

# 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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#### THY WILL BE DONE.

Thy will be done! Not lightly be it spoken,  
To fall like tinkling cymbals on the air;  
Beyond all other words are these the token  
Of resignation conquered from despair.

Not all who say, "Lord! Lord!" can tell what measure  
Of heavy cost it takes their depth to learn;  
What loss of ease, what sacrifice of treasure,  
What exile out of which is no return.

He who has proved this saying bears the traces  
Of furnace-fires that spare the gold alone;  
His conversation is in heavenly places;  
His life is lived as God's and not his own.

His soul in restful patience he possesses,  
Nor sighs for hopes that vanished unfulfilled,  
As one who meets with loss, yet still caresses  
Regretful dreams with spirit half self-willed.

No more in things of time his heart is centered;  
For he has seen their preciousness decrease;  
Has weighed the world and proved it void, and entered  
The upper chamber of abiding peace.

Thy will be done! Oh, utterance magnetic!  
That thrills anew the soul's diviner chords,  
With deep compassion for that woe prophetic  
Which filled the anguished chalice of our Lord's.

Behold in that sublime self-abnegation,  
What lowly path the Man of Sorrows trod,  
And know that out of thy humiliation  
Shall grow the grace to stand before thy God.

Then not with lip irreverent be spoken  
The hallowed words of God's all-suffering Son;  
But say with contrite heart and spirit broken,  
Through loss, through sorrow, "Let thy will be done!"  
—Frances E. Pope.

### Our Contributors.

#### DECEITFULNESS OF RICHES.

BY MRS. E. G. WHITE.

MANY who profess the special truths for our time, have not a proper discernment of character. They fail to appreciate moral worth. They may boast much of their fidelity to the cause of God, and their knowledge of the Scriptures; but they are not humble in heart. They have a special regard for those who are wealthy and prosperous, forgetting that riches do not give man favor with God. True excellence of character is frequently overlooked, if possessed by the poor man. Money sways a mighty influence. But does God care for money—for property? The cattle upon a thousand hills are his,—the world and all that is therein. The inhabitants of the earth are as grasshoppers before him; and the nations, with all their riches, "are counted as the small dust of the balance." He is no respecter of persons. Yet men of property have often looked upon their possessions and said, By my wisdom have I gotten me this wealth. But who gave them power to get wealth? God has bestowed upon them the ability which they possess; and instead of giving him the glory, they take it to themselves. He will

prove them and try them, and will bring their glorying to the dust; he will remove their strength and scatter their possessions. Instead of a blessing, they will realize a curse.

An act of wrong, or of oppression, any deviation from the right way, should be as promptly condemned in the rich as in the poor. All the riches that the most wealthy ever possessed will not be of sufficient value to cover the smallest sin before God. Repentance, true humility, a broken heart and a contrite spirit, alone will be accepted of him.

Many rich men have obtained their wealth by close dealing with their fellow-men, by overreaching in trade, to advantage themselves at the loss of others; and then they glory in their shrewdness, and keenness in a bargain. But the curse of God will rest upon every dollar thus obtained, and upon the increase of it on their hands.

How forcible are the words of our Saviour, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Those who possess the ability to acquire property, unless constantly on the watch, will be led by their acquisitiveness to sacrifice the generous, benevolent, noble principles of their manhood for sordid gain.

Many have been corrupted by the spirit and influence of the world. Their characters are becoming more and more unlike the divine model. They are being transformed to become instruments of unrighteousness. In striking contrast with this class are those industrious, honest, poor men, who ever stand ready to help the needy; who would rather suffer themselves to be defrauded by their wealthy brethren than to manifest so close and acquisitive a spirit as they manifest; who esteem a clear conscience, and integrity, even in little things, of greater value than riches. They are so ready to help others, so willing to do all the good in their power, that they do not accumulate; their earthly possessions do not increase. If there is a benevolent object to call forth means or labor, they are the first to be interested in it and to respond to it, and will frequently go far beyond their real ability, denying themselves some needed good, to carry out their benevolent purposes.

Because such persons can boast of but little earthly treasure, they are often looked upon as deficient in ability and judgment, and are lightly esteemed even by their brethren. But how does God regard these poor, wise men? In his sight they are precious; and although not increasing their treasure upon earth, they are laying up for themselves a treasure in the heavens which is incorruptible. In so doing they manifest a wisdom as far superior to that of the wise, calculating, acquisitive, professed Christian, as the divine and godlike is superior to the earthly, carnal, and satanic. It is moral worth that God values. A Christian character untarnished with avarice, possessing quietness, meekness, and humility, is more precious in the sight of God than the most fine gold, even the golden wedge of Ophir.

Wealthy men are to be tested more closely than they ever yet have been. If they overcome their defects of character, and as faithful stewards of Jesus Christ render to God the things that are God's, to them it will be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will

make thee ruler over many things; enter thou into the joy of thy Lord."

The parable of the unjust steward is to the point. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"

God has committed to his stewards means to be used in doing good, and thus securing a treasure in Heaven. But if, like the man who had one talent, they hide their means, fearing that God will receive that which belongs to him, they will not only lose the increase which will finally be awarded the faithful steward, but also the principal which God gave them to work upon. They have not only neglected to lay up treasure in Heaven, but have also lost their earthly treasure. They have no habitation on earth, and no friend in Heaven to receive them into the everlasting habitation of the righteous.

Christ declares that "no servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon,"—cannot serve God and earthly riches too. "The Pharisees also, who were covetous, heard all these things, and they derided him." Mark the words of Christ to them: "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men [riches acquired by oppression, by deception, by overreaching, by fraud, or in any dishonest manner], is abomination in the sight of God." Then Christ presents the two characters, the rich man who was clothed with purple and fine linen, and who fared sumptuously every day, and Lazarus, who was in abject poverty, and loathsome to the sight, and who begged the few crumbs which the rich man despised. Our Saviour shows his estimate of the two. Lazarus, although in so deplorable a condition, had true faith, true moral worth, which God sees, and which he considers of so great value that he takes this poor, despised sufferer, and places him in the most exalted position, while the honored and wealthy ease-loving rich man is thrust out from the presence of God, and is plunged into misery and woe unutterable. In the sight of God this wealthy man was of no value, because he had not true moral worth. His riches did not recommend him to God.

By this parable Christ would teach his disciples to shun the course pursued by the Pharisees, who judged or valued men by their wealth, or by the worldly honors they received. He showed that some who possessed both riches and worldly honor were of no esteem in the sight of God; more than this, they were despised and rejected,—cast out from his sight as disgusting to him, because there was no moral worth or soundness in them. They were corrupt, sinful, and abominable before him.

In Paul's charge to Timothy he warns him of a class who will not consent to wholesome words, but who place a wrong estimate on riches. He says: "If

any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

The great apostle, in his letter to Timothy, would impress upon his mind the necessity of giving such instruction as should remove the deception which so easily steals upon the rich, that because of their ability to acquire wealth, they are superior in wisdom and judgment to those who are in poverty; that gain is godliness. They flatter themselves that because of their wealth they are especially favored of God. Here is the fearful deception.

Individuals may devote their whole lives to the one object of acquiring riches, yet as they brought nothing into the world, they can carry nothing out. They must die and leave that which cost them so much labor to obtain. They stake their eternal interest, to obtain a little of this world, and lose both worlds. But some are determined to be rich; it is their constant study; and in their zeal, eternal considerations are overlooked. In the pursuit of wealth, they are blinded by Satan, and made to believe that their motives are good. Thus many have "erred from the faith, and pierced themselves through with many sorrows." They have sacrificed noble, elevated principles, given up their faith for riches; and if not disappointed in their object, they are disappointed in the happiness they supposed wealth would bring. They are burdened with care and perplexity; they are slaves to avarice themselves, their families are compelled to the same bondage, with only the advantage of reaping "many sorrows."

The apostle shows the only true use for riches, and bids Timothy charge the rich to do good, to be rich in good works, ready to distribute, willing to communicate; for in so doing they are laying up in store for themselves a good foundation against the time to come,—referring to the close of time,—that they may lay hold on eternal life. The teachings of Paul harmonize perfectly with the words of Christ, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Godliness with contentment is great gain. Here is the true secret of happiness, and real prosperity of soul and body.

—At the moment that the Tay bridge fell, hurrying so many to an untimely grave in the waters of the firth, Mr. Macrae, the pastor of a church in Dundee, was preaching on the uncertainty of life, and urging the frequency of sudden death as a reason for being ready to leave this world, and not postponing till tomorrow what should be done to-day.

### THE LORD MY SHEPHERD.

BELÖVED, we "were as sheep going astray; but are now returned unto the Shepherd and Bishop" of our souls. 1 Pet. 1:25. But are we following closely; or are we lagging far behind in the pilgrimage? You are aware that in the East the shepherd always goes before his sheep, and calls them by name, and they follow him. Thus our Lord says, "My sheep hear my voice." John 10:27. Are you and I attentive listeners? Do we stand upon our watch, to see what he will say unto us, and what we shall answer when we are reproved? Hab. 2:1. Does the Lord know that, like Caleb, we follow him "fully"? Num. 14:24. Then in the resurrection he will give us eternal life; we shall live and reign with him, and none shall pluck us out of his hand. He has left an example, that we "should follow his steps." 1 Pet. 2:21; Phil. 2:5, etc.

The Lord our Shepherd is presented to us in three precious characters.

1. He is the *Good Shepherd*. Behold him, our Saviour! What gives him this holy name? He gave his life—his soul—for the sheep. How the intelligent reception of this joyous truth sets us free from the pagan-papal idea of the immortality of the soul! If the "natural body," *i. e.*, "the living soul" (1 Cor. 12:44, 45; Gen. 2:7), were immortal, or deathless, then the Father could not have made the Son's "soul an offering for sin," neither could our Good Shepherd have "poured out his soul unto death." Isa. 53:10, 12. But because we are partakers of flesh and blood, which are corruptible, and "cannot inherit the kingdom of God" (1 Cor. 15:50), he himself likewise took part of the same, that through death, he might destroy him that had the power of death, and deliver us (Heb. 2:14, 15), thus, oh, ineffable mercy! giving his soul a ransom for many (Matt. 20:28). Let us adore Him who, loving us, loved us to the end (John 13:1), and consecrate ourselves entirely to his service. But see where this leads us: "He laid down his life [soul, *psuche*] for us; and we ought to lay down our lives for the brethren." 1 John 3:16.

