any one; for no honest man will refuse to obey whatever truth he clearly perceives, because something else is taught in connection therewith which he cannot accept. If the subjects of the Sabbath, the nature of man, and spiritual gifts are presented to any one, and he perceives the truth of the perpetuity of the Sabbath, he is no less bound to receive and practice that truth than if he could indorse what was taught on the other subjects. And he who will not do this shows a degree of dishonesty which must certainly jeopardize his hope of Heaven. We have therefore learned not to judge of the tendency of any doctrine by the course of such persons concerning it.

And what has been the result with those who set out to proclaim the doctrines of S. D. Adventists with spiritual gifts left out? Suddenly their minds seemed to become enveloped in bewildering darkness, and their hold to relax on the great pillars of our faith, which are as firmly established as any truths of the word of God. From that point they have drifted away, till we now behold them floundering in the midst of a theoretical and spiritual chaos. They are carrying on no important enterprises. They are gaining no marked accessions to their ranks. And they

scarcely have financial strength to publish an apology for their abnormal existence.

The conclusion to which we are led by all our reasoning and all our experience on this subject is, that if at any time the Lord has a special truth to be proclaimed, he will bless its proclamation, however unpopular it may appear to the world. And without God's blessing we can do nothing. We may erect a theory of pleasing proportions, trim away all its crosses lest it shall offend some one, deck it with flowers to make it attractive, and thus try to win multitudes to its support. But if it is not the truth which in the development of God's plans, and the unfolding of his purposes, belongs to that time, all our efforts will be but as "sounding brass and a tinkling cymbal." We therefore think it best to make it our object to proclaim a *whole truth*, humbly and sincerely, and leave with the Lord all questions of influence and numbers.

Can we spare any of the more crossing features of our faith? Even as it is, we have a sharp contest continually to keep ourselves from being drawn insensibly away into a spirit of worldliness, pride, and formality. And how much worse would it be had we fewer features of faith to strongly remind us of the separation which we ought to maintain! Rather than surrender any unpopular features, the probability seems to be that still closer truths will be necessary, to test to the last degree any remains of the carnal mind that we may still be inclined to cherish in our hearts.

IN THE RIGHT DIRECTION.

WE are happy to note that *The Bible Banner*, of Philadelphia, ranges itself on the side of what we must consider, both from theory and experiment, to be the Scriptural view of the subject of tithes and offerings. To this end it quotes from the REVIEW the article on "Tithes and Offerings," which was published in No. 3, present volume, with an editorial article by J. D. B., from which we give an extract below.

The practice of paying a tithe of our income into the treasury of the Lord, as what rightfully belongs to him, is one which we can recommend, not only because it is a command of the Lord, and his work receives a great benefit from the means so bestowed, but because of the blessing it brings to the givers themselves. Whoever will practice it, we believe will soon come to see the wisdom of God in the arrangement; for it is something in which all, even the poorest, can engage, as it is so easily done, if taken hold of scripturally, that is, by laying aside the tithe first and immediately, when the income is received. Then the setting apart of the tithe never becomes a burden; and the blessing of the Lord on the nine-tenths which he permits us to retain for our own use will cause it to go further and accomplish more than we could accomplish by adding to our nine-tenths and wrongfully appropriating to our own use the remaining tenth, which the Lord claims as his.

S. D. Adventists have very generally adopted this system; and they have done it, as the *Banner* remarks, not by extortion or compulsion; for no pressure of this kind is brought to bear, but "willingly and of a ready mind;" and so far as we know, it has proved to the individuals themselves a help and a blessing, both temporally and spiritually. Then there is the pecuniary advantage to the cause; for if any people blessed with a fair proportion of numbers will adopt this system, they will find that their enterprises will not be crippled by financial embarrassment. And if the thoughts advanced in the article referred to shall be any help to the readers of the *Banner*, it will be a satisfaction to us, as we know the plan will be to them if they will adopt it. In the editorial remarks, alluded to above, the *Banner* says:—

"This people, with hearts properly devoted to the Lord and systematically acting in this pecuniary matter conscientiously, are 'well able to go up and take the land,'

of, (1.) a thorough and adequate support of their local churches, and of their poor; (2.) an extensive missionary work; (3.) and besides they could easily carry on a publishing business of \$150,000 a year. This is no dream.

We have pointed you to the S. D. Adventists, who are doing very nearly this thing. They mean business. They believe what they say, even if you think their doctrine untrue, and they show the legitimate fruit of faith, deeds. It is done without bondage. It is done freely. There is no driving. In this land and this age there can be none. Their people are not in Utah, isolated by hundreds of miles of deserts from civilized community. They are settled among men where they do not depend on the prophet and apostles and hierarchy, for the quiet enjoyment of their own way. It is said by some that the tithes are extorted, but it is doubtless a libel; for it is no more possible to extort tithes from S. D. Adventists than it is from other Adventists, or Baptists, or Presbyterians, or Methodists, or other religious people. Now what they do they do gladly, and though they are doing so large a work they no doubt are doing less than they might; for no doubt many among them do not come up to the standard of duty they adopt.

If what they do proves that they believe their own preaching, then when with the probable income our brethren represent, they could do a \$150,000 publishing work yearly, and do not do a \$30,000 business all told, does it not prove that we do not one-fifth part believe what we preach?

As none of our writers furnish a treatise on this subject, we are going to let the S. D. Adventists tell you how they do their work, and why they do it so; therefore I have begun a reprint this week of an article on tithes from the REVIEW AND HERALD; it is Scriptural and earnest, and we hope it will be read. We may now and then introduce a note in brackets. We feel that there is a moral question here involved, and are in earnest about this matter. The Lord's truth must be published. His people must do it. We are expecting to see them gladly offer to the Lord, and rejoice in the prosperity of his work.

EPIDEMIC OF MURDER.

THE Chicago *Inter-Ocean* of Feb. 5, 1880, prints the following concerning the prevalence of crime in that city. Chicago is not an exceptional city in this respect; and this epidemic of crime everywhere should cause men to pause and consider the times in which we are living, and the coming issue as foretold in prophecy. The *Inter-Ocean* says:—

"Another assassination and robbery yesterday. We submit that crimes of this character have become so frequent of late as to give cause for general alarm. Men are shot down or butchered in their own stores or in their beds, and the guilty parties escape unrecognized, unpunished. Crime, bold and defiant, stalks through the city without seeming let or hindrance. There is inefficiency or criminal negligence somewhere. Chicago seems to be in the clutch of abandoned ruffians and cut-throats, who ply their trade in utter indifference of the authorities. If the Mayor and Chief of Police don't want to have their administrations brought into something worse than contempt, they will give indications pretty soon that they are not wholly asleep and unconscious during this epidemic of murder."

OUR COUNTRY'S PROGRESS.

FROM an article in *America* of Feb. 7, 1880, we take the following paragraphs concerning the grand features, resources, and rapid development of our country, all of which evidence strengthens the consistency of our position that this nation is a subject of prophecy:—

The greatest glory that falls to an American is, that like the old Roman, he has a country to be proud of in all that constitutes a country,—power, wealth, refinement, honor, boundless resources in minerals and cereals, and all that makes a nation prosperous and happy; grand mountain scenery; waterfalls that are the wonder of the world; lakes, salt and fresh, which are inland seas, and valleys the largest, most wonderful and extensive, as they are also the richest in the world. A climate that has no equal, and a land most productive, as if Nature had exhausted herself in her efforts to render our people happy. The time is fast approaching when Americans will pay more regard to America and less to Europe, except to visit her decaying monuments, and, like Gibbon moralizing in the gloomy ruins of the Roman Coliseum, view with pity her fallen greatness.

The nations of Europe are so incumbered, the different superstructures so weighted down by taxation, that gaunt famine is stalking with giant strides through that continent. Huge armies are always ready to cut each other's throats at the command of privileged classes and designing statesmen, whose ambition is power, and whose ultimate object is the extermination

of one another, that, like marauding robbers, the victors may gather in the spoils. The cumbersome fabrics raised by centuries of oppression are falling to pieces from their own inward rottenness, and millions of her people are already seeking refuge on our hospitable shores from the impending wreck.

Europe is only repeating her history at the present time. Let us wish that her people may rise from the chaotic wreck redeemed, regenerated, and disenthralled from the incubus of ages, and that America may profit by her example.

The great immigration from European countries to America is centering in the West. The movement of population is striking the Mississippi Valley with a crash, waking with rude affright from happy dreams the lone tenant of the border, who opens his eyes and stands aghast in mute bewilderment, thinking of the sudden transformation that has taken place in his immediate vicinity during the past ten years. The whole history of the world does not furnish us such another instance of rapid colonization and development as that of the Mississippi Valley and western Territories; and before the next World's Fair in New York, four years hence, we shall, as a nation, so far eclipse every other in history that we shall wonder at ourselves, and perhaps the world may then learn a lesson from our example.

UNDER GRACE.

BY ELD. R. F. COTTRELL.

A CORRESPONDENT objects to the view that being under the law, Rom. 6:14, 15, means "under the condemnation of the law." He thinks that to claim this is "adding something not expressed" to the text. We believe that the reasoning powers which God has given us were intended to be used in reading and understanding his word; and that to use them adds nothing to, and takes nothing from, that word.

What is meant by the grace of God? It is simply his favor. How is this favor obtained? Through the propitiatory sacrifice of our Lord Jesus Christ. He died for our sins. "Sin is the transgression of the law." Show us a man that has not sinned, and he is one that has no need of this favor which comes only through Jesus Christ; but he is one who keeps, and ever has kept, every precept of the law; otherwise he would be a sinner, a transgressor of the law.

But when the sinner, as are all the human race, finds favor through Jesus Christ, he certainly passes out of a state of condemnation into a state of favor. He is not now under the condemnation of the law, because he has found pardon and favor through our Lord Jesus Christ. He is now "delivered from the law, that being dead" which held him under its threatened penalty. And what was that? It was sin. The law has no demand against him who is not guilty of its violation, but keeps its every precept. Such a one is free. Said David, "I will walk at liberty." Why? Not because he was at liberty to transgress the precepts of the law, but, said he, "Because I seek thy precepts." Ps. 119:45.

Let us read the text which is offered as proof that the law of which it speaks has been abolished, being superseded by the favor or grace of God. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid!" Rom. 6:14, 15.