2. He is the *Great Shepherd*. Death could not hold our *Good Shepherd*. God raised him from the dead, among whom he had lain to prove his love for the sheep. Because he had so humbled himself, God has highly exalted him (Phil. 2:9-11); and we behold him now as our great and powerful High Priest, interceding for us; our great Shepherd to take care of his sheep, whom he has purchased by his precious blood. He, seated at the Father's right hand, watches over us, and desires that we may be perfect in every good work, thus doing the Father's will. Heb. 13:20, 21. Do we rejoice in his tender solicitude for us? Is his present work the object of our daily meditation and thanksgiving?

3. He will soon be manifested as the *Chief Shepherd*. The coming of the Lord is at hand. The warning voice has reached our ears. The third angel's message is going forth. We are living in the last generation before the Master will rise up and "shut to the door" of mercy. Luke 13:25. He cries to you, to me, "Behold, I come quickly; and my reward is with me, to give every man [great or small] according as his work shall be." Rev. 22:12.

O sleeper, awake! O worldly professor, thinking thou art safe because thou keepest the Sabbath in appearance, but not in heart, arouse thee! O idler in the Lord's vineyard, having life, yet listless, careless of the Lord's work, up, up, and seek the Lord to serve. Say, "Here am I; do with me as seemeth good to thee." The time is short; the night of the world is at hand; the day of grace is far spent; call upon father, mother, brother, sister, child, neighbor, friend, and enemy if thou hast one, to flee from the wrath to come. Now, the Lord says to thee, "Son, go work to-day in my vineyard." May you and I receive "the amaranthine crown of glory." 1 Pet. 5:2-4. V—Y.

Somersetshire, England.

—Begin with modesty, if you would end with honor.

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

BY WM. PENNIMAN.

(Concluded.)

To show how much the ingenuity of our author is taxed, we will quote a little more on the law. The language is further proof that, although he persists in saying that he "will not abate one jot or tittle" of the law, yet as it is so exceedingly difficult to prove that one is *dead* to it, he would like after all to abolish it.

"You might say it is abrogated as a covenant of works, but not as a rule of life, though the Scripture does not say so—it is a mere human invention." This is certainly the best admission we have seen yet in favor of the law.

Hear him again: "Law is a ministration of death as well as of condemnation." If the reader will turn to 2 Cor. 3:7, 8, he will see that there is a comparison between the ministration of the law under the former dispensation, and its ministration under the gospel; one was glorious, the other "rather glorious." There seems to be no better explanation of 2 Cor. 3:7, than the following texts: "Because the law worketh wrath; for where no law is, there is no transgression." Rom. 4:15. "And the commandment, which was ordained to life, I found to be unto death." Rom. 7:10. As the commandment was ordained to life, can we not as truthfully say that law is a ministration of life to those who obey it, seeking justification through the gospel, as well as a ministration of death to those who disobey it?

Galatians 3:24, 25 is quoted as further proof that we are not under the law. "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." The words "being justified by faith" plainly teach the object of faith, or the gospel. If justification could come by the law, then there would be no need of the gospel. The comments of Mr. Barnes upon Rom. 6:14, will fully explain the text quoted from Galatians. But before giving his comments, we will quote a little more from our author: "The reasoning of the apostle in the end of the 6th chapter of Romans, is fatal to the use of law as a rule of life." He comes to this conclusion, since the apostle says, in the 14th verse, "Sin shall not have dominion over you; for ye are not under the law, but under grace." Mr. Barnes says, in his notes upon this passage: "The apostle does not affirm that Christians are not bound to obey the moral law. The whole scope of his reasoning shows that he maintains that they are. The whole structure of Christianity supposes the same thing. Compare Matt. 5:17-19. The apostle means to say that Christians are not under the law as legalists, or as attempting to be justified by it."

The arrows are next turned toward the Sabbath. In fact, that is what they are flying at all the time; for if one can only kill the law, of course the Sabbath dies with it. "The very thing we have heard of in Christianity is, that man never did keep the Sabbath, never could, nor never can be subject to it, nor have rest on that footing. It may be a mercy to his body (I believe it is, his body is a part of the old creation), but I speak of relationship with God."

We find nothing of the kind in Christianity. We find that our Saviour kept it. John 15:10. And he declares that it was "made for man." The disciples kept it; for we read that "they rested the Sabbath day according to the commandment." Luke 24:56.

The apostles kept it. Acts 16:13; 17:2; 18:4. The only reason that is assigned for the position that man never did nor could keep the Sabbath, is found in Heb. 4: "If Jesus [Joshua] had given them rest, then would he not afterward have spoken of another day." The context plainly shows that Paul is speaking of the earthly rest of the land of Canaan, and of the heavenly simply by comparison. Joshua, or Jesus, did not give them permanent rest; therefore "there

remaineth a rest to the people of God." In the 4th verse he makes an allusion to the seventh day, in connection with the eternal rest spoken of in verses 5 and 6.

"It cannot be kept." Suppose the legislators of Illinois should enact certain laws which it would be impossible for the people to keep; would they not be considered very unjust and unwise? Would not God be also unjust and unwise to command obedience to a law which cannot be kept? But we find abundance of proof that God has commanded man to keep the Sabbath. He says, "Remember the Sabbath day, to keep it holy." Ex. 20:8. "Verily my Sabbaths ye shall keep." Ex. 31:13. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

It is not only a "mercy to his body," but also a mercy to the whole man, mental, moral, and physical. It was so in the old dispensation, and it is just as much so now, and will continue to be forever. Isa. 66:23.

"The Sabbath is the rest of man in the flesh. Religiously, there is no rest for man in the flesh, as there is no recovery for man in the flesh. The law tried it, and set up the Sabbath as a sign consequently of the covenant." We will try to analyze this; the sense may lie so deep that we cannot bring it to the surface. It may be a part of the "new creation being born again." It is admitted that man needs a Sabbath or rest in the flesh; but that he has no need of it in Christ, or in the "new creation." We cannot see why there is religiously no rest for man in the flesh. The wise man says that to "fear God and keep his commandments, . . . is the whole duty of man." Eccl. 12:13. David says, "The law of the Lord is perfect, converting the soul." Ps. 19:7. If keeping the law of God is a moral duty, then keeping the Sabbath, whether in the flesh or in the spirit, is a moral and religious duty.

"The law tried it." Tried what? The idea seems to be that the law tried to give man religious rest in the flesh, and failed, and set up the Sabbath as a sign (not consequently of the covenant) that he could not keep it. Certainly this would be a pretty good sign that man could not keep the law, as so many fail to keep this part of it.

"God has no Sabbath really in this world of sin and misery." Wonderful assertion! Strange way of getting rid of the Sabbath. To say that God has none in this sinful and miserable world. Then certainly he has no law. If there is no Sabbath, why all this ado to prove that one is dead to it? Just prove that there is no Sabbath, never was, nor ever will be, and the case is gained. But assertions are not arguments.

"I do not enter into the detail of Scripture ground for the distinction of this day (Sunday, or, as it is termed, Lord's day), which I published many years ago in reply to the taunt of priests, who used it to prove the authority of the church which had changed the day."\* Notwithstanding he says there is no Sabbath, yet he seems to have some use for Sunday after all. The reason he does not now use the old threadbare so-called Scripture arguments for change of day is because the priests hurl them against him. This taunt of the priests must be endured, notwithstanding all the replies that may be made to them. The priests can not only taunt the Protestants for keeping a day which has been set up by the authority of their church, but also for practicing infant sprinkling, believing in the immortality of the soul, endless suffering, etc.

"It is certain the early Christians never confounded the Lord's day and the Sabbath. Those who are Jews knew both as distinct, and those around them did too." It is indeed strange that so many persist in calling the first day of the week the Lord's day, when there is not one particle of authority for it in the Bible. Rev. 1:10, "I was in the Spirit on the Lord's day," is quoted as proof. The seventh day, or Sabbath, is

repeatedly called the Lord's day, Isa. 58:13, but the first day of the week, never. Eld. J. N. Andrews, in preface to "Complete Testimony of the Fathers," says: "The first day Sabbath was absolutely unknown before the time of Constantine. Nearly one hundred years had elapsed after John was in vision on Patmos before the term Lord's day was applied to the first day. During this time it was called 'the day of the sun,' 'the first day of the week,' and 'the eighth day.' The first writers who gave it the name of 'Lord's day' state the remarkable fact that in their judgment the true Lord's day consists of every day of a Christian's life, a very convincing proof that they did not give this title to Sunday because John had so named it on Patmos." It is true that there is no confounding of the first day with the Sabbath. They have ever been distinct since the counterfeit day was set up.

A quotation is given from the fathers, which proves too much. "Justin Martyr, in a well-known passage of the dialogue with Trypho, who reproaches him with giving up the Sabbath, says: 'How can we keep the Sabbath, who rest from sin all the days of the week?' This proves that Justin had once kept the true Sabbath, but had apostatized, and that he did not then believe in any one day of rest. "Testimony of the Fathers," page 34, alluding to Justin Martyr, says: "The idea of the change of the Sabbath from the seventh to the first day of the week is never found in his writings; . . . yet Justin Martyr is prominently and constantly cited in behalf of the so-called Christian Sabbath."

Another arrow which does not hit: "A council of Orleans in the sixth century, or beginning of the seventh, reproaches Christians with keeping the Sabbath and not carting home their corn, or traveling, and asks them if they have turned Jews. But we must not suppose that this meant Sunday, or the Lord's day." We are glad to know that the Sabbath was kept in the sixth century, and the fact that Christians were then reproached for keeping the Sabbath, and were called Jews, is convincing proof that there is "nothing new under the sun."

My prayer is that man-made institutions may go down, and that God's word may gain the victory.

#### BIBLE STUDY WHICH GOD WILL APPROVE.

BY J. M. HOPKINS.

PAUL wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

The principles regulating the use of language must be observed in the study and application of Bible teachings, as well as elsewhere. It is because those principles are disregarded that so many are able to "prove anything by the Bible," or to prove that it is self-contradictory. It is by a departure from those principles that the numerous theorists are enabled to sustain their respective theories, and thus keep alive the Babylon of the age.

All know that many words that are in common use, and of frequent occurrence in the Bible, have more than one signification, sometimes five or six, and the correct meaning in any given case must be determined by the general tenor of the subject under consideration; otherwise the subject will suffer violence at our hands. This should be done with a view to harmonize one with another, and thus let the teachings of all stand out bold and clear as the saying of one, causing unity of testimony and strength of argument. This can be done in every instance by giving the true signification to the terms used.

On the other hand, by giving an assertion made by one writer a limited signification, and that made by another writer on the same subject the broadest signification, a difficulty arises and the skeptic exclaims, "A contradiction." But all the contradiction there is, is caused not by any conflicting statements of the writers of the Bible, but by the erroneous renderings of expositors.

A few cases will serve to illustrate, and perhaps remove a difficulty from the mind of some reader. Of the destiny of the wicked, Mal. 4:1 says: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Again, Obadiah says, "They shall be as though they had not been." Verse 16.

Language more forcibly setting forth the annihilation of the wicked, as conscious beings, could not be used. But the objector, seeking to sustain the doctrine of the consciousness of the wicked throughout eternity, cites Rev. 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

According to popular theology, these passages are directly contradictory, and the infidel loses no time in making capital of it. But is there not some consistent way to harmonize them?

According to different lexicographers the terms "forever and ever" in the New Testament, translated from the Greek *aionios* and *aion*, may have the broadest, or they may have a limited signification. We quote but one, Schrevelius: "An age, a long period of time; indefinite duration; time, whether longer or shorter."\*

With this fact thus before us, we can easily reconcile the teachings of Malachi with those of John. While a duration of time will be occupied with the punishment of the wicked, it does not necessarily imply eternity. Rev. 20:10 does not necessitate it, other scriptures forbid it; and thus by giving the "forever and ever" of Rev. 20:10 its true meaning, by being guided by that principle which prevails in the use of words, we find no discrepancy between the two statements in question.

But as further proof, if possible, let us notice the "forever" of another passage. In the Jewish age, servants were permitted to go out free in the seventh year. But in case a servant wished to remain with his master, it was necessary to place a mark upon him, that he should thereafter be known. Thus we read, "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever." Ex. 21:6. Any rational being knows that the relationship of master and servant will not be sustained throughout eternity; hence the "forever" must be limited to the mortal life of one or both parties. Thus it is in all the Bible. The subject must determine the sense of the language used; otherwise we shall do despite to the word of inspiration.

Another case: Those who teach that there is no holy time in this dispensation, cite as proof the words of Paul in his epistle to the Romans, chap. 14:5: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." This is claimed to sweep all holy time from this dispensation, leaving man under no obligation to observe any day. But how will this position harmonize with other scriptures? Read Rev. 1:10: "I was in the Spirit on the Lord's day." This language was written thirty-six years after Paul's epistle to the Romans; and how, we ask, could John recognize the "Lord's day" then, if there was none thirty-six years before? Since, then, there was holy time in Paul's time of writing, how shall we understand the sweeping term "every day"? We reply, By being governed by the subject, a key to which we find in verse 2: "For one believeth that he may eat all things; another, who is weak [in the faith, verse 1], eateth herbs." Here Paul speaks of eating, and also of eating "herbs." By referring to Ex. 12:8 we get Paul's meaning: "And they shall eat the flesh in that night, roast with fire, and un-

\*See tract, "Who Changed the Sabbath?" published at REVIEW AND HERALD Office, Battle Creek, Mich.

\*See Greenfield, Schrevelius, Liddell and Scott, Parkhurst, Robinson, Schleusner, Wahl, Cruden, and Clarke, as quoted in "Nature and Destiny of Man," chap. xxxi, pp. 292-295.



leavened bread; and with bitter herbs they shall eat it; . . . it is the Lord's passover." Verse 11. Thus we see that Paul makes no allusion whatever to the Sabbath of the Lord, but his term "every day" must be restricted to those typical days, which, like the passover, ended at the cross, else he conflicts with John, which cannot be.

Another text of Scripture clearly proves that the term "every day" may have a limited signification. When the Lord rained bread from heaven, he commanded Israel to "gather a certain rate every day." Ex. 16:4. But we read in verse 26, "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

Other instances might be named (See 1 Tim. 4:4, 5, in comparison with Isa. 66:15-17); but we have shown that in order to understand the Bible we must be governed in our researches by the subject of the writer, and compare his words with all other scriptures bearing upon the same subject. If our preconceived views may not correspond with the united testimony of Inspiration, let the "views" drop, and take instead the blessed, holy word of God, and build upon that. Jesus prayed, "Sanctify them through thy truth; thy word is truth." John 17:17. David said, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. "And take the . . . sword of the Spirit, which is the word of God." Eph. 6:17.

We transcribe below a few lines of poetry from an anonymous writer, as they are forcible, and to the point:—

"Tis one thing now to read the Bible through,  
Another thing to read to learn and do;  
'Tis one thing now to read it with delight,  
And quite another thing to read it right.  
Some read it with design to learn to read,  
But to the subject pay but little heed;  
Some read to bring themselves into repute,  
By showing others how they can dispute;  
Some read it for the wonders that are there,  
How David killed a lion and a bear;  
One reads with father's glasses on his head,  
And sees the thing just as his father did;  
Another reads through Campbell, or through Scott,  
And thinks it means exactly what they thought.  
So, many people in these latter days,  
Have read the Bible in so many ways,  
That few can tell which system is the best,  
For every party contradicts the rest."

Reader, "How readest thou?" Luke 10:26.

### CONFESSION AND FORGIVENESS.

BY MRS. M. E. STEWARD.

"If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1:9. Confession is here made a condition of forgiveness; but how many take extreme views on this point, and consequently abide continually under a cloud. This was the experience of the writer, for many years. Fearing hypocrisy, I would, in social meetings even, confess passing thoughts and feelings which I supposed revealed my evil propensities. There are times, of course, when our faults should be spoken of, and "the plaster should always be as large as the sore;" but what use in making it much larger? Why inform the public of sins against individuals (to whom we should ever humbly and faithfully confess), thus putting a weapon into the hands of the enemies of the truth? Such a course only proclaims our dishonor of Him whom it is our duty to glorify in our body and in our spirit, which are God's. 1 Cor. 6:20.

We should be careful how we take extreme views of Bible requirements. If we will pray in faith for a sanctified judgment, and then use it instead of being led by impressions alone, shall we not be less likely to bring darkness into meetings by uncalled-for confessions? How much stronger in God we might become, and how much better fruit would our testimonies bear, should we pass out of the former part of the above text, having been faithful in confessing our sins, and rest in the latter part of it,—forgiveness. How touchingly kind—what a help to our faith—the words of the apostle, God is "faithful and just to forgive." If it be our duty to confess, is it not just as much our duty to believe that God forgives? Precious freedom wherewith Christ makes us free.

Dear brethren and sisters, how much honor have

we when truly brought to Jesus by declaring our liberty through his merits, rejoicing in his gift of innocence! This is not only his due, but our sweet privilege; and while we realize what the dear Saviour is to us, we love and prize him as we could not before. Jesus invites us (Matt. 11:28), "Come unto me, . . . and I will give you rest."

"Rest in Jesus' smiles—forgiven."

With such an abiding place, how carefully must we live to never grieve Him who saves us.

### HARD CIDER AND DRUNKENNESS.

[We are sorry to find a few Sabbath-keepers who refuse to sign the teetotal pledge, because they want to drink hard cider. Such may enjoy reading the following lines on the subject. D. M. CANRIGHT.]

One day a cloud, in passing by,  
Let fall some rain-drops from the sky.

Softly they stole, by slow degrees,  
Down to the roots of apple trees.

And all the thirsty rootlets cried,  
"But for your coolness we had died."

The brave boughs, brightened by the sun,  
Were decked in blossoms, every one;

And earth forgot her winter gloom  
When all the orchards were in bloom.

The springtime hurried on till, lo!  
The grass was white with petaled snow;

And hidden by the rustling leaves,  
In globes of green a mystery weaves.

There sunbeams, darting through the skies,  
Painted themselves in wondrous dyes,

Till men beheld a fruit so rare  
Olympian gods might crave a share.

In ample cellars, luscious piles  
Were stored to waken happy smiles;

And many and many a heaping load  
Was trundled down the dusty road.

The merry farmer, blithe and gay,  
Whistled and sang along the way,

His happy pulses all athrill,  
While journeying to the cider mill.

One autumn hour the creaking press  
Crushed out the apples' loveliness,

And through the tissues, once so firm,  
Oozed the life-slime of the dead worm.

And now and then the flowing rill  
Some rotted core made fouler still.

The farmer took the barreled foam,  
And bore it gaily to his home,

And through the chill months of the year  
He kept his cider pitcher near.

A dozen times a day he quaffed  
The filthy, but seductive draught;

And while he wiped his dripping lip,  
He laughed to see his young son sip,

Until at last his boy had learned  
To love the cup he should have spurned.

\* \* \* \* \*

A murderer on the scaffold told  
Of a fair youth, with locks of gold,

Who by his father's fireside sat,  
In wind-swept eves, in pleasant chat.