This is quoted to prove that one precept, at least, of the law spoken of may be transgressed with impunity. And but for that one precept, which is generally transgressed, the text never would have been quoted for such a purpose. But if it proves one precept of the law abolished, it proves the same of every one of them; for there is no distinction. Now if the law has been superseded, as they claim, no human being is bound to keep one of its precepts; because it has ceased to be law. In that case it can be truly said to all men, "Ye are not under the law." But all to whom the apostle spoke were under grace. As truly as they were not under the law, so truly they were under grace. Are all men now under grace? Do all enjoy the favor of God? If so, all are in a very happy condition. None are accounted sinners in the sight of God; for sin is ever condemned by him; the sinner cannot enjoy his favor,

Are there now no servants of sin? Said the apostle to those who, he said, were under grace, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Verse 16. "Sin is the transgression of the law"—this and only this; for this is a perfect definition. Sin is not the transgression of grace. Read the text with this inspired and therefore perfect definition in the place of the word defined. There can be no valid objection to this. Thus we read: "For the transgression of the law shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we transgress the law, because we are not under the law, but under grace? God forbid!"

Our friends do not hold with Paul; for they claim the liberty to transgress the law, because they are not under the law, but under grace. But let us read again from the apostle: "What shall we say then? Shall we continue in the transgression of the law that grace may abound? God forbid! How shall we who are dead to the transgression of the law, live any longer therein?" See verses 1 and 2.

Now I submit it to the candid reader: Does Paul teach those of whom he says, "Ye are not under the law," that they may transgress that law? Does he not, on the contrary, teach obedience to it, that they may live no longer in sin. Every candid mind, unwarped by prejudice from the prevailing custom of transgressing one of the precepts of the moral law as given by God himself at Sinai, must admit that the apostle, in these very scriptures, teaches obedience to that law which is the subject of his discourse. Then what does he mean by being delivered from the law, and not being under it, but under grace? Simply that by the favor of God through the sacrifice of his Son they had been pardoned of their past transgressions, and hence the law had no demand against them in reference to its penalty, so long as they were dead to sin, living no longer in it.

Justified by the law? No, indeed. The law has no power, nor ever had, to justify its transgressor. The sinner can only be justified from his sins through faith in Jesus Christ. But being set free from sin, by the sacrifice and righteousness of Christ, he obtains a righteous character, that is, the character of a doer of the law; and in the day that God shall judge the secrets of men, according to the gospel, "The doers of the law shall be justified." See Rom. 2:12-16.

BODY AND SPIRIT.

BY ELD. D. M. CANRIGHT.

IN Acts 7:59, we read: "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." Stephen simply committed his life, his spirit, to the Lord. He was dying, giving up his life for Christ; and hence with his last breath he committed that life to his Saviour. The next verse adds, "And when he had said this, he fell asleep." Who fell asleep? Stephen. It was not the house that Stephen lived in, but Stephen himself, that fell asleep; and "devout men carried Stephen to his burial, and made great lamentation over him." Acts 8:2. When Stephen fell asleep, he was buried. Was there another Stephen that went off? Stephen was here, but our opponents affirm that Stephen had gone to Heaven. But the text says nothing about Stephen's going to Heaven or being conscious. It is a little remarkable that every one of these passages, when examined, fails at the very point where help is expected from them. None of them says a word about going to Heaven or being conscious between death and the resurrection. On the other hand, they affirm that these saints fell asleep, are asleep, and are to be raised at the resurrection.

It is claimed that 2 Cor. 5:1-8 shows that upon the dissolution of the body by death, the real man lives on, and goes to be with the Lord in Heaven. But let us

see. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight). We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Evidently the earthly house which is dissolved is the mortal body, and its dissolution is death. So far all are agreed. But there is another house spoken of with which we are to be clothed after leaving the first house. This is evidently another body. Here, again, all are agreed. This new body is to be obtained when mortality is "swallowed up of life." Verse 4. We claim that this new body is the immortal body which the saints receive at the resurrection. It is to be "eternal." Verse 1. If it is not the resurrection body, then each saint, after the resurrection, will have two immortal bodies! But this is absurd. Notice carefully that it is not death that the apostle desires, but it is to put on the new body. He says: "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." Verse 4. The Syriac gives this beautiful rendering: "Ye desire not to throw it off, but to be clothed over it, so that its mortality may be absorbed in life." Sawyer translates it, "We do not wish to put it off, but to put on [the other]."

But when will the new, immortal body be put on? At the resurrection. 1 Cor. 15:51-54. Paul says what he longs for is, "that mortality might be swallowed up of life." But when is *mortality* swallowed up of *life*? Certainly not at death; for at that time mortality, all that is mortal of a man, is swallowed up of death instead of by life. All must admit this. Our opponents claim that the immortal soul goes to Heaven at death, while only the mortal part of man goes down under the power of the destroyer. But this is not what Paul was desiring; for he was looking to the time when *mortality* should put on immortality.

Turning to his previous letter to these same Corinthians, we find that he plainly told them that this exchange of the mortal for the immortal body is to take place at the resurrection, when the Lord comes. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Here we have the same subject and nearly the same words as in the passage we are examining. This explains the other. In this mortal body Paul was groaning, anxiously longing for the time when he should exchange it for the immortal one at the resurrection. While he was in this mortal, corruptible body he could not go to be with the Lord; for "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. Hence he truly says that while we are at home in this body, we are absent from the Lord. But when we shall have put off this mortal body, and shall have been "clothed upon with our house which is from Heaven," viz., the immortal or eternal body, then we shall "be present with the Lord;" for this is the very way men go to be with the Lord, as Paul him-

self testifies: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

FORBEARING AND FORGIVING.

BY ELD. A. S. HUTCHINS.

WHILE sin and human frailties exist, forbearance and forgiveness must be exercised, otherwise love, union, and Christian fellowship could only exist in name, either in society, in the family circle, or in the church of God. The exercise of these graces must be mutual. Hence the injunction, "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. 3: 13.

"If any man have a quarrel against any." The marginal reading is, "a complaint against any." Then if any man have a complaint, or accusation, against any, he should exercise a spirit of forbearance and of forgiveness toward this person. And none need to stumble or stop here to ask how or how far they shall exercise patience and long-suffering toward the erring, or those whom they hold as such, for the rule lies directly before us: "Even as Christ forgave you, so also do ye."

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5: 8. With these and similar scriptures before us as a lamp to our feet and a light to our path, how can the Christian, the man of God, the one who holds continued communion with Heaven, hold an erring brother, or one whom he so considers, at arm's length, placing himself in almost an unapproachable attitude? Should two parties act thus with reference to each other, when would their hearts beat in unison? When could it be said of two thus arrayed with respect each to the other, Behold, how these brethren love each other?

Christ does not stand in this attitude with respect to the sinner. In accents of love and mercy his voice is heard: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Should the Saviour hold us at a distance until we could see, and should confess all our sins, or until our ways are all pleasing to him, who, oh! who would be saved? Ministers and leaders in our churches may be profited, as may others, by prayerfully reading and reducing to practice the wholesome instruction in Heb. 5: 1-3 and Gal. 6: 1, 2.

Mistakes and misunderstandings will occur; but what shall be done? Shall we take them by the blade, wounding ourselves, adding grief to grief by imagining another has wounded us? Or shall long-suffering, gentleness, and goodness actuate us, embellishing a Christian profession?

The following from Gow's "Good Morals and Gentle Manners" shows how mistakes may occur, even while guarding against them: "To illustrate to his school the necessity of absolute precision in the statement of words, and the difficulty of acquiring it, a gentleman selected from the high school six of his most capable boys, whose average age was, perhaps, seventeen years. He explained the experiment he was about to make, and desired them to give it their close attention, in order, if possible, to repeat the words he was about to give them. The plan was to show Master A a short sentence written on a piece of paper, which he was requested to memorize and whisper to Master B, who, in turn, was to communicate it to Master C, and so on, till the last of the six should receive it, and write it upon the blackboard.

"The boys were anxious to prove that they could tell a straight story when they applied their minds to it, especially since a failure on this trial would show them inaccurate, and consequently so in all ordinary statements, where no unusual efforts were made to re-

port correctly. The following sentence was prepared for the trial: 'Maternal affection is an instinct which most animals possess in common with man.' After each boy had communicated the sentence to his neighbor, the last one wrote the following, as his version: 'Maternal affection is an instinct which all animals possess except man.'

By comparing these two sentences, we find the last boy states the very reverse of the sentiment expressed by the first one. This proves that it is a difficult feat of memory to repeat, even under favorable circumstances, any words uttered by another. A mind sufficiently penetrating and powerful to decide positively which of these boys was most in fault in this experiment, might be a good one to assist in the settlement of difficulties growing out of a mutual misunderstanding of words.

But the word of God does not leave the followers of Jesus dependent alone upon human wisdom here. It is our privilege to have a converted heart, a sanctified judgment, and fellowship with the great Head of the church. Such will walk in the light and not in darkness.

The record of the beloved disciple is: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

Here is an antidote for all church trials, yea, a preventive of them. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

TEMPERANCE ITEMS.

BY ELD. A. S. HUTCHINS.

ONE lady asked another, "Did you sign the temperance pledge?" "Yes," was the emphatic reply; "I should be ashamed not to sign the pledge. Do you think a little tea would prevent me from signing the teetotal pledge?"

Bro. and Sr. A. signed the teetotal pledge months ago. They rejoice that they did; they say they feel better for it, and recommend others to sign also.

Another sister, a tea-nervous woman, hardly felt able to attend camp-meeting; but she did attend, and signed the pledge. She came home rejoicing, and feels so much better, health-wise, that her husband told her she better write an article for publication on her experience as a teetotaler.

An old and respected brother, a tea-sipper, says, "When that pledge was presented, I went for it as a hungry dog would go for a piece of fresh meat." In leaving off tea, he says, "My love of and desire for tobacco went also." That is a good victory. Now he wants his wife to sign the pledge, and I hope she will.

Sabbatarian C. was urged to sign the pledge, but "No, sir," he was not going to. Just then the solicitor asked the neighbor of Sabbatarian to sign. He would if Sabbath-keeper would, and Sabbath-keeper would if neighbor would, so both signed. One signed that the other might do so and give up his tea; and the tea-drinker signed that the tobacco-chewer might give up his tobacco.

Some are not going to sign any pledge, because they do not want to sign away their liberty, and yet they are going to be temperance men. A good rule to be governed by is, "If it is no sacrifice to you, sign the pledge for the good of others; if it is a sacrifice, sign it for your own good."

There is power in example. Can it be possible that a man with correct views of his duty to God and his fellow-men is afraid to cast his influence on the right side?

—To blaspheme against the Holy Spirit is not to utter mere ribald words of profane import. It is to outrage the Spirit by refusing it admission. It is to turn away God from the heart's doors with contumelious rejection of his loving and saving approach. To be accepted is all God really asks from his children: their childish, ignorant, and perverse denials and aspersions of his majesty, with all other wickedness, he

can forgive, for his accepted presence will purge all away; but he cannot bless with forgiveness the soul which persists in an attitude of hostile alienation; for he cannot reach it with his healing, reconciling influences.—*Jos. May.*

—We should often have reason to be ashamed of our most brilliant actions, if the world could see the motives from which they spring.

—In times of affliction we commonly meet with the sweetest experiences of the things of God.—*Bunyan.*

Editorial Notes.

Since the discovery of America, the production of the precious metals has increased from about three millions of dollars a year to more than one hundred millions. And over two-thirds of this amount, or about seventy millions a year, is produced in this country, which is fast making this nation the richest on the face of the globe. History has uniformly shown that with riches comes luxury, degeneracy, immorality, and destruction. Will this be the order here?

Southern Iowa, it seems, has a "Sabbath [Sunday] Association," which is working vigorously to carry forward its objects. The secretary of this organization writes to the *Christian Statesman* that they have drawn up a petition to the C., B. and Q. Railway to suspend all business on their line on Sunday. This has been extensively circulated, numerously signed, and forwarded to the company. The President briefly replied, pledging himself to bring the petition before the Board.

A NEW TIME.

A BROTHER in Arkansas informs us that a Disciple paper published in Fayetteville, in that State, contains an article from one R. Bard, fixing a time for the flood of fire mentioned in 2 Peter 3. He assumes that there will be a great change at the end of the 6000 years of this world's history, and claims to prove that the year 1880 is the year 5881 of the world's existence; consequently that 120 years remain before the 6000 years will be completed, and the end come, when the earth will be destroyed by fire. The time he sets for the coming of Christ is therefore the year 2000 A. D. These speculations as to time are certainly all folly; but the article will serve a good purpose in one respect: it will make it appear inconsistent in Disciples to oppose the investigation of the prophecies.

A PETITION AGAINST SUNDAY MAIL SERVICE.

THE "International Sabbath [Sunday] Association" has prepared a petition to the "Senate and House of Representatives of the United States of America, in Congress assembled," praying those "Honorable Bodies to pass a law instructing the Postmaster-General to make no further contracts which shall include the carriage of the mails on the Sabbath [Sunday], and to provide that hereafter no mail matter shall be collected or distributed on that day."

This petition is being extensively circulated; and the *Christian Statesman* thinks it "marks the beginning of an agitation which will not cease until the nation has yielded its allegiance in this matter to the law of God." (!)

INGERSOLL, NOT MOSES, THE BLUNDERER.

It was our privilege, Feb. 15, at the Presbyterian church in this city, to listen to a lecture by Gen. Saml. F. Cary, of Cincinnati, O., on the subject of the mistakes of Ingersoll about Moses. The lecture was one of thrilling interest from the commencement to the close. The record of Genesis was thoroughly vindicated as the word of God and in strict accord with all true science; while the baseless, credulous, presumptuous system of skeptics and atheists (if it can be called a system) was set forth in its true colors. The lecture abounded in passages of the highest sublimity, set home with the power of true eloquence. Such efforts as this are needed when infidelity is rearing its shallow but brazen head so confidently in the land. We wish that every man, woman, and child in all the country could listen to Gen. Cary on this subject, especially those exposed to the blighting influence of men who like Ingersoll go about committing the unprovoked outrage of trying to tear from the heart of the happy believer faith in our blessed Bible and its divine Author.

The Commentary.

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

THE CHRISTIAN ERA.

A CORRESPONDENT says: "Please explain that statement in the pamphlet entitled, Prophecy of Daniel, which says that Christ was anointed A. D. 27, being about 80 years old. I always understood that he was 80 years old A. D. 30."

The difficulty of our correspondent lies in the fact of his supposing that the year A. D. 1 coincides with the birth of Christ. This, however, is not the case. The Christian era was the invention of Dionysius Exiguus, A. D. 532. The era did not begin to be used much till A. D. 730, and did not come into general use till A. D. 1141. Dionysius, from the best evidence he could obtain, placed our Lord's nativity in the year 753 of the Roman era, at that time in use. It has since been ascertained that Christ was born about four years previous to this date. But as it makes no material difference in the reckoning of time, the point fixed by Dionysius has never been disturbed. Thus by taking a certain number of years B. C. and a certain number A. D., and adding them together, we get the exact number of years between the two points, although the birth of Christ is not within about four years of the line which separates the two divisions. It will thus be seen that this does not in the least affect the accuracy of the chronological reckoning.

THE ORIGIN OF THE WEEKLY CYCLE.

GEN. 2:3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work, which God created and made."

This is evidently *historical*, and not by *anticipation*; for the reason subsisted from the beginning, and was more cogent immediately than it could be at a distance of more than two thousand years, when the command was solemnly renewed from Mount Sinai, long after sin had marred the beauty of the great Creator's works: and it concerns the whole human race, as much as the nation of Israel. This is confirmed by the custom of measuring time by weeks, which has generally prevailed in the world, and which is most reasonably accounted for by supposing it to have arisen from an original tradition, handed down from Adam and Noah to all their posterity. And the silence of Moses concerning the observance of the Sabbath by the patriarchs, so far from proving that they were not commanded to observe it, will not render it so much as probable that they did not actually keep it, to those who attentively consider how much darkness rests on many similar subjects, in the Scriptural history of the church. Yet some intimations are given in this book, which show that the patriarchs divided time into *weeks*, and regarded the seventh day. (Gen. 8:6-14; 29:27.)

The "Sabbath, being made for man," was no doubt coeval with his creation.

Even in the state of innocence, Adam and Eve were employed in dressing and keeping the garden; and though exempt from sin and suffering, yet their rational nature was capable of a far more exalted state, and they were taught to consider themselves as preparing for it by progressive improvement. The seventh day, therefore, being blessed and sanctified by God, separated from common employments, and consecrated to religious worship, on it especially they were required to remember their Creator, to contemplate his works, and to render him their tribute of thankful praise; and this would, even in Paradise, be conducive to the glory of God, and beneficial to them; perhaps absolutely necessary to their safety and felicity. Ex. 16:22-27; 20:8-11.—*Scott.*

SPECIAL MENTION.

THE PROSPECT IN EUROPE.

THE political outlook in Europe is growing darker. Russia has decided to increase the number of her war forces by 150,000 men. No worse sign of stormy weather can appear on the political horizon of the old world than the intelligence just received that "Bismarck has resumed his functions with all his old energy." The prospect of a war with Russia is earnestly discussed in the military circles of Germany, where the staff officers, with that ultra-confidence which characterized the French generals in 1870, show to their own satisfaction that they

would occupy St. Petersburg and Moscow in less than six weeks. They deride the idea of anything like the possibility of a serious resistance to their triumphal march by the Russian troops, which they affect to consider as being of no more importance than an undisciplined army of African savages.

The financial writers of Berlin endeavor also to show that Russia is not in a condition to fight. Her last war with Turkey, they say, has added 60,000,000 of roubles per annum to her budget for interest upon new loans alone; the total interest to be paid in 1880 on the Imperial State debt will be 180,000,000 of roubles, or 30,000,000 more than in 1878; and the sentiment of the Berlin Bourse is that it would be folly for Russia to engage in such a financial enterprise as a war with Germany and Austria must be, when she has no credit and can scarcely meet her present obligations. But the German bankers forget that principles of wisdom do not always govern potentates or even republics; that good credit and abundance of money are seldom a guarantee of military success; that the French republic, for instance, was bankrupt when she conquered Europe, while the French empire had its coffers full of gold, and Germany could not borrow a thaler in London when Napoleon III. surrendered; and lastly, they forget also that it may be cheaper and safer for the Czar to muster his Nihilists against Bismarck and have them slaughtered by German armies than to keep them at home under the surveillance of German police.

The contempt professed by the military authorities of Berlin for the supposed inefficiency of the Russian troops is unwise, even if justified by the facts, which is not the case. General Todleben, who defended Sebastopol against the combined forces of France and England, and changed the fortunes of war as soon as he took command of the Russian armies in front of Plevna, proved himself the peer of Moltke as an engineer and an organizer. It is not likely that military forces trained by him may have so suddenly become the "clumsy accumulations of badly armed and badly drilled soldiers" which they are represented to be. It has been the good luck of Germany in her previous quarrels with France and Austria to find an enemy as presumptuous as she seems to be now, and entirely unprepared for a great conflict. But Russia is not to be surprised, although she may be defeated. According to the St. Petersburg *Viedomosti*, the numbers of her population, which have been greatly underestimated by foreigners, were in 1879, 97,000,000, and she could easily put in the field 3,000,000 of soldiers. As Germany would necessarily have to keep a large force on the left bank of the Rhine to watch France, it is evident that a war with Russia would tax to their utmost her military resources.—*America, Feb. 7, 1880.*

THE CIVIL AND ECCLESIASTICAL CONTEST IN BELGIUM.

THE old contest—the contest of centuries—as to whether government or the priesthood shall be supreme, is being waged in Belgium. By the existing Constitution full religious liberty is granted, and ministers of all denominations may draw part of their stipends from the national treasury. The sums thus granted by a recent budget were 4,500,000 francs to the Roman Catholics, who comprise over 99 per cent of the population; 69,366 francs to Protestants, who number 13,000; and 11,220 francs to Jews, who number about 1,500. The Romish clergy have sullenly acquiesced in this toleration of the comparatively few heretics, and revenged themselves by securing almost the entire monopoly of education. Yet elementary education is by no means general or efficient. As usual, the priests have been chiefly solicitous to consolidate and extend their own power. The Minister of Justice recently stated in the Belgian Chamber that the clergy are too numerous, and pass their time in political agitation. Other speakers demanded the suppression of all the illegal privileges hitherto granted to the clergy, such as the corporate rights of certain religious communities, the payment of subsidies to the great seminaries, foundations for the saying of masses, and the exemption of seminaries from military service.