A boy companion often there,  
The friendly, sparkling glass would share,

Till by-and-by, alas! both knew  
The taste of wine and cider, too.

They sought the dram-shop side by side,  
They lost all noble, manly pride,

And in a drunken brawl a knife  
Was lifted, that let out a life.

"To-day," he cried, "his eyes might open,  
And I not need this strangling rope,

"If in my home had never been  
That tempting draught that leads to sin—

"'T was from my father's apple tree  
The cider rolled that ruined me!"

\* \* \* \* \*

A gray-haired man by his lone hearth,  
Looks out upon the dreary earth,

And ever in his ears will ring  
That dying wail, that woful thing,

"'T was from my father's apple tree  
The cider rolled that ruined me!"

—Mrs. G. W. White, in *Cleveland Herald*.

### WHY BLAME WM. MILLER?

BY ELD. WM. COVERT.

MANY persons attach much blame to Wm. Miller, for making a mistake with reference to the event that was to be fulfilled at the end of the 2300 days of Dan. 8:14; yet they never think of censuring Daniel, although he was mistaken on two points of the prophecy, while Miller was mistaken on but one. Chap. 9:2 shows that Daniel supposed the period would end with the seventy-years' captivity. Jer. 25:10, 13. He knew that period had almost expired; so he became very earnest in the matter. It is also evident that he expected that the restoration of Israel and the revival of their sanctuary service would be the event which marked the ending of those days. As he was misapplying what had been shown him, the Lord sends Gabriel to instruct him, that he might understand the matter.

The disciples of Christ were also disappointed, as they expected the consummation of their hopes in the midst of the covenant week. The citizens of Jerusalem witnessed a very animated demonstration on the part of the followers of Jesus, when he, in meekness, rode into Jerusalem. Matt. 21:1-9. They expected to see him crowned as king of Israel; but instead of this, they beheld him condemned and crucified. They were sadly disappointed, yet they should not be blamed. They were fulfilling the prediction of Zech. 9:9, in their demonstrations of joy. Wm. Miller was also leading on a people to fulfill the prophecy of Rev. 10. The great desire they entertained for a home in the kingdom of Jesus caused them, for a time, to overlook the many bitter experiences that the prophets pointed out just before them. Wm. Miller's hopes caused him to do the same thing. If we excuse the one party, why not the other?

When Jesus had witnessed the mistaken zeal of the disciples, he began to correct them. See Matt. 23:37. In the 24th chapter we have the record of quite an extended lesson that he gave them, in which he speaks of many long years of tribulation to be accomplished before they could enter the blissful state to which they were looking forward; but notwithstanding all this, we find them making the same mistake again in less than two months, and the Saviour again correcting them. Acts 1:6, 7. No doubt the early Christians treasured up what the great Teacher taught them on these occasions; but we only come down the stream of time about twenty years before we find the Thessalonian brethren in anxious expectation of the consummation of their hopes. They were now approaching the destruction of Jerusalem, another point in the great period under consideration. So serious was their mistake that Paul now comes forward and corrects them by calling their attention to the events yet to be accomplished in the prophecy of Daniel. Yet we do not censure them for their mistaken zeal, although Paul declared that he explained this matter to them when he "was yet with them," and that there were certain points which they knew had not yet been accomplished. 2 Thess. 2:1-9.

Thus we have learned that Daniel misunderstood and misapplied what he himself had seen in vision, and still was "greatly beloved;" that the apostles and followers of Jesus made a mistake that was more than eighteen hundred years out of the way, and repeated it in less than two months after Jesus had corrected them on it, and yet Christ intrusted them with the great gospel commission; that the Thessalonian church might stand corrected even by Miller's mistake almost eighteen centuries, and yet Paul said he was always bound to thank God for their faith and their love toward each other.

Friends, be careful how you blame Miller; for the history of the past shows that God has always loved the earnest, faithful, willing and obedient ones, even though their zeal for the consummation of the hope of the church may have led them to expect the event before the time. If while I am away from my home, my wife and children should expect me before I could come to them, and should prepare their house and hearts in order for my reception, it would only intensify my love for them. So God loves the earnest one that endeavors to please him.

### "ALL YOUR CARE."

"ALL your care:" let us see what it means. It means, first, that we should look less within for relief and comfort, and more without and upward. We are to remember the first lesson impressed upon the soul when it has come under conviction of sin. When the Spirit of God enlightens the soul and reveals all the corruption of sin, the sinner is overwhelmed at the view, the soul is in intensest bitterness and turns every way for relief. The first impulse seems to be to set about its own cleansing. Like Bunyan's man with the muck-rake, the convinced soul is gloomily resolved on making itself better. It is as though it could not look up to see the blessed One with the celestial crown ready to be placed upon the head. And it is only when despairing of the vain endeavor that it gives up, looks up, believes, lives, rejoices in God, who is able to make the foulest clean. The lesson is this: So long as we keep our cares to ourselves, so long as we brood over them and wrestle with them, just so long will they bring grief and pain. So long as we are satisfied with the light of our own understanding, and endeavor to walk through the world by the lamp of earthly wisdom, just so long may we expect to stumble and fall.

A vast amount of the piety of the church is thus beclouded and rendered both unhappy and inefficient. Our young men, for example, seem to think that they are to look for a call from God as to nothing but the ministry of the Word. When it is once settled that they are not called to preach the gospel, then they seem to think they are free to enter any business, to go anywhere as may suit their inclination or strike their fancy. Thus we find so many twice prodigals, or oftener, it may be. They have returned, indeed, but wander off once and again from the Father's house. Many of us become chronic wanderers. We undertake for ourselves, only to find that we are children, too weak to turn our backs upon the Father's house and breast alone the billows of this world's troubles.

Now, the divine injunction is, "Be careful for nothing; but in everything, by prayer and supplication, let your requests be made known unto God." But that does not mean carelessness. It does not mean that the Christian is to repudiate reason, thought, energy, and industry; but only this, that our communion with God shall be free and full, that we seek his concurrence in all our plans, that we seek his glory in all our enterprises, that we be faithful in all that he has committed to our hands. When we do this, then are we "careful for nothing." His is now the care. And so when disappointment and disaster are sent, we go right into our refuge. We say, "It is the Lord," and are at peace. This was the way Paul was a happy Christian within prison walls. This was the way Job's faith got to be so strong.

Second, "Casting all our care upon him" means that we accept the promises in all literalness and make them the foundation of our expectation. Our Lord has told us, and this ought to suffice us, that "all power in Heaven and earth is in his hands." God has made him "head over all things to his church," and the promise that "he will surely do them good," casts its light like the sun upon the Christian's way. However confused and inexplicable the workings of Providence may seem, it is unalterably true that "all things work together for good to them that love God, to them who are the called according to his purpose." When they are troubled about temporal things, let the righteous trust in the Lord, and do good, and they shall dwell in the land, and verily they shall be fed. As to eternal things, if Christ's children do have afflictions, they are few and light, lasting but for "a moment," and "shall work out for them a far more exceeding and eternal weight of glory;" "for I reckon," says the apostle, "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." But says the sorrowing one, "It is easy to say these things when all is smooth, and to comfort those upon whom the cloud of adversity has settled. The day of trial is when the iron enters our own souls; then there is a mighty difference." True enough, poor sufferer; we will try to remember the reproof of Eliphaz: "Thy words," said he to Job, "have upholden him that was falling, and thou hast strengthened the feeble knees; but now it has come upon thee, and thou faintest; it toucheth thee, and thou art troubled." Yes, this is indeed the critical moment. Now, if ever, is the time to walk by faith and not by sight. Now is the time to show that we have trusted all to God. Now is the time to rise wing to wing with the angel of the evangel, as he tells the world that "there is balm in Gilead." Job did it. "I know," said he, "that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin-worms

destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

Somewhere it is related of a Christian that when reduced from opulence to penury, he wrote to a friend rejoicing in his lot, because it had taught him the sweetness of that word of the psalmist, "Thou art my portion, O Lord."

Third, "Casting all our care upon him" means faith that God's providence is directing all things for us. It is not true as men commonly mean it when they say, "All is for the best." So far as human welfare is concerned, God's providence works invariably only for such as love him. The Scriptures teach us that God is ruling the world with direct reference to the redemption of Christ's people. To this point, therefore, all things in the world's history converge. Therefore saith the Scripture again to the "children of light," "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's." How wonderfully comprehensive and satisfying is such a declaration, and one day we shall rejoice in it, in the light of a gracious fulfillment, as we look back over the checkered scenes of a completed pilgrimage. In the meantime let us comfort ourselves with that simple but exquisite statement of God's thoughts to us ward which our Lord gives in the gospel; and so let us be obedient to the heavenly message, casting all our care upon him, for he careth for us:

Oh, eyes that are weary, and hearts that are sore,  
Look off unto Jesus and sorrow no more;  
The light of his countenance shineth so bright  
That here, as in Heaven, there need be no night.

So let us cast our care upon God, remembering that he careth for us.—*Daniel Blain, in Christian at Work.*

### RELIGIOUS FRIVOLITY.

In common with other pastors, I have received a circular from a "Dramatic and Dialect Elocutionist," proposing "An Evening with Mark Twain," promising "uncontrollable bursts of laughter" and kindly offering "most liberal terms to churches." This strange missive has awakened some reflections, mingled with feelings of shame, regret and resentment. Can we regard this as an insult to the high, holy, consecrated character of the ministry and the church? It should be so; but, alas, it is not! This humorist and trifler knows that the professing church of God has gone into this unblest business of entertainments, amusements, fun and jollity to such an extent that he is in request of them. He applies to churches as if they were organized bureaus of amusement. Ministers practice jesting in their ecclesiastical and social gatherings, sometimes in most unseemly excess. They try their wit in advertising sermons and giving pulpit notices, and even sometimes in sermons.

"Court a grin when they should win a soul."