The immediate occasion of this debate was the high-handed procedure of the Belgian bishops with regard to the recent education law, which curtails the clerical power. They threatened with excommunication all teachers who accepted the new enactment; and no fewer than 2,472 teachers have already resigned their posts, and the number is daily increasing. The government has not been slow to accept the gage of battle thrown down by the priests, and has declared that this is only part of a much larger question that has to be fought out, involving the entire relations of Belgium with the Vatican. It declares that for eight years, under a Catholic cabinet, and encouraged by Pius IX., the clergy had been engaged in a movement hostile to Belgian national institutions. The priests and the bishops furnished up and used, as far as they dared, the old weapons of persecution, until the government were constrained, in the speech from the throne, at the opening of the session of 1877, to express a determination to uphold the Constitution and to defend the popular liberties. The legation was withdrawn from the Vatican; and with a view of raising an internal barrier against attacks upon civil rights, a Ministry of Public Instruction was created.

This precipitated a crisis. The clerical party found it convenient to proclaim that the appointment was intended as a declaration of war against Catholics; because it was seen that the priests would no longer have the supreme control of education. Some of the Belgian bishops rendered themselves conspicuous by their fierce denunciations of the new educational law, and by their attitude of antagonism to the government. But their superiors at Rome discerned danger in this defiant attitude. The Vatican has usually been astute enough to be politic and crafty, when such a course was more likely to secure its ends. The Papal Secretary of State told the Belgian representative so long ago as July, 1878, that he deplored and disapproved of the attacks on the national liberties made by certain Catholic journalists. Later on, Cardinal Nina, the new Secretary of State, said that the present pope had instructed him to give the most absolute assurance that such attacks would receive no encouragement or support at Rome. But here the characteristic subtlety of Romanism appeared. A diplomatic document was sent to the Belgian cabinet stating that while the Vatican recognized that the bishops were correct as to doctrine, they had drawn inopportune deductions from principles which were in themselves just, and had pushed those conclusions too far. In other words, the Ultramontane claim to be supreme over civil affairs was just and valid; only this was not the time or the occasion to enforce it.

All this was publicly stated by the Belgian Premier in his place in Parliament. The zealots among the clerical factions are furious, but for the most part they have taken the cue from Rome, and now protest their admiration of and their fidelity to the Constitution, which, until a few weeks ago, they declared to be the direct work of Satan. On the other hand, the advanced Liberals of the country hold that the pope has really made no concessions, but has only temporized before a threatening storm. One thing, however, is certain. The events of the last year or two, and especially the debates in the Chamber, will encourage and reinforce the ranks of those who have long been demanding a complete separation between the State and the subsidized churches. The absolute and irreconcilable incompatibility between a dominant priesthood and freedom is also brought out in bold relief, for the warning of modern statesmen. The battle for supremacy is deferred, not ended; and the sooner it is fought out the better will it be, not only for Belgium but for humanity and the cause of true progress. Romanism in that country is strong by reason of its numbers and wealth; but it is not so strong as to triumph over public rights and liberties, if only the nation is true to itself. Certain it is, that these events cannot fail to hasten on the dawn of full religious equality.—*Christian at Work.*

—The inspired word bidding us bear one another's burdens, and so fulfill the law of Christ, was seldom more timely than now. The cry of help for Ireland comes to us across the sea with piercing emphasis. The response does honor to the heart of Americans. At the same time, another cry of distress and want, and a most pathetic appeal for instant help, comes to us from colored "refugees" in our own land. Be it wise, or otherwise, the exodus of colored people from their Southern homes is a fact, and one that is assuming large proportions. It is one of those profound and partly mysterious racial disturbances, which occasionally seize a people and stir in them like the resistless movings of a mighty instinct, and impel them to seek to better their condition by migrations. Judge of the correctness of the instinctive impulse as we may, the facts are as they are, and every impulse of Christian sympathy gives force to the appeals made for help. Nearly five million Afric-Americans, yesterday slaves, sold off the auction-block, ruled by the lash, whom it was a State-prison offense to teach the alphabet, to-day admitted to freedom and trust into citizenship,—this suggests a tremendous fact to be dealt with. In the word of Christ himself, Do we know the time? Do we discern the significance of the case? Do we appreciate the "obligations of nobility," in our relations to this people? Beyond question, there is a momentous Providence in all this movement and in this grave opportunity; and one, too, which relates itself to our own future welfare, not less, perhaps, than to theirs. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me," is a word by means grown out of date!—*Advance.*

—The sudden and rapid increase of our commercial relations with every foreign country, has attracted the attention of the national government to the necessity of increasing in the same proportion the efficiency of our diplomatic service. The policy adopted by Secretary Evarts with this end in view is beginning to bear its fruits. From all parts of the world reports are sent to the State Department by our Consuls and Ministers, full of valuable information concerning the needs of the countries to which they are respectively accredited, and the prospects of American commerce in those countries. . . . Our representative in Columbia believes that intelligent action on our part would soon gain for us the entire control of her foreign commerce, amounting in imports to ten million dollars. It is gratifying to see that under an intelligent administration, our foreign service, which has been until recently for the most part a costly ornament, is fast becoming what it should be, a powerful instrument of prosperity.—*America.*

THE RESURRECTION.

BY L. D. SANTEE.

Up, up, through the fields of azure
Shall the countless myriads go,
Leaving the earth forever,
With its tempest, drought, and woe;
And each heart of the immortals
With a rapture grand shall beat,
As they rise to the glorious mount of God—
That rest for the weary feet.

Sweeter than winds in the pine tree,
Or the musical rush of the deep,
Is the music made by the angels,
As their fingers the harp-chords sweep.
Loud will the song of triumph
In heavenly courts be rung,
And the sons of God sing a sweeter song
Than when the earth was young.

Some in their early childhood
Had closed their eyes so fair;
And a mother treasures the empty crib
And a curl of her darling's hair.
She weeps for the faded blossom,
And her heart is wild with pain;
But the promise is sure to the "Rachels,"
"Thy children shall live again."

Death is kind to the children,—
Slumber is sweeter than pain,—
For the coming years would be clouded,
And drip with the sorrowful rain.
And their tender feet on the threshold,
Paused on the verge of life,
Hearing perchance in the distance
The jar of the coming strife.

Many the snares awaiting
The tender childish feet,
Oft would their hearts be aching
For the good they had failed to meet,
Many the weary pathways
They would tread in the years to come;
But they fell asleep in the morning,
Till the Saviour should call them home.

And some had died in life's morning,
In the bloom of youth so fair,
And friends had wept with breaking hearts
O'er the poor little empty chair.
They had laid them to sleep in the valley,
And returned to their homes once more,
To list for a voice that is never heard,
And footsteps that come no more.

Others in earnest manhood
Toiled on life's rugged steep,
Till their hands hung down in weariness,
And they closed their eyes in sleep.
There's a vacant place at the fireside,
A silence upon the stair,
And another grave in the churchyard—
They are calmly sleeping there.

Some look out in weariness
From eyes that are aged and dim,
And their lives die into silence,
Like the close of a vesper hymn.
There is silver upon the temples,
And wrinkles upon the face,
And their days are like dying summer
In the autumn's sad embrace.

Worn and weary toilers,
Long has the conflict been;
Peacefully rest in earth's quiet,
Away from the storm and din.
Others shall bear life's burdens,
Others shall moan in pain;
Rest thou in peace till the coming King
Wakes thee to life again.

And so, from every order,
Every condition in life,
Have men sunk down into silence,
Leaving the cares of life;
Carried out from the shadow
Of desolate, lonely homes,
Resting at peace in the meadows,
While above them the rose-tree blooms.

Some from humble stations
Passed to a nameless grave;
Some 'neath the stainless marble,
Some 'neath the rolling wave;
Each with an angel watcher
Guarding the precious dust,
Till the trumpet of God, far-sounding,
Shall waken the sleeping just.

Up from the grave's dark cavern
Shall the saints immortal rise,
With more than a mortal beauty,
With glistening, starry eyes.
Far through the fields of azure
Shall the songs of triumph ring;
For the bands of the grave are broken,
And drawn is death's cruel sting.

There shall be happy meetings
With those that were loved and lost,
And warm and loving claspings
Of the hands that death had crossed.
There shall be sweet embraces
Of those whom the grave had riven,
As they rise and float through the azure sea,
To the far-off gate of Heaven.

Oh the pearly gates of Heaven,
How will they open wide
To those that are cleansed from all their stains
In the blood of the Crucified.
Ring out the loving story
That the bars of death are riven;
And to Jesus be the glory,
For the children's home in Heaven.

Ward, Wilson Co., Kansas.

Progress of the Cause.

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

NEBRASKA.

Admah, Washington Co.—The meetings here continue to be well attended. The Spirit of God has done its work upon some hearts. I think as many as fifteen have commenced to obey the truth, eight of whom have signed the covenant. We had a meeting last Sabbath, with about thirty in attendance. Bro. N. Clausen has rendered valuable assistance in laboring among the Danes.

The truth seems more precious to me than ever before.
A. J. CUDNEY.

Valparaiso and Blue Valley.—From Jan. 31 to Feb. 3, I was with the church at Valparaiso. A vigilant missionary society was organized, and steps were taken for active missionary labor.

Feb. 7 and 8, at Blue Valley. A good outside interest was manifested to hear the preaching. In the church some things should be "set in order," that the approbation of God may rest upon them. A commendable zeal is manifested in the health and temperance work.

CHAS. L. BOYD.

NEW YORK.

Keene, Essex Co.—At this place a few are holding on to God and his word. They keep up their meetings, and have a very interesting Sabbath-school. We obtained two new subscribers for the REVIEW (besides renewals) and a club of twenty-seven copies of the *Signs*, organized a health and temperance club, sold \$12 worth of books, and received from friends there \$50 for various enterprises connected with the cause of present truth. They were much encouraged, and intend to take hold of the T. and M. work with renewed zeal and energy.

A. H. HALL.
JACOB WILBUR.

Pulaski, Greenboro, and Vermillion.—We attended a meeting of the Pulaski church at Pineville, Jan. 24, 25. Nearly all were ready to work in connection with the various enterprises now being carried on among us.

Held a two-days' meeting at Greenboro, Jan. 31. The friends are still holding on to the truth. The director of the district, Bro. Wm. H. Brown, was with me, and we partially organized a T. and M. society. They all seemed willing and anxious to take hold in every department of the work, and we left them greatly encouraged.

The church in Vermillion needs help. Our meeting, however, was a very encouraging one, brethren being present from Roosevelt, West Monroe, and Parish. Bro. Wheeler rendered us timely assistance. A forward movement was made in introducing the volumes of Spirit of Prophecy and in the T. and M. work and health and temperance work, and in securing more fully the adoption of the tithing system. We think the truth gained a signal victory at this meeting, and that if a proper course is pursued by those now in trial, the clouds will soon be lifted and a better day will dawn.

Officers of the church were elected, and the business meetings were harmonious.
M. H. BROWN.

PENNSYLVANIA.

Matthews Run, Warren Co.—I have been laboring here some time. Twelve are keeping the Sabbath, and I have obtained six new subscribers for the REVIEW. Held meetings in a wagon-shop. The opposition was very bitter.
EDGAR RUSSELL.

KANSAS.

Burlingame, Feb. 10.—Since my report of Jan. 25, four more have signed the covenant, making nine. Three were buried in Canning Creek Feb. 1, in memory of our blessed Lord.

God has greatly blessed in these meetings, though a spirit of bitter opposition has prevailed from the first, even among those who ought to rejoice at the spread of the message. Oh that God's power could stir the hearts of our brethren anew to this great Judgment work. Dear brethren, unless we arouse from our lethargy, Jesus will come upon us like a thief. There is a good interest here, and I hope for more to take a stand soon. The first Sabbath meeting was held Feb. 1.
Pray for us on Canning Creek.
G. H. ROGERS.

ILLINOIS.

Aroma.—This town is on the Iroquois River, toward Papineau. I have now given thirteen discourses in two school-houses, and some are receiving the truth. We hold our first Sabbath meeting Feb. 7. We are in a stronghold of spiritualists, and two of my discourses last Sunday were against spiritualism. At the close of my first discourse, I was attacked by three spiritualists, and spent more than an hour answering questions and arguments. Strength and clearness were granted me for the occasion.

As the result of this effort and of another made at another point the same day, many minds were helped, and some who were leaning toward spiritualism took their stand against it.

We expect more opposition, but shall aim, by the help of God, to raise up a church here. Pray for our success.
Feb. 5. D. T. BOURDEAU.

Compromise, Champaign Co., Feb. 10.—Commenced meetings in this place Dec. 28. The Disciple preacher was inclined to oppose us from the beginning; he was anxious for a debate on the law question. We told him that after we had our positions fairly before the people, then, if they wished to hear the matter discussed, we would debate with him. At his regular appointment soon after, he attacked us on the "Law and Sabbath." We took notes, and after he dismissed his congregation we called them to order, and took a vote as to whether we should review him. Nearly all present voted for the review, which we undertook, we think, with good results.

We are now giving a course of lectures in an adjoining neighborhood, with a good interest. The interested ones from the other district attend here also, and the prospect looks fair for good to be done in the name of the Lord. Bro. J. L. Dickson, who was licensed at our last Conference, is teaching school here, and assists in our meetings. He was formerly a member of the Disciple church, but was convinced on the Sabbath question by reading the debate between Elds. Waggoner and Vogel.
E. O. HAMMOND.

Bloomington, Feb. 8.—I came to this place Jan. 16, and held meetings over Sabbath and Sunday. On first-day we held a business meeting, to consider the subject of canvassing the city for our periodicals, and also the propriety of making an effort to build a church in this place. We gave some instructions with reference to canvassing, after which several brethren and sisters volunteered to engage in the work. Accordingly the city was districted, and each was assigned his section in which to solicit subscribers for the *Signs*, *Good Health*, and the *Instructor*.

The subject of building was next considered, when it was unanimously agreed that we make an earnest effort to erect a house of worship costing about \$800 or \$1000. A committee was chosen to draw up subscription papers and circulate them. We have up to this writing received pledges to the amount of \$425, with promises of assistance from some of the most prominent business men in the city. We think it will not be difficult to raise means with which to forward the work.

Bloomington is near the center of the State, and railroads center here from various directions, so that a few hours' ride is all that would be required to bring together a goodly number of our brethren. This would be a good point for our State and district quarterly meetings, and other large gatherings. Our people need the benefit of a T. and M. Institute. If we could secure the services of Bro. Smith, a course of Biblical lectures might be given here with profit, had we a suitable place in which to hold them. We hope all our brethren in the State and elsewhere, who love the cause, and would feel it a privilege, will lend a helping hand in this enterprise.

Since coming to this place we have visited the brethren at Gridley, Mackinaw, Tremont, and Leroy. With some of them we held public services; with others this was impracticable, the brethren being unable to meet together on account of bad roads. We visited them at their homes, however, and with one or two exceptions found them awake and ready for every good word and work.

Before the holidays we held some meetings in the neighborhood of Mackinaw. Three took their stand to keep the Lord's Sabbath. Next week I go to join Bro. Hammond in giving a course of lectures at Ogden, Champaign Co. Brethren, pray for the cause in this section.
J. F. BALLENGER.

NORTH CAROLINA.

Watauga and Wilkes Counties.—I visited Wilkes county last October, and found one sister keeping the Sabbath. Had the privilege of talking with several First-day Adventists, some of whom became very much interested. I distributed a great many tracts and papers; and since my return to my home in Watauga county, I have mailed "United States in Prophecy," "The Truth Found," and other tracts and pamphlets. As the result, two more in that county have commenced keeping the Sabbath, and others are interested.

I visited a Sabbath-keeping family in the south-western portion of Watauga county, and spoke twice. The Lord gave me liberty, and some are interested. We hope to see others here take their stand on all the commandments of God. The quarterly meeting of the Wa-

tauga church, Jan. 3, 4, was very encouraging. The Lord helped in speaking. All paid some of their s. b. One united with us in church fellowship, and others will join us at our next quarterly meeting.

Here in the mountains of North Carolina we need a good S. D. A. minister. It takes patience to labor here, but I am convinced that a great deal of good could be accomplished. We hope to have help next season; we need it.

L. P. HODGES.

WISCONSIN.

Dorchester, Clark Co., Feb. 9.—Jan. 19, I commenced a series of meetings in the town of Sherman, about six miles east of Loyal, Clark Co. The meetings were held in a log school-house in the woods. The attendance was not large, as there were but few inhabitants in the vicinity; but the interest was good from the beginning to the close. The meetings were continued for two weeks, and the Lord blessed his truth. Eight commenced keeping the Sabbath. I also obtained eight subscribers to the REVIEW for one year each, and in the same place eight trial subscribers for *Good Health*.

I am now at Dorchester, holding a few meetings with the brethren here.

N. M. JORDON.

Durand, Feb. 9.—We closed our meetings here Jan. 19. Eze. 33 : 30-32 describes the case. Three persons embraced the truth; two of them signed the teetotal pledge, and the other the anti-whisky and tobacco pledge.

Spoke three times at Wood's Corners. The people were interested, and want to hear more of the truth. This is a good opening for tent labor next summer. Held eight meetings with the church at Burnside. The Methodists had been holding a protracted meeting; they used the stay-away argument, and but few came to our meetings. I presented the pledge both at the Stringer school-house and Burnside, and obtained in all thirteen signers to the teetotal pledge and six to the anti-whisky and tobacco pledge. Obtained seven new subscribers for the REVIEW and two renewals, two new subscribers for the German paper, one for the Danish paper, one for *Good Health*, and one for the *Instructor*.

T. B. SNOW.

Lucas, Dunn Co.—We began meetings at Lucas, Dunn Co., Jan. 25. Had a good hearing. When the weather was moderate, our congregations averaged about seventy. Calls for labor came in from all directions. The country was stirred, and the dust was shaken off from their Bibles to see if these things are so. One minister preached last Sunday on the Sunday question. He said Moses became angry and broke the tables of the law; so there is no law now. Christ rose on Sunday, so we may keep that day. His own people say they could not find text or point to his sermon. Some of the people have raised money (so we are told) to send for a Disciple minister to preach against us.

Sunday, Feb. 8, we closed our meetings here for the present. Sixteen signed the covenant. Two more families are almost persuaded; think they will be ready to sign when we get back.

We now expect to hold meetings with the little company in Somerset, Wis., next Sabbath and Sunday. The next Sabbath and Sunday, we intend to be at Lucas, and hold meetings there; and Sunday evening, we begin another course of lectures at Wilson, about nine miles from Lucas. We need the prayers of God's people. The Lord has been very good to us.

A. E. AND A. M. JOHNSON.

THE SOUTHERN FIELD.

I WOULD call the attention of the readers of the REVIEW to the article in a recent number, headed "A Brother in Trouble." Bro. Wm. F. Killen is a man worthy of all confidence. I know that he is in distressing circumstances. Before his loss by fire, he was in debt, and did not know how to get along. I could say much in his favor as a true Christian. Small amounts from a great many, directed to W. F. Killen, Perry, Ga., would help him greatly, and secure a reward for the giver.

The Lord is still searching out his people in the far South. Last summer we held a few meetings in Wilkes Co., N. C. I copy a portion of a letter just received from there by Mrs. Taylor: "Many thanks for sending me the *Signs of the Times*, also the tracts, which contain so much interesting truth concerning God's word. I enjoy reading very much, and find it very encouraging. After reading them, I give the papers and tracts to my friends. I have been keeping God's holy Sabbath ever since I heard Bro. Taylor preach." After saying that she is very anxious that others should hear and receive the clear, plain truth, and that by looking into God's law, she sees herself a sinner as never before, she writes: "Bro. F— and sister have become convinced, and are keeping the Sabbath, brother John [a natural brother] has become interested in it, and father and mother are keeping it with me. We are the only ones keeping God's holy Sabbath in this section of country." These persons were First-day Adventists when I first knew them. The father referred to is an aged man, retired from worldly business; but when he received the light and truth on the Advent, nature of man, etc., he went to work, buying books and getting reading matter before his friends and neighbors. I am now for the second time visiting the churches at

Bladen Springs, Ala. The Lord is calling this people to take higher ground, to come out more fully and firmly on present truth. If they do this, the Lord will be in their midst with power, and the work will move forward in all this section of country. They are greatly in need of some one to labor with them that has an experience in the work, and can lead them forward. Some young man that is willing to sacrifice, to endure, and to have a hard time perhaps, would find a large field of usefulness here. Bro. J. M. Ellett brought the truth here about ten years ago. He can make it very clear to those who hear him; but he is blind, and cannot well go out alone, at least he should not. Now where is the man to come and labor with him? All this country is ripe for the truth. I would be glad to have the one the Lord would send correspond with me. I shall remain here till the 22d, then my address will be Reynolds, Ga.

C. O. TAYLOR.

Bladen Springs, Ala., Feb. 10.

"FEED MY LAMBS." JOHN 21 : 15.