Ecclesiastical life is being transformed into a round of amusements and frolics, with which the preaching, singing and worship must in some degree accord. These play people of the church have learned the modern art of "Christianity made easy." They play at Sabbath-school work, missions, and other church enterprises. They do up all such things in fun, with an entertainment or a religious spree. In amateur dime shows, small theaters and "nonsense evenings"—tell it not in Gath—the professing church is leading, and shall I say corrupting, the world. No one can scarcely blame this merry Andrew for expecting the patronage of the clergy and the churches.

Now, what results follow this career of religious frivolity? Some are honestly aiming to do good by these cunning inventions. They seek to "make religion attractive;" to keep persons from "worse amusements by providing better ones;" to "please the young people and keep them in the church," and last, but not least, "to put money into the Lord's treasury." In some of these ends they succeed, but in all the most important ends of the gospel and the church they signally and fatally fail. By their amateur and rude performances they cultivate a taste for "the real thing," and swell the throng at the play-house, where there is always more art and often more contamination. The church cannot compete with the play-house or the club. She has no right or power to excel except in holiness and usefulness. This religious frivolity compromises and identifies the church with the world, so as to destroy its corporate testimony. While the carnal heart of the world may be pleased, its moral judgment condemns this course. The position of effective witness-bearing and efficient service is one of absolute and entire moral separation from the world unto Christ. For illustration, study Abraham and Lot.

Again, let it be emphasized, that this frivolity and

trifling not only tend to destroy the faith of the world in the church and Christianity, but the faith of the church itself. These formal professors who fritter away life in ecclesiastical and worldly frivolities, who treat sacred scenes, characters, doctrines and duties lightly, generally have no clear and profound convictions of the fundamental doctrines of man's ruin and redemption. How can men who believe there is such a place as an "orthodox hell" jest about it? Yet I lately knew a large portion of an "orthodox" congregation to go home jesting and bantering each other upon the sermon, which was upon future punishment—the first one, they said, in eight years. It is doubtful if more than half of our orthodox professors clearly and strongly hold the doctrine of eternal punishment. Our ministers shrink from preaching it except under challenge, and then it is often but an inefficient incongruity and a mere sensation.

A frivolous life is absolutely inconsistent with the spirit and practice of Christianity. Christianity is misrepresented when it is allied to carnal mirth. It demands earnestness of spirit, and a serious, practical purpose in life. It presents both the brightest and the blackest future ever conceived. It has a shady as well as a sunny side, and we must not conceal this fact to please and attract the world. We must seek to save sinners by telling them the whole truth. They must be warned, or they will perish, and we shall be guilty of helping on their frolic to perdition.

The Puritans were not wholly wrong in abolishing holidays, cutting down May-poles, and suppressing games. The "book of sports" did more to undermine the faith and morality of England than all the writings of Hume, Volney and Voltaire. Both gospel work and reform work are serious business, and no one can succeed in them without being in blood-red earnest. The church is losing in faith, piety, holiness and usefulness every day by this course of religious frivolity. The Scriptures condemn "foolish jesting," enjoin "sobriety," and everywhere teach us to pursue an earnest and a consecrated course of life. We should be solid, but not sad; lively, but not light. More vital godliness, more satisfaction in the salvation and service of Christ, is the only effectual remedy for this pleasure-loving spirit. Multitudes are pleasure-lovers, because unsatisfied formalists. It is time to call out a halt in this high, free career of frivolity. This modern spirit and device of the church is proving a specious and a dreadful failure. Oh, let us return to the real apostolic spirit and methods! Don't trifle. Be in earnest.—*Selected.*

### TOBACCO AND HEALTH.

AN English physician of high repute made, last autumn, an examination into the effects of the use of tobacco upon boys. He took thirty-eight lads of average strength and health, between the ages of nine and fifteen, who were in the habit of smoking moderately. In twenty-two there were severe disorders of the digestion and circulation, and palpitation of the heart; twelve were troubled with bleeding at the nose; ten had disturbed sleep; twelve had ulceration of the mucous membrane of the mouth; and, worst of all, in twenty-seven a taste for liquor had been developed. The doctor treated many of them for the individual ailments, but to no purpose; then he induced his patients to give up tobacco, and after the lapse of a month or two the symptoms all disappeared.

We give the statement on the authority of the *British Medical Monthly*, and it adds to its force to know that it is not offered there with any moral or dissuasive purpose, but simply as a pathological fact, of interest to physicians.

Instances are not rare in this country in which the excessive use of tobacco has caused *mania a potu*, precisely as liquor would have done. Our climate adds to the injurious effect of both liquor and nicotine.

Many a middle-aged, overworked man who uses tobacco as a sedative, but is old and wise enough to understand the injury it is working to his brain, heart, and digestive organs, struggles manfully against it, but finds it well-nigh impossible to escape from its merciless hold. But a fresh healthy boy does not need it as a sedative; he is not overworked; the use of it is, if he would tell the truth, positively disagreeable to him. He smokes and chews simply from the snobbish wish to be thought manly in the eyes of lads as ignorant as himself. Arguments based on its injurious effects, cost, etc., are not likely to move him, because he has not yet learned the value of health and money. Much would be gained if parents would obtain from intelligent and truthful boys a simple promise not to touch liquor or tobacco until they were of age. Their own good sense and reason would then probably keep them out of danger for the rest of their lives.—*Youth's Companion.*

## The Family Circle.

WHO WILL BUY?

BY MRS. L. D. A. STUTTLE.

UPON a towering mount, whose hoary peak  
Was veiled and hidden by a misty cloud,  
Methought the arch-destroyer calmly stood  
In all his awful grandeur, bold and proud;  
While at his feet, upon the plains below,  
The eager multitude surged to and fro.

"Who'll buy of me?" in thunder tones he cries;  
"Come rich and poor, the monarch and the slave;  
I ask no payment but the HUMAN SOUL!  
A poor return, and yet 'tis all I crave.  
I offer all prosperity, and ease,  
And worldly joys. Who'll sell his soul for these?"

"And here is fame! Ye eager millions, come!  
Who longs to buy himself a glorious name?  
This is a bauble of exceeding worth;  
Come, buy of me! Who'll sell his soul for fame?"  
And, as the busy throng caught up the cry,  
Ten thousand eager voices answered, "I!"

"And here is wealth, in all its bright array!  
Houses and lands, the cheapest ever sold;  
Rubies and gems, in glittering splendor gay;  
Wealth, wealth for sale! Who'll give his soul for gold?"  
Methought like roaring tempest came the cry,  
From vain, ambitious mortals, "We will buy!"

"Who'll sell his soul?" And now the artful fiend,  
With honeyed words and soft, alluring smile,  
Portrays in dazzling colors, rich and bright,  
The drunkard's reckless life of sin and guile.  
With fiendish, subtle glance, he whispers, "Come!  
Who'll pay the price?—who'll sell his soul for rum?"

And then methought I saw a motley throng,—  
The foolish youth, the man with silver hair,  
The high and low, the feeble and the strong,  
The rich and poor, the young and old were there;  
And as they trod the flowery path of vice,  
I heard them murmur, "We will pay the price!"

Again I looked, and saw a little band,  
Poor, and forsaken by the giddy throng;  
They clung in weakness to their Shepherd's hand,  
And sung his praises as they marched along.  
In vain the tempter, with allurement gay,  
Strove to entice them from the narrow way.

"Your path is rough, and mine is broad and fair;  
I offer gold, and fame, and riches, free!  
Yea, all this beauteous world I freely give,  
If ye will but fall down and worship me.  
I offer all a life of joy and ease;  
Say, will you not exchange the soul for these?"

"Nay, we are not our own!" I heard them say;  
"We may not tread the flowery path of vice.  
For us our blessed Saviour came to die;  
Our souls are his—his blood hath paid the price.  
Away! thou treacherous fiend of darkness, flee!  
We will not sell our birthright unto thee."

Vernon, Mich.

### A BOY ALL OVER.

As I was sitting in my friend's room the other day, some one came up stairs whistling a jolly air.

"There comes Ned," said a lady in the corner of the bay window, busy with worsted work, "and everything will be topsy turvy. You may as well finish your story another time, for there's no use trying to do anything when that boy is around."

In came Ned, an embodied breeze,—one of those fluttering, fragrant, saucy summer breezes that scatter your manuscript leaves over the lawn, as if they were so many rose leaves—pray Heaven they may be as sweet!—that toss your hair and flutter your ribbons, and generally disarrange whatever airy possessions you chance to have around you. I say Ned came in like just such a breeze. Everybody in the room was a little afraid of him, yet the sound of his footsteps, the echo of his merry whistling, the ring of his boyish voice, brought smiles to every lip, a quicker beating to every heart; in short, his coming brought life into the room. In the course of a minute Ned had stepped into his mother's work-basket, had tossed his aunt's ball of pink worsted to the ceiling, had pulled the cat's tail, and teased his little sister till she wished "boys wouldn't bozzer," then he sunk into a chair and began to beg pathetically for his dinner. But at the sound of a comrade's voice he dashed out of the room again, dragging his mother's knitting after him, and breaking the yarn by a vigorous kick as he shut the door.

"I should think you would send that boy away to school if you are going to," said Aunt Grace, taking a false stitch in her crocheting and making a very bad place. "I would as soon live with a whirlwind."

"Ned has wonderful spirits," said the mother, joining the severed yarn.

"Truly wonderful," replied the aunt, in tones of

quiet sarcasm; "so wonderful that I would n't like to be responsible for his future unless they are toned down pretty soon."

"I think you are a little hard upon Ned, sister. He is generous and brave and truthful, and—"

"And utterly inconsiderate of everybody's feelings or comfort," interrupted the aunt. "What do you think he did this morning? Came pounding on my door at five o'clock, after paper for his kite, and he knows what a poor sleeper I am, and how much I depend upon my morning nap!"

"He knows, but he forgets," said the mother gently.

The conversation was interrupted by what seemed a miniature hailstorm, but proved to be a shower of pebbles thrown against auntie's window, giving the good lady a sad "start." Mamma looked grieved and anxious, and I took up the cudgels for "that young good-for-nothing."