In my recent labors among our churches, I held one or two meetings for the especial benefit of the youth and children, and I have been surprised at the good results. In each church, several young people for the first time confessed Christ before men. One young brother who had walked ten miles through the mud and rain to attend our meetings, said he enjoyed these meetings the best of any he ever attended.

During the past year or two our people have manifested a commendable interest in the Sabbath-school work; but simply teaching young people the theory of the truth is not sufficient. This alone will not save them; they need converting. When a child is old enough to knowingly transgress the commandments of God, it has arrived at the point of accountability, and is old enough to repent and be converted. There are scores of young people among Seventh-day Adventists who have reached this point, and must be converted, or we shall have to part with them in the great day of God. They can be brought to Christ, if parents and ministers will realize their responsibility, and make a united effort for them, and commence in time. May the Lord wake us up to a sense of our duty on this important subject. Let parents read the following texts: Deut. 6 : 5-9; Eph. 6 : 1-4; Prov. 22 : 6; and ministers the following: Eze. 33 : 8; John 21 : 15-17; Acts 20 : 28; 1 Pet. 5 : 2-4; and let those who are both ministers and parents read all the above texts.

C. H. FOSTER.

Calhoun, Ill.

Our Tract Societies.

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

OUR WORK.

BY L. A. FERO.

[An essay read before the Wellsville (N. Y.) V. M. Society, and sent, by vote, for publication in the REVIEW.]

THE work before those who are living in the closing moments of probation, is of vast importance and magnitude. The last note of warning must be given to the world, the honest must be sought out, and precious souls must be saved. God in his infinite wisdom has so arranged it that all may have a part in this work. None, however small their talents, can be excused. We are placed here, not so much for ourselves as to benefit others. The golden moments are fast passing, the fields are widening and spreading around us; and are we ready to engage in this work with that earnestness that should characterize every effort to advance the cause of God? We are apt to judge of the importance of any work by the zeal with which we see people engage in it. Do we, by the earnest efforts we put forth for the salvation of those around us, show that it is with us the all-important work?

Our Lord has no idlers in his vineyard; and although we may feel our own insufficiency, we should shrink from no responsibility, for He who has placed these responsibilities upon us will give us strength for their fulfillment. We have much to encourage and aid us in our missionary work; but we need to educate and discipline our minds, that we may be fitted to engage in it in the best manner possible. "Nothing is worth much to us which has not labor and toil as its price. Nothing is worth possessing or offering to others that costs us nothing." Success in this work may cost us some self-denial, a loss of ease and pleasure; but what are we that we should count anything a cross or burden which God requires at our hands? We can show our love for him by doing cheerfully what he requires. If we do really love

him, it will be easy for us to engage in any work, however humble, which he has called us to do, and all duties will not only be possible but pleasant. Animated by this love, we can do, endure, or suffer what would be impossible to our natures without it. If our love for God is as deep and strong as it should be, we can say with faithful Paul, "I can do all things through Christ which strengtheneth me."

Are we prepared for this work, for the sacrifices it involves? Can we sit idly down, with folded hands, when precious souls are perishing all around us for lack of knowledge? Methinks angels of God gaze at us in sadness, as they see our indifference. When we feel like shrinking from duty, let us reflect on the sacrifice that has been made for us, that we are bought with a price, even the precious blood of our Saviour, who was wounded for our transgressions and bruised for our iniquities. Let us bring to our minds the scene on Calvary, where the dying lover of souls suffered for you and me. Love for us sent him on his mission of suffering, and what return have we made? Every neglected duty is a sin against him.

Ought we not to bestir ourselves, and seek for opportunities of usefulness in his cause in whatever way we can, whether it be in visiting the sick, caring for the needy, or in distributing those silent messengers that we have ready to our hand? Let none of us stand idly waiting, saying, "There is nothing that I can do." He who has called us will fit us for our work. But let us be found often visiting our closets; for here alone shall we receive the strength we need. He who has a pitying regard for the humblest of his children, who feels for every sorrow, and has an ear open to every prayer, will send his Spirit into our hearts, and give us wisdom to direct us.

Oh, the love of God! How amazing, that while his arm is "underneath and around the world," we each, as we need, share his care and tenderness; and if we feel his approbation and support, although we may be deserted by the world or forsaken by friends, we can, with our eyes fixed on Heaven, move steadily forward. If, through our self-denying, persevering efforts, we can see but one soul saved, how great will be our rejoicing. And when at last the redeemed shall come to Zion with songs and everlasting joy, may it be ours to present golden sheaves to our Master, and sit at his feet, "peace-crowned" for evermore.

Wellsville, N. Y., Feb. 11.

MAGNITUDE OF THE WORK.

BY A. SMITH.

THE magnitude of the work that God has committed to believers in the third angel's message at the present time, when measured by our moral and intellectual fitness to accomplish it, is appalling. Many of us have been slow to follow the leadings of the Divine mind in the direction of self-culture in the school of Christ. Doubtless nothing but the most energetic application, subject to the control of the Spirit of God, can now, in any measure, atone for the neglects of the past.

Thank God for the Sabbath-school, wherein the aged, as well as the child, may be thoroughly taught in the principles of "present truth." There is a work for us to do in behalf of our fellow-men, commensurate with our ability in Christ to perform. The providence of God is continually providing ways and means whereby we may be made channels of light to the world.

If we feel competent to teach the truth, or to meet opponents, independent of our publications, we have reason to suspect that there is something sadly lacking in our outfit. How many of us have allowed books, pamphlets, tracts, and periodicals to lie upon our shelves for years, until dust has accumulated upon them as a witness against us before God, when they should have been wisely circulated, "until worn out," according to the instruction of those in whom we repose confidence, as being qualified to direct in this work. Some of the wealthy may have well-filled libraries kept

under glass lest they should be soiled in using; while others may be poor, and unable to procure more than a meager supply of publications, and added to this discouragement, they may have a consciousness of unfitness and inability to engage in the work. But, even with limited facilities, a great amount of good may be accomplished. Let the possessor of a few books or pamphlets become a self-appointed librarian. On a slip of paper note the title and number of pages of each publication, leading them to different individuals, and exchanging them until all have been read.

Some may be specially gifted as readers; if consecrated, and subject to the leadings of the Holy Spirit, such might interest gatherings at the social hearth, or even in our places of public assembly. By wisely directed efforts, many who might not otherwise be reached, may be induced to purchase our publications for themselves. The books, pamphlets, and other publications issued by our presses, contain the most solemn message ever heralded to man; but if, through our neglect, they are unused, no one is warned by them. There is not a surfeit of our publications, but there is evidently an apathy or stagnation of energy on our part; and we fail to keep pace with the leading providence of God.

Some complain that they have but little talent, and know not how to use it. "Thou oughtest therefore," said Christ, "to have put my money to the exchangers." Some are called to lead out and direct in the work. It would be well to apply to such for advice. But, above all, earnestly inquire of Him the fear of whom is the beginning of wisdom.

TO THE MINISTERS OF NEBRASKA.

THIS article of appeal is written to you in reference to our uniting our interests more closely with those of the tract society in the matter of book sales. The article by Bro. Haskell in REVIEW of Jan. 1, under the heading, "Good, Better, Best," presents, in our judgment, the best plan yet set before us; viz., that of letting the tract society furnish each minister or licentiate with a supply of our publications, he to report quarterly, and turn over all money to the society, thus giving the society the benefit of all the profits. This will enable all who are working under license, and are scant of means, to carry a full supply of our publications; besides, as we firmly believe, it will give confidence to us all, as we offer our works to the people, to labor harder to make sales; for we shall then work with the consciousness that it is not in our own interest. All our T. and M. officers work without salaries. If our work as ministers is done properly, the Conference is ready to pay us for it, as best they can from their treasury.

We believe the plan of furnishing ministers with publications at wholesale rates, has in the past separated, more or less, the interests of the ministers and the society, by the personal interest that would naturally arise. The interests of the society should have the first place in our hearts. And the good results reported from the distribution of reading matter, the increasing demand for it, and the fact that our blessed Lord is soon coming with the reward for *unselfish* labor, all call upon us to set our T. and M. workers a good example in this matter. We want to hear from all our preaching brethren on this subject. Read again the article referred to, and report to the President of our Conference, Chas. L. Boyd, at Nebraska City, Neb. If this plan is adopted by our State, we expect the same result as reported by New York, *i. e.*, *three times as many publications sold as during any previous year.*

CHAS. L. BOYD, } Conf.
HENRY SHULTZ, } Com.
GEO. B. STARR, }

—God save us from ourselves! We carry within us the elements of hell, if we but choose to make them such. Ahaz, Judas, Nero, Borgia, Herod,—all were once prattling infants in happy mothers' arms.—*Austin Phelps.*

Notes of News.