"I think, auntie," said I, "that you are a stickler for the best of its kind in everything."

"Of course, I am," replied the irate lady, the flush of annoyance fading from her thin cheek.

"Well, then, you ought to rejoice in Ned; for you must admit that he is a boy all over, from the crown of his cropped head to the soles of his mud-tracking feet—no adulterated article there."

"What of that, pray?"

"Why, everything. Real boy, real man. All this mischief and noise and nonsense means courage, enterprise, will, perseverance,—a joyous, irresistible temperament, that sheds troubles and trials as a duck's back sheds water. Effervescence now means fullness by-and-by. Your jovial, frolicsome boy, provided he have a sound, warm heart, and good brain, becomes the powerful, genial, useful man, with not only the wish, but the force to do his part toward setting the world right."

Ned's mother smiled and drew a long breath as I finished my little speech.

"I am glad to hear you say a good word for Ned," said she.

"I don't wonder," said auntie, somewhat softened; "somebody is always complaining about him and wishing that he would go to school, and yet I don't know what we should do without him, after all."

Ay, there's the rub—what to do without him! Many a mother and many a sensitive, fastidious aunt, rubbed and jarred and fretted through the childhood of their boys, depriving them of much rightful sunshine, much needed companionship, to see them at last go away to the defense of their country.

The patience of kindly hearts can no longer avail for those boys. They jar upon no sensitive nerves, they disturb no quiet. But others fill their places; boys as full of possibilities, ay, and every whit as troublesome as they. They are here, brave, big-hearted, hot-headed fellows. Often you are at a loss to know what to do with them, but what could you do without them?—*Phrenological Journal*.

### SOME THINGS RELATED TO DOMESTIC HAPPINESS.

"THERE is no place like home." True if it is a real home; but otherwise, it may be a place to be shunned. But what will make home home?

Pure religion; which, thoroughly understood and practiced, includes love, courtesy, attention to minute things, meeting just expectations, government of the passions, carefulness in speech, kind looks, tones, etc. But this is general; let us specify.

Hints to husbands and wives.

1. Never be so busy, nor work so hard, that getting crusty you must needs speak ungently to each other. "It costs more than it comes to." But if you should so speak, don't throw all the blame upon your nervousness or fatigue. If you do, you will not be likely to reform.

2. Try, both of you, to be in the days of courtship, not always dressed for the parlor indeed, but keep wholesome.

3. Treat each other with unvarying respect at all times. In company, without appearing over-fond, do not wholly ignore one another, and be as polite to your best friend as you are to a stranger.

4. Be considerate of each other's feelings, and carefully avoid the things which you perceive give pain.

5. Do not make too much of little peculiarities—little faults—for you may both have them. In the very best alliances, it is needful to bear and forbear. Love eschews sharp criticism of this sort.

6. Take heed as to the little contests of opinions. They may lead to endless alienation. Never care to have the last word, even when you know that you

are in the right. "Take us the foxes, the little foxes, that spoil the vines."

7. If you should at any time "fall out," be sure to make all up before you sleep.—*D. D. Tappan*.

### WEAK WOMEN.

WE often hear it said that most of the Christians are "weak women." They are, are they? Well, most of the *criminals* are strong men. "Most that attend the prayer-meetings are women." Exactly; and most that hang around bar-rooms are men. "Girls get their heads filled with hymns, and tracts, and such nonsense." Do they? Well, boys get their heads filled with whisky, obscenity, and blackguardism, and wander as roughs and hoodlums around the streets and slums of the city, or squander their money in gambling and sin. If piety proves women's weakness, does drunkenness prove man's strength? If women are ruled by preachers and class-leaders, are they worse off than men who are ruled by pipes and tobacco? Is it any worse for women to talk piety in prayer-meeting than it is for men to spout vulgarity and infidelity in rum shops? Is it any worse for a sorrowful woman to be praying in her closet, than for a drunken infidel to be swearing in the lock-up? If piety is a mark of mental weakness, it might be well for some of the drunken lords of creation who talk infidelity while their wives take in washing, if they were a little weaker in mind themselves, instead of being so wise and worthless as they are.—*A. F. Valentine, in Live Patron*.

## Educational.

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

### THE BUSINESS COLLEGE.

BY PROF. C. W. STONE.

THE Commercial department of the Battle Creek College, opened in October last, has received a fair patronage, and promises to be a success. It is the design of this department to furnish such theoretical and practical knowledge of the principles of accounts and business transactions in general, as will prepare young men and women for the various callings of an active business life.

The study of book-keeping has been sadly neglected by the majority, many never seeing the value of a systematic record of their business transactions until a disputed claim is brought into court, and they find it difficult to satisfy even themselves from their original entries (made on the back of an old envelope, perhaps, and carried in the pocket till about worn out), as to just how their account stands. How many lawsuits might be saved if every one kept correct and systematic account of all his dealings!

But this is only one reason why the art of keeping accounts is valuable. It is of great value to a person, whatever may be his profession or calling, to be able to tell at any time whether he is making or losing, whether any particular branch of business pays better than others, or is unprofitable, so that he can give his attention to that which pays best, and avoid a failure.

Book-keeping is a means of promoting our interest in business. It enables us to work systematically, and to watch the pulse of our financial affairs understandingly.

In the Theoretical department of the Business College, the student is thoroughly drilled in the principles of debit and credit, the various forms of accounts, the manner of closing them and determining the loss or gain, in business letter writing, and business forms. When he has acquired a certain proficiency in these things, he is admitted to the Practical department, and presented with three thousand dollars (!) with which to set up business for himself. Here he begins to make his trades, buying and selling for cash, notes, drafts, etc. Here he is under the necessity of making out the various kinds of paper used in trade. In a word, the student is thrown into a little business world, lives a miniature business life, and comes out with a business experience.

Special attention is paid to penmanship. The art of telegraphy is taught, and the student is exercised in sending and receiving regular telegrams, reading by sound.

As this institution is a branch or department of the Battle Creek College, it is prepared to offer peculiar advantages at a comparatively low rate. A scholarship to the full course for six months is offered for thirty dollars. This embraces the regular Commercial Course and any two common English branches.



## EXTRACT OF WORDS.

THE following anecdote is related of an Eastern monarch, and is exceedingly suggestive. We once heard of a distinguished physician who thanked God because he was deaf, since it saved him from hearing a world of nonsense. But we are inclined to think that quite as much nonsense enters through the eye as through the ear. The monarch had a library containing books enough to load a thousand camels.

"I cannot read all this," said he. "Select the cream and essence of it, and let me have that."

Whereupon the librarian distilled this ocean of words way down to thirty camel-loads.

"Too bulky yet," said the monarch. "I have not time to read that."

Whereupon the thirty loads were doubly distilled, and a selection was made, sufficient to load a single ass.

"Too bulky yet," said the monarch.

Whereupon it was trebly distilled, and the only residuum was these three lines written on a palm leaf:

"This is the sum of all science—Perhaps.

"This is the sum of all morality—Love that which is good, and practice it.

"This is the sum of all creeds—Believe what is true, and do not tell all you believe."—*Selected.*

## Sabbath School Department.

"Feed my Lambs." John 21:15.

## WHAT SHALL WE DO FOR THE SABBATH-SCHOOL?

BY SARAH STEVENS.

[The following article was read at the quarterly meeting of the Sabbath-school Association held in Corsica, Ohio, in connection with the late T. and M. Institute there, and was by vote furnished for publication in the REVIEW.]

WHAT is the best method of conducting a Sabbath-school? and what should be the object of the school? First: We should endeavor to have the school thoroughly organized, being careful to select such persons for officers and teachers as are best qualified for the responsible position. Secondly: The school should be furnished with proper lessons, which want is now supplied by the *Instructor*, "Bible Lessons for Little Ones," etc. Then every officer and teacher should feel and work as if the whole success of the school depended upon his individual faithfulness in the work. Each one should be punctual in attendance, and prompt in all the exercises. The teacher should not only manifest a deep interest in his class, but in the lesson itself. He should be prepared to give a full and complete synopsis of the lesson, and it is well for him to sometimes recite the whole or a part of it in the class. This gives his scholars confidence that the teacher is not requiring of them more than he is willing to do himself. There should be such a preparation of heart, and such love for the truth, that it will be a pleasure to teach it to others.

As we look forward to-day, and view the vastness of the work that is before us, and, looking over the past, see how much of our life is spent, and how little we have done, should not this inspire us to labor with more zeal?—doing whatever our hands find to do. And what is of more importance than the training of children? for as we teach them, so will they work.

Parents, too, should feel that they have a part to act in this work. The family circle is the foundation of all training; for there is no example, no influence, so potent for good or evil, as home influence. But the school supplements family training, and too often supplies to some all their religious education. The Sabbath-school teacher fills an important and responsible position. The minds of his pupils must be carefully studied, that the instruction may be suited to the wants of each. Those who engage in training the minds of others should feel the importance of having their own minds fully awake to the subjects they are handling, and they should speak with animation, as if they had some interest in the subject themselves. Every teacher should have the "word of Christ dwelling in him richly;" it must be a part of him, ingrained with the texture of his mind, and

the fibers of his character; then he will be able to lead the minds of his pupils to God and Heaven. It should be the purpose of the teacher to educate the young morally and religiously, to make them strong to resist the wrong and choose the right,—to enlighten and awaken their religious natures, and lead them to Christ, and thus prepare them for every good work.

There should be a constant effort to make the school familiar with the word of God. We should also be alive to the fact that childhood's morning is the golden opportunity for winning souls to Christ, and teaching them the importance of loving God and obeying his commandments. It is easier to form childhood aright, than to reform manhood. The Lord understood the importance of this work, and caused Moses and the children of Israel to give it due consideration. David says: "For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers that they should make known to their children, that the generation to come might know them, that they might set their hope in God and keep his commandments." Ps. 78:5, 6.

The Sabbath-school, connected with the church, is an element of great importance in what is known as mission-work. Men and women are needed to carry forward the work; and the Sabbath-school affords the speediest and safest agency for the preparation of faithful men and women for the work. As a general thing we find that wherever the Sabbath-school is most prosperous, there the church is most active and aggressive. It should be our desire to blend into harmonious action, the family, the Sabbath-school, and the church. These institutions are calculated to help one another, and their work is in no way opposed.

We must teach lessons of benevolence in the Sabbath-school. By precept? Yes, line upon line and precept upon precept. But *better*, because more successful, we must teach them by example. We must lead the way, and our hearts must respond cheerfully to whatever labor or self-denial our teaching involves. In teaching children to give to any cause, it is important that they should give regularly,—that they should have some system in giving.

All connected with the Sabbath-school should be interested in its behalf, and make it their study how to improve it and make it more efficient. We sometimes fail to do, because we think some one else will do the work, and do it just as well or better. No greater mistake could be made. Each one has a work to do, and no one else can do any work so well as the one to whom it has been assigned. A certain gift,—a definite number of talents,—has been given to each one, and of each, God will require his own, with usury. We should engage in the work cheerfully, feeling that the service of God is a duty, a privilege, and his service should be the fountain of our highest joys. We should feel that the work is of God, and that what we have to do, is to put ourselves in such a position that we can work with him. We should rejoice that we live in this day, and may have a part in this work. It is not for us to know the times or the seasons which the Father hath put in his own power. It is for us to sow and plant, and wait the movement in Heaven. So let us go on sowing the precious seed in the minds of the young, seeking God for help; and we shall be successful.

## PICTORIAL ILLUSTRATIONS OF SCRIPTURE.

At the close of the fervid exhortation of our excellent superintendent, the visitor peripatetic, said, "And now Elijah has gone to Heaven; but his red garment comes falling back to us through the air; who will put on the mantle?" And we asked, in the confidential moment, after meeting in the vestibule, "How did you know that Elijah wore red clothes?" He answered, nowise abashed, "Did I not see it in the lantern picture which you showed on the screen last autumn?"

Is it not worth while to inquire how much of our present conception of Scripture is due to the illustrations furnished? Look at our pictorial Bibles, for example; mark the cuts and engravings by which the

various artists have sought to give vivid ideas of Eastern life and inspired imagery. You may think this is very small game to follow up with the hounds of criticism; but really it is oftentimes the largest we have, for these plates are frequently copies of what the first painters in the world's estimation have done. And yet when mere uneducated and unperverted common sense examines them, it turns away with a smile. It sees them to be very elaborate, splendidly colored, and forcibly expressed pieces of nonsense. Most of them are only ridiculous things well done.

Now, where is there a name better established than that of Tintoret the Venetian. A pupil of Titian for awhile, he grew so rapidly that his teacher became jealous of his fame and turned him away from his school. And yet Tintoret, when he painted the Israelites gathering manna in the desert, represented the host as armed with guns. And Albert Durer, the pride of Nuremberg, when he had occasion to picture Peter's denial of his Lord, put a short pipe in the mouth of a Roman soldier who stood beside the maid-servant in the hall. These persons are called "masters!"

We saw the other day, upon the walls of a gentleman's parlor, a magnificent engraving of the largest size, a copy of Raphael's cartoon in Hampton Court, "Christ's Charge to Peter." Anybody will recall that thrilling scene in sacred history, told of the night when they had been toiling with the net through all the long hours, and yet caught nothing. Having been in our poor way trying to preach on the subject, very lately, and so being a little better informed than usual as to matters of fact, we took the occasion of waiting to study his famous picture carefully. There they stood on the shore, and Immanuel was putting the searching question, which, for scores of generations, has gone echoing down through the valleys and over the hills of history: "Simon, son of Jonas, lovest thou me?" Well, we had not looked for a moment before we began to be glad none of our people were there. For we had told them from the pulpit that only seven of the disciples were out that night on the water; and Raphael had thrust all the eleven in, along in a row. We had taken great pains to clear up that unfortunate expression of our translators about Peter's being "naked," by describing minutely the fishing costumes of those oriental countries at that day. And there Raphael had set them all out in the beautiful robes of Galilean gentlemen, gracefully plaited and with a trailing train of half a yard long. We had also made, in our discourse, quite a melo-dramatic point, picturing Peter in particularly wet garments and draggled hair, he having, with his usual impetuosity, leaped overboard and waded ashore. But there Raphael had him kneeling at the very feet of the Saviour to take the big keys, his garments dry as could be, and his locks curled exquisitely round his temples. And not a shadow of disquiet or weariness on the face of any one of them showed that they had been out through the wild night upon the turbulent Gennesaret.

Now, we are bidden to admire this sort of caricature, and absolute abandonment of simplest fact, to accept traditional travesty instead of actual truth, on pain of being read out of critical circles.

D'Israeli tells us that he saw, in Holland, a Bible in which the man who picks out the mote from his brother's eye is pictured with one end of a projecting beam in his own, the other end resting on the ground, as if he had accidentally run on a stake. And there, also, the same author says he was shown a painting in which Abraham appears ready to sacrifice his son with a blunderbuss; an angel, however, most opportunely frustrates his pious intention by dampening the powder in the pan. Now, when such wild ideas as these obtain a hold of what is mere history or unmistakable figure, is it any wonder that some are found who get as wild over doctrine as the artists do over simple fact? Men go wrong when taught wrong.

These exceedingly prosaic remarks are called forth by the sight of some new Bibles in monthly parts, going the rounds for subscriptions. It is likely some of them are good, suggestive, and true; but we feel pretty sure they all will need watching. If right, then right; if wrong, then wrong; but either right or wrong, illustrations of Scripture are among the most powerful of comments young people possibly can have.—*London Sunday-School World.*

—It is they who glorify Him, who shall enjoy Him; they who deny themselves, who shall not be denied; they who labor on earth, who shall rest in Heaven; they who bear the cross, who shall wear the crown; they who seek to bless others, who shall themselves be blessed.—*Dr. Guthrie.*

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 4, 1880.

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

### GENERAL CONFERENCE.

At a special meeting of ministers and brethren who are attending the Tract and Missionary Institute at Battle Creek, a council was held at the Tabernacle the 29th ult., to consider the propriety of holding a session of the General Conference. The subject was quite fully discussed, and the following reasons were presented why it should be held in the month of March, 1880:—

1. Those ministers who may labor in the Pacific coast States and Territories, during the advancing season, should be in their respective fields of labor in a few weeks, and should be present at the General Conference before going west.

2. The majority of the delegates necessary to be present are already on the ground, attending the T. and M. Institute; and a meeting soon would be a saving of time and traveling expenses to the delegates.

3. The subject of the more active and extensive circulation of our periodicals and publications will be brought before the Conference, and at no better time can this be done than at the close of the T. and M. Institute, and just before entering the season of tent and camp-meetings.

4. We are entering upon an important era in the history of our cause. Missionaries have recently taken their departure from this place for the Pacific coast, and others will follow very soon after the Conference. And in a few months, at most, missionaries will go to Europe. Also, tent and camp-meeting labor, and the publication and circulation of the present truth, will be carried forward on a larger plan than ever before.

In view of the foregoing, it was moved by Eld. B. L. Whitney, that it was the sense of the meeting that a special session of the General Conference should be held at Battle Creek, March 11-15, and longer if necessary. This motion, supported by Eld. J. O. Corliss, received a unanimous vote.

Elders Butler and Canright are requested to be present.  
JAMES WHITE, Pres. of Gen. Conf.

### THE WORK AT BATTLE CREEK.

At no period in the brief history of our work in this city, has there been as lively an interest as at the present time. The labor put forth about the time of the General Conference last November, proved salutary and its influence has been felt up to the present time, in our College, at the Sanitarium, the Office of publication, and in the church generally.

The baser sort have tried to take advantage of the plain testimonies and earnest warnings given to this people, and of the efforts to maintain proper discipline and order in the College. This is what might be expected in the usual course of things. When the work of the Lord revives, Satan and his dupes feel disturbed. If a respectable agent cannot be found, the services of one of the baser sort are accepted.

As a good illustration of this point, we notice a dream; whether the gentleman was asleep or awake, the reader may judge. The illustration, however, is a good one.

In his dream, he was passing by a church. Upon a gate-post, Satan was sitting sound asleep. Shaking him gently, he inquired, How is this? You have the reputation of being very active in your work, walking to and fro in the earth, seeking whom you may devour; but here you are sound asleep.

To this his satanic majesty replied: "The people in the church back there are asleep, and the minister is asleep; and I thought it a good time for me to take a nap." All is quiet in the regions of darkness when the professed people of God sink away in spiritual apathy; but when they arouse from their slumbers, Satan cannot afford to sleep.

The work in the congregation last Sabbath was deep, and we have reasons to hope that it will be lasting. Changes, happy changes, in the condition of things

here, are working changes in our plans. God is giving us the ears of the people, great freedom before them, and sweet and heavenly power in prayer.

At present, we are very happy in the enjoyment of these precious seasons, with Elders Whitney, Stone, Decker, Corliss, Colcord, Tenney, Lane, and brother, Covert, Sharp, Owen, Fulton, Burrill, and Smith, who are attending the Tract and Missionary Institute, and also the Professors of Battle Creek College.

We are looking forward with lively anticipations of good, to the General Conference, after which we shall probably visit some of the churches in Michigan, before going to Colorado. From that point, we shall decide whether to go to the Pacific coast, or to attend some of the camp-meetings. If Mrs. White decides to remain in California, and the friends open the way for us, we shall probably spend the summer on the Pacific coast. At present, however, our work at this important post is plain before us. The Tract and Missionary Institute, conducted by Elders Whitney and Stone, is proving a great success; and Eld. Whitney is arranging for classes in Wisconsin, Minnesota, Iowa, and Kansas, to follow immediately after the General Conference.