- Edison's new electric lamp has been patented.
- A steam flour-mill is to be started in Jerusalem.
- Bavaria contemplates a loan of 80,000,000 marks.
- The Russian church has 11,872 members in Alaska.
- The Jesuits have obtained permission to open a college at Cairo, Egypt.
- The Baptist missionaries in Japan have ordained their first native preacher.
- It cost \$482,912.65 to light the streets of New York during the year just closed.
- The 814th anniversary of the foundation of Westminster Abbey was celebrated Jan. 4.
- Bismarck has decided to ask the pope for a statement of the grievances of the church in Germany.
- The Chicago Tribune says that real estate in that city has gone up all the way from 14 to 65 per cent.
- An unknown vessel and all hands on board were lost in Long Island Sound on the night of Feb. 3.
- Paris is to have an underground railroad a mile long. The cars are to be driven by compressed air.
- There is a rumor that a special alliance is about to be formed between England, Germany, and Austria.
- The Unitarian society at Kalamazoo, Mich., is giving "a series of social dancing parties."—*Christian Union.*
- The physicians have decided that Gonzales, who lately attempted to assassinate the King of Spain, is insane.
- Jan. 31, a locomotive and passenger train crossed and recrossed the St. Lawrence at Montreal, on tracks laid on the ice.
- The Catholics of Cincinnati oppose the application for the sale of church property to pay the debts of Archbishop Purcell.
- A short time ago a three-story barrack near Constantinople suddenly collapsed, killing 200 soldiers and wounding 300.
- The average temperature in New York City during January was 37.3°, a mildness unparalleled in its meteorological record.
- The Theater Royal of Dublin burned Feb. 9. The loss is estimated at £200,000; 8 persons were killed and 13 were seriously injured.
- The assessed valuation of real estate in New York is, for the current year, \$945,526,650, an increase of \$28,393,470 over that of 1879.
- The unemployed laborers of Dublin recently held a meeting, and in their speeches they declared they were on the brink of starvation.
- Herr Lasker, the leader of the German National Liberals, intends to make the United States a long visit. His presence could be dispensed with.
- It has been decided to erect a monument to Prince Louis Napoleon in Westminster Abbey, notwithstanding the opposition of the English people.
- The American Seaman's Friend Society keep between 6,000 and 7,000 seamen's libraries on the water, the number of volumes being over 300,000.
- Spain has passed a bill abolishing slavery in Cuba. Only those over 55 years of age are emancipated immediately; others are to be freed in 8 years.
- The Governor of Massachusetts has ordered that Freeman, the Pocasset child-murderer, shall be confined in the State Lunatic Hospital at Danvers.
- The late destructive fire in Tokio, Japan, completely swept away the mission established there by the Woman's Board of Foreign Missions of the M. E. church.
- A parish priest of a large commune near Verviers, Belgium, states that since the struggle against the new school law began, the parish has lost half its communicants.
- Austria, notwithstanding the fair promises made by the Emperor to the deputation of the Evangelical Alliance, still maintains the bad pre-eminence of being the most intolerant country in Europe.
- The Independent is responsible for the statement that in North Carolina, Louisiana, Tennessee, Texas, Virginia, Alabama, and Mississippi, 14 papers are published which are edited by colored men.
- On the Union Pacific Railroad, in the Sierra Mountains, the snow is from 40 to 50 feet deep. For miles the snowsheds are covered and crushed. The recent storm was the severest known there for years.
- The wolves in the neighborhood of Temesvar, Hungary, commit fearful depredations. They devour all cattle not confined in some place of safety, and two persons, a priest and a shepherd, have been killed by them.
- More than \$1,200,000 has been expended by the American Board on missions among the Indians, and the result is 50 churches with 4,000 members. The mission among the Dakotas returns 8 churches and 600 members.
- One of the most striking and significant testimonials to the development of American industry is contained in the statement recently made in the British Parliament, that America had beaten England in cotton cloths.
- The hair of Mohammed is inclosed in a case called the "Ansaree Shareef," the possession of which carries with it a small pension. The right to the guardianship of this "sacred hair" has just been decided by trial in the courts of Madras.
- Upwards of 405,000 children, about one-fifteenth of the Catholic population of the country, are taught in Catholic schools. Of this number of pupils, 33,495 are in 83 churches in New York, and 23,085 in 153 schools in Newark. There are 140 Catholic schools in Cincinnati, with 25,406 pupils, but only 16 schools in Boston.
- Not long ago, more than 100 workmen of Paris appeared

in a body at the police office of the Palace of Justice, and stated that, having neither work, food, nor shelter, they wished to be detained as vagabonds. The request was complied with. Most of these men were accompanied by wife and children. This destitution is attributed to the severity of the winter.

—The Socialist troubles are evidently regarded as no mere passing, casual disturbance in Germany. Cablegrams of Feb. 14 state that the bill for the extension of the law for the repression of Socialism provides for its continuance until 1886. There could scarcely be a more significant admission of the disorganizing forces vaguely styled Socialism, which menace the whole internal structure of Europe.

—Bishop McCloskey has decreed the establishment of parochial schools everywhere in the diocese of Kentucky. The order closes as follows: "Now, it is our will and command that where there is a Catholic school in a parish, the parents and guardians in such places send their children or wards to such Catholic school, and we hereby direct that the obligation be enforced under pain of refusal of absolution in the sacrament of penance."

—Among all the cities of Italy suffering from famine and misery this winter, Rome bears the heaviest burden. The trade of the city has declined since the overthrow of the pope's government, and the taxes are a hundred-fold what they were; they were almost nominal under the popes, as the whole world contributed to enrich the city. Large capitalists from Turin and Milan have monopolized what has been left of the trade once possessed by Roman merchants.

—France is contemplating internal improvements on a large scale; and it is an indication of her prosperous condition that she can entertain the idea of such elaborate and expensive schemes. The gigantic plan for the extension and union of railways and canals throughout the country, whereby something like 16,000 miles will be added to railways, and 900 to rivers and canals, will probably cost nine milliards of francs, or £360,000,000 sterling. It is estimated that it will require 12 years to complete the execution of this scheme.

—Mr. Atkinson, president of the Manufacturer's Mutual Insurance Co., of Boston, recently read before the Boston Society of Arts, a paper upon the "Relation between the Architect and Underwriter," on which occasion he stated the following important facts: "The fire tax imposed upon the people of the United States is the heaviest tax to which they are subjected. It is more than equal to the expense of the largest standing army of any European nation. It is as senseless and as useless as would be the existence of a standing army of an equal cost in the United States. The cost of fires during the past four years has been \$327,000,000, and that of the last year was above the average. The actual sum paid out by insurance companies in four years was \$170,000,000. The cost of sustaining insurance companies is \$30,000,000, and of fire departments is \$25,000,000."

Obituary Notices.

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

RIDGEWAY.—Died, near Mapleton, Minn., Jan. 12, 1880, Johnnie, son of Bro. and Sr. Ridgeway, aged 5 years. The parents are comforted by the thought that their dear one "shall come again from the land of the enemy." Remarks by the writer, from 1 Thess. 4:13. M. H. GREGORY.

MARION.—Died of consumption, in Poygan, Wis., Jan. 6, 1880, our dear sister, Emma Jane Marion, aged 21 years and 6 months. Thus we lay our friends away to rest till the Lifegiver shall come, remembering that a blessing is pronounced upon the dead who die in the Lord from henceforth. Funeral services conducted by P. H. Cady.

DAVID PUTNAM.

CROUCH.—Died in Ceresco, Mich., Jan. 21, 1880, of consumption, Mary Crouch, aged 69 years, 1 month, and 3 days. Sister Crouch made a profession of religion in the former part of her life, and for some eighteen years past she had been connected with the S. D. Adventists. She gave substantial evidence of a sincere love for the cause she had espoused. At the funeral an address was given from Heb. 9:27.

M. B. MILLER.

VAUGHAN.—Died of erysipelas, Jan. 13, 1880, at Jasper, N. Y., Eliza C., daughter of Caleb and Polly Vaughan, aged 52 years, 5 months, and 19 days. She commenced the observance of the Sabbath last summer, under the labors of Eld. Raymond, and we believe she has fallen asleep in Jesus. She leaves aged parents, a brother and sisters, to mourn her loss. Remarks were made on the occasion of the funeral by Eld. Moore, from the words, "What is your life?" James 4:14. * * *

WARD.—Died of inflammation of the bowels, in West Albany, Iowa, Nov. 8, 1879, our son, Willie H. Ward, aged 12 years, 7 months, and 18 days. Willie was an industrious and obedient boy, and is greatly missed in the family circle. During the past summer he was very strict in his observance of the Sabbath, several times remarking, after having attended Sunday-school, "Mother, I am glad we keep the Sabbath." We have the blessed hope that if we are faithful we shall meet our loved one in the resurrection morn. Funeral discourse from Rev. 13:14, by Elder Bunton, Freewill Baptist.

C. S. AND C. A. WARD.

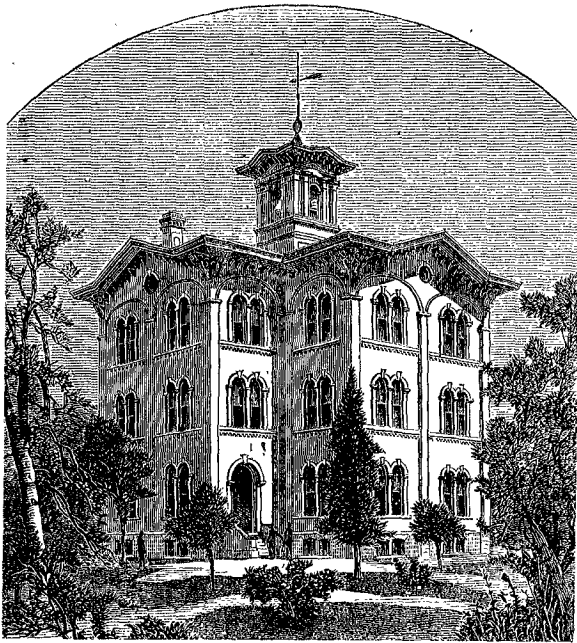
RAMPON.—Died of membranous croup, in Bronson, Mich., Dec. 31, 1879, Flora May, daughter of W. H. and Mary Ramp-ton, aged 1 year and 10 days. Much care and sympathy was shown by the community during the sickness and funeral services. Address from the words, "Jesus wept."

We are comforted by the thought that,

"It died to sin, it died to cares,
But for a moment felt the rod;
O mourner, such the Lord declares,
Such are the children of our God."

M. B. MILLER.

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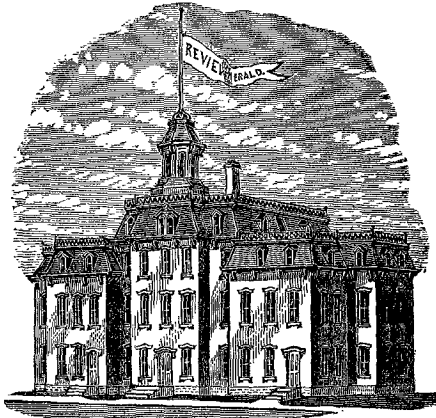
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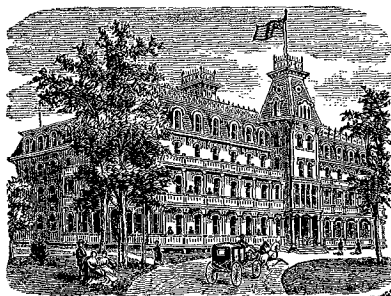
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The Review and Herald.

Battle Creek, Mich., Thursday, February 19, 1880.

The *Colley Record* entered upon a new mission, as a monthly, with the beginning of the present year. The January number was unavoidably delayed a few weeks, but future numbers will be out in better season. The form is changed to a four-page, the page being the same size as the *REVIEW* page, and the twelve numbers for the year costing only ten cents. It will be filled with matter of great interest to those who have attended the College, to those who are coming, to those who want to come, to those who ought to come, to all the friends of these classes, and to all among us who have an interest in the subject of education. All should have it. Let the subscriptions come in.

TRACT INSTITUTE AT BATTLE CREEK.

We are exceedingly anxious for a general attendance of the officers of the Michigan Tract Society at this meeting, which we have every reason to believe will be a very important one for the interests of the cause in this State.

Michigan should be second to no Conference in the efficiency and thoroughness of her tract and missionary organization; in fact, she should take the lead in this as well as in every other branch of the work. But she cannot do this without a thorough and systematic drill on the part of those who have a leading position in the respective localities where they labor.

We greatly fear that from lack of a proper appreciation of the importance of this work we shall fail to derive the benefit that ought to be secured by this meeting; so we appeal to the officers of the society especially, not to let this opportunity pass without improving it. Every director and district secretary, as far as possible, should attend. Other States are sending persons long distances, that they may have the benefit of this drill. Why should not Michigan improve the opportunity?

Again we appeal to the officers of the society especially to come to this Institute prepared to remain through its entire session. We wish not only that every district officer, but that every librarian, too, might be present. Let all come who can.

The Lord's work, in which we are engaged, is worthy of our best endeavors; therefore we should fit ourselves to do the work in the most acceptable and efficient manner. As heretofore announced, tuition and entertainment will be free.

J. FARGO.
B. L. WHITNEY.

Orleans, Mich., Feb. 16.

DEDICATION AT LIBERTY CENTER.

TWO-WEEKS' T. AND M. INSTITUTE.

THE Lord willing, the new church at Liberty Center, Ohio, will be dedicated with a series of meetings beginning Tuesday evening, March 23, and continuing two weeks. There will be preaching each evening, also Sabbath and Sunday. Sabbath forenoon, March 27, there will be a Sabbath-school convention for all the schools in Dist. No. 5. Dedication, Sunday, March 28.

Beginning at 10 A. M. Tuesday, March 23, there will be held a T. and M. Institute for Dist. No. 5. The President and State Secretary of the Ohio Tract Society will be present, also Bro. H. M. Mitchell, a graduate of the best business college in America, who is prepared to give valuable instruction in our present mode of keeping the T. and M. records and doing the business. If desired, he will teach a class in penmanship. Many of our tract officers and ministers, as well as others, need these instructions very much. We hope to secure a teacher in vocal music, so as to make this occasion as profitable as possible.

We hope also to be favored with the presence of Bro. and Sr. White at the dedication. There ought to be a large turnout from every church in the district. Let plans be laid for it now. Get your home affairs in shape to leave for two full weeks. It will amount to little simply to remain over one Sabbath. Let there be a special effort to make this the largest and best meeting ever held in Western Ohio.

D. M. CANRIGHT.

T. AND M. INSTITUTE IN KANSAS.

A T. and M. Institute will be held at Osawkee, Jefferson Co., Kan., March 19 to April 5, 1880, under the supervision of Eld. B. L. Whitney, of New York. Eld. Geo. I. Butler also promises to attend at least a part of the

time, and take charge of the religious interests of the meeting. We are exceedingly anxious to see a large number of T. and M. workers at this meeting. It is expected that each minister and licentiate in the Conference will be present, and devote his entire time to obtaining the instruction that will be available at this Institute. If there are societies from which the T. and M. officers cannot attend, let some other brother or sister be selected and sent, so that all parts of the State may be benefited.

Let each church take this matter in hand, and provide means so that some one can attend and receive the much-needed instruction. The advantages will be all that can be desired. Eld. Whitney is eminently qualified to give instruction in this part of the work, and the help of Eld. Butler will be appreciated.

Osawkee is a little off the railroad, but it is the best place we can select. No charge will be made for board; but as the church there is not large, and but few of the members live in the village, it will be expected that as far as possible all will bring bedding, and come prepared to take care of themselves. We expect to meet here a number of the brethren and sisters from Missouri. I feel confident that a reduction of fare can be obtained over the Atchison, Topeka, and Santa Fe R. R., if enough expect to come by rail to make it an object. Let each one that expects to come over that road notify me by card to Ottawa, Kan., immediately. This road passes within five miles of Osawkee. Trains leave Atchison about 11 A. M.; Kansas City, about 10:30 A. M.; and Topeka, about 2 P. M. Further particulars will be given soon.

SMITH SHARP.

ONCE MORE.

By the time this paper reaches many of its readers, the T. and M. Institute to commence at Battle Creek Feb. 20, will have begun its work. Some undoubtedly had almost decided to attend, but now think it is too late. This is not so. It would be better for you to have commenced at the beginning of the Institute than at a later point; but it will be very much better for you to attend part of the time than to stay away entirely.

Time is passing. Probation is rapidly closing. Opportunities for doing missionary work present themselves without being improved, or, if improved, the work is but poorly done for want of men and women who are properly educated for the business. We do not underrate what has been done. We thank the Lord for it. But shall we not be wide awake to what is yet to be accomplished? This is the condition we should be in. Hear what the Saviour says, "Lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:36, 37.

We do not expect that all the brethren and sisters can attend the Institute, but every one should have some burden about the matter. If all are interested, the result will be that somebody will attend, and it should be one or more from every church. We must not linger, and halt, and wait over these matters. Individuals should fit themselves to act as colporters. Who will do it?

M. B. MILLER.

South Haven, Mich.

TEMPERANCE GEMS.

OUR object in asking those who have always been temperate to sign the pledge, is not to make temperance men of them, but to engage them in making temperance men of others.

If you are so far addicted to the use of the mildest stimulants, such as tea and coffee, as to feel you cannot well do without them, it is high time you discontinued their use entirely; if not so far addicted to them, then make it sure, by total abstinence, that you will never get into that condition.

THOSE who conform to the foolish and extravagant fashions of the world to gain influence, show that they are under the influence of the vain world, and give what influence they have on the side of vanity and folly.

R. F. C.

PROGRESS OF THE CAUSE.

IF the prosperity of the cause of the third angel's message can in any degree be measured by the weekly receipts for books and tracts and on the various enterprises connected with the work of spreading the truth, then we can come to no other conclusion than that the work of God will soon be accomplished in the earth. As I looked over the receipts in the *REVIEW* of Jan. 15, and found the amount to be \$4,458.22, I was surprised, and could but feel that this indicated healthy growth, strength and prosperity. It looks as though the truth would soon find its way to peoples, nations, tongues, and kings.

Shall we who have the truth keep pace with the rapidly advancing work? May the Lord help us all.

O. P. WHITFORD.

SYSTEMATIC BENEVOLENCE.

AN EXPERIMENT.

SOME of our people complain that they do not understand our present method of systematic benevolence, and, therefore, they do not practically indorse it.

For the benefit of such, I would suggest that a fund be created by donations, from which all such persons shall be paid, in gold and silver, a sum just equal to the value of one-tenth of their income for one month, each person to determine for himself the ratio of his dividend, and that, for the same time, no s. b. will be expected of them in return.

At the end of the first week of trial, every soul would doubtless know the exact amount he should receive.

A. SMITH.

Appointments.

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

ESTELLA, Mich., Feb. 24-31. As this meeting will be a very important one, we hope to see a full attendance.

A. O. BURRELL.

BROOKFIELD, N. Y., Feb. 25 to March 2. We expect Bro. A. H. Hall will be with us, and we want every member of the church present if possible. We shall come to work, and we want your hearty co-operation.

Lincklaen, N. Y., Feb. 17-23. We want to meet Bro. E. W. Whitney at this meeting without fail.

Genoa, N. Y., March 5-7. We want a general gathering of all the friends of the cause in this section, from Moravia, Ludlowville, etc. Bro. Ballou and Lane will please give the notice a thorough circulation.

M. H. BROWN.

TRACT and Missionary Institute at Osawkee, Jefferson Co., Kan., March 19 to April 5, 1880. My appointments for Salem, Big Timber, and Bethany are taken up in consequence of this.

SMITH SHARP.

Publishers' Department.

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

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.

A letter sent to D. E. Morris, Burlington, Kansas, in answer to an inquiry from him, has been returned as uncalled for. Will he give us his address?

WISCONSIN EDUCATIONAL FUND.—Those who made pledges to this fund at the Madison camp-meeting last spring, are invited to forward the money to the Review Office. The pledges were due Jan. 1, and we are now in need of the money.

H. W. DECKER.

Bro. J. W. BURTON, of Bentonsport, Iowa, thinks common laborers and mechanics could find work in that place for some time to come. Any Sabbath-keeper interested in this announcement can learn further particulars by addressing Bro. Burton as above.

WANTED.—To do farm work, a man with a small family. A Sabbath-keeper preferred. Apply to Peter Lenker, Palermo, Doniphan Co., Kan.

ASSISTANT wanted in a hygienic family. One who understands music and sewing. Address, Mrs. J. P. Ganschow, Saginaw, Mich., drawer 33.

THE State Secretary of the Virginia Tract Society is A. C. Neff, Quicksburg, Shenandoah Co., Va. Until further notice, all business should be done through him.

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

Books Sent by Express.

G S Honeywell \$7.37, D T Fero 13.37, Clinton Owen 10.00, J J Smith 2.34, O A Olson 54.48, R S Owen 5.78, Martha Conrad 10.50, T M Steward 7.70.

Cash Rec'd on Account.

Norman Dewey 48c, J D Pegg \$3.00, F S Porter 11.28, Wis Conf Fund E B B 8.00, Kan T & M Society per A Dawson 130.30, Am H & T Association Ill H & T Association 1.50, Ill T & M Society per L S C 13.00, A H King 5.00, Ill T & M Society per Mary Byrket 7.30, Am H & T Association, Vt H & T Association, per F S Porter 4.00.

Mich. Conf. Fund.

R C Clark s b \$5.00, Joseph A Demill 3.00, Watrousville per J P Rogers 14.21.

Mich. T & M. Society.

Dist 15 per L T Moore \$3.50.

The Thousand-dollar Fund.

Lizzie A Stone 5.00.

Gen. Conf. Fund.

Ohio Conf tithe per J B Gregory \$159.06, John F Chubb 5.00, Thank offering 1.00, J House 1.50, M S Spicer 1.00, Calvin C Ward, thank-offering 5.00, Ky Conf per Jas B Forrest tithe 10.00.

S. D. A. E. Society.

L A Stone \$5.00.

European Mission.

Nellie C Taylor \$5.00.

English Mission.

Mrs E Owen \$5.00, John W Owen 7.50.

Gen. T. & M. Society.—Donation.

Ill T & M Society tithe \$7.00.

Danish Mission.

C Mikkelsen \$4.00, Mads Frus 1.00, Lansing, Iowa, church 1.50.