The work of the Tract and Missionary societies, which is the absorbing subject at this time at headquarters, is second to no other. But little has been done in the past without our publications, and proper missionary work. This is being systematized, and the workers are being educated for their great work. If it be true that our ministers can add nine-tenths to their success by their efforts in properly circulating our periodicals and books; and if it also be true that men and women of a good degree of intelligence can be educated and trained as colporters and missionaries so as to accomplish as much real good as our active ministers, what a force of laborers can be thrown into the field at once through the instrumentality of the Tract and Missionary Institutes which are being held, and which should be held in the future throughout the length and breadth of the land.

It is very generally known by our readers, that from the very beginning, the publishing department of the great work has claimed our first attention. To this branch of the work we have given life's best years and strength; and it is with no small satisfaction that we look upon our extensive list of publications, admirably adapted to the wants of our growing cause. We need not say that the systematic effort on the part of thousands of tract and missionary workers, who are preparing to send our publications in different languages to every part of the world, makes our joy nearly complete.

We are happy to report more students, and a better state of things at the College, than at any previous winter term. The Sanitarium has a larger patronage, also, than in any winter previous. And the empty condition of our book-shelves at the publishing house, seems really fearful. Not less than twenty tons of publications have been sent out from this office by mail, express, or as common freight, during the past three months.

J. W.

### "THE AGE TO COME."

THE WRONG THRONE, AND THE WRONG KING.

IN the lectures before the Biblical class in the College, the doctrine of the "Age to Come" has been briefly examined, and by request we present to the readers of the REVIEW some of the points that have been made. Whoever examines this question in order to refute the errors which are entertained concerning it, meets a difficulty on the very start. It is that there are no expositions of the doctrine which are considered standard, and indorsed by all who hold what they call "Age-to-Come" views. Hence when one claim is examined and refuted, we find we have disposed of the views of only an individual, or at most, of comparatively few individuals, others holding other positions, almost as multifarious as the number of persons who belong to the organization.

Yet we understand that there are certain underly-

ing views upon which all theories of the "Age to Come," so-called, must rest, certain fundamental principles, without which all the superstructure, from sill to finial, must fall to the ground. These principles are:—

1. That Christ comes the second time to take the throne of David to reign in Palestine, and subjugate his enemies, the Gentile nations of the earth.

2. That probation continues after Christ comes.

3. That the earth is habitable, and is inhabited after that event.

4. That there are certain special promises to be fulfilled to the old, or earthly Jerusalem, and to the literal seed of Abraham, during this reign of Christ.

If any one of these positions fails, all the views included in this term, "The Age to Come," must also fail; and if they shall all be found to be antisciptural, the doctrine is certainly founded on something far less substantial than sand itself.

We take the ground that not only one, but all of them are utterly without support in the Scriptures of truth, and will give a few reasons for so believing.

In the *Restitution* of Feb. 5, 1880, Eld. J. P. Weetsee quotes 1 Cor. 15:25 as testimony concerning the future reign of Christ: "For he must reign until he hath put all enemies under his feet." This is put in as testimony that the reign of Christ, commencing with his second coming, is a reign of subjugation to subdue his enemies to himself. But there are other scriptures which speak of the subjugation of Christ's enemies, and the testimony of these scriptures must be allowed to have a bearing upon the conclusion which we adopt.

We find a prophecy of this glorious work in Ps. 110:1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." There can be no mistaking the personages here brought to view: "The Lord [Jehovah, the Father] said unto my Lord [Christ, the Son], Sit thou at my right hand, until I [Jehovah] make thine enemies [the Son's enemies] thy footstool." According to this prophecy, it is Jehovah who subdues the enemies of Christ to him, and he does this while Christ is sitting at his right hand.

We now turn to the New Testament to ascertain whether Christ has yet taken that position or not. In Rev. 3:21 Christ himself says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Christ, then, has taken his position on the throne, at the right hand of the Father. Paul testifies to the same fact in Heb. 8:1: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." This points out the present position of our Lord Jesus Christ, at the right hand of the throne of the Majesty in the heavens. Is this the period referred to in the 110th psalm? We learn from Paul's testimony in Heb. 10:12, 13, that it is: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

Here is a direct reference to the prophecy of Ps. 110; and if Paul is a safe expositor of the prophecies, he shows us that Christ is now occupying the position at the right hand of his Father, waiting till he (the Father) shall make his enemies his footstool, according to that prophecy.

We now turn to the 15th chapter of first Corinthians, the prophecy from which Mr. W. takes his text, and will read the verses to which he refers, paraphrasing them in accordance with this view: "Then cometh the end [the end of this dispensation], when he [Christ] shall have delivered up the kingdom [which he now holds in connection with God upon his throne] to God, even the Father; when he [God] shall have put down all rule and all authority and power [which is opposed to the Son, according to the prophecy of David in Ps. 110]. For he [Christ] must reign [at the right hand of his Father upon his



throne in Heaven] till he, [the Father] hath put all enemies under his [Christ's] feet. The last enemy [of Christ and his people] that shall be destroyed is death. For he [God] hath [in promise and purpose] put all things under his [Christ's] feet. But when he [God] saith all things are put under him [Christ], it is manifest that he [God] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also [Christ] himself be subject unto him [God] that put all things under him [Christ], that God may be all in all."

That this is a correct view of the passage may be easily ascertained by trying to read it, paraphrasing it in the same manner, in accordance with the "Age-to-Come" view. With that view we must read it as follows:—

"Then cometh the end [of the thousand years of Christ's reign], when he [Christ] shall have delivered up the kingdom [his own kingdom] to God, even the Father; when he [Christ] shall have put down all rule and all authority and power [against himself]. For he [Christ] must reign [on the throne of David], till he [Christ] hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [Christ] hath put all things under his [Christ's] feet. But when he [Christ] saith all things are put under him [Christ], it is manifest that he [Christ] is excepted, which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him [Christ] that did put all things under him [Christ], that God may be all in all."

This is not only contrary to the prophecy concerning this subjugation of Christ's enemies, but it makes utter nonsense of the scripture itself. Here, then, is the first failure in these foundation stones of the "Age-to-Come" view. They make the subjugation take place while Christ is upon the wrong throne, and have that work accomplished by the wrong King. It is while Christ is on the throne of his Father, where he himself and the apostle Paul testify that he now is, that his enemies are subdued under his feet; and this subjugation is accomplished by the Father and not by the Son.

#### A GOOD MOVE.

It was the privilege of the Battle Creek church to enjoy two very interesting and important meetings Sabbath, Feb. 28. Bro. White spoke in the forenoon on Ps. 119:9, showing the important place the law of God occupies in the development of a Christian character, and also the office of the Holy Spirit in connection with this work, not only to comfort and satisfy, but to reprove for sin, and bring to mind those failures in our past life and defects in our character which need to be remedied. At the close of the discourse, six came forward for prayers.

In the afternoon a social meeting was held, in which many encouraging testimonies were given, exhibiting much feeling, and furnishing ground for hope of spiritual progress on the part of those who spoke.

The work was then taken up where it closed in the forenoon, and an invitation was given for those to come forward who wished to start in the Christian life, or felt special need of recovering from a back-slidden condition. To this there was a very prompt and general response. Between seventy-five and one hundred persons came forward to the front seats, quite a good number of these making their first public start in the service of God.

An opportunity being given for those who had come forward to express their feelings, they pressed in so earnestly with their testimonies that it was impossible to close the meeting until nearly the close of the Sabbath, it having continued three full hours. About fifty of those who had come forward availed themselves of the privilege of bearing testimony in this manner. A good revival spirit seemed to prevail through the meeting, and a work has been commenced

which we believe will result in good. Six arose for baptism.

#### HOW WE MAKE INFIDELS.

IN view of the fact that we are so often charged with making infidels by the promulgation of our views, especially by teaching the doctrine of the unconscious state of the dead and the destruction of the wicked, we some time since made a call, as some of our readers may remember, for responses from those who had been rescued from infidelity by the views we teach.

This call was given only one insertion in the REVIEW, and yet forty-five responses promptly came in from those who had been rescued from the darkness of skepticism, and brought to a belief in the word of God, by these very views which are claimed by some to be such a prolific source of infidelity. Multitudes of other responses could doubtless be secured had the call been repeated, and the subject kept longer before the people.

On the other hand, no person can be found who will testify that he has been led into skepticism by the promulgation of these views. Our friends, in this instance, have exactly reversed the order, and have committed the unfortunate mistake of calling that a cause of infidelity, which not only has never made an infidel, but is the most efficient means of rescuing people therefrom.

#### RIGHT AND WRONG.

BY ELD. R. F. COTTRELL.

A CORRESPONDENT says, "The law of Christ teaches right positively and wrong negatively, while the ten commandments teach wrong positively and right negatively. If, then, we are released from the law from Mt. Sinai, not being bound by it, we come under the law of faith, which commands right doing, so that we are 'justified by faith without the deeds of the law' (Rom. 3:28), and at the same time do not make void the law through faith, because the law of faith establishes the righteousness of the law from Sinai."

Right and wrong are opposites, and yet their testimonies perfectly agree. That which is right is not wrong, and that which is wrong is not right. Moreover, that which is right in moral actions, as defined by the primary laws of God, can never become wrong; and that which is wrong can never become right. A lie cannot, by being repeated, or by reason of age, become the truth; neither can the truth of God, by growing old, become a lie and vanish away.

The law of God is the truth. Ps. 119:142. All his commandments are truth. Verse 151. These "laws of truth" were spoken by the voice of God from Sinai. Neh. 9:13. (See marginal reading.) All of them are truth. Not one of them has become a lie. To abolish or change one of them would be to abolish or change the truth. Men may desire to do this, but God never. "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

Now if the law of Christ teaches right positively, and the ten commandments teach the same thing negatively, there cannot be the least difference in what they teach; for truth is truth. The only difference is in their manner of teaching it. Again, if "the law of Christ establishes the righteousness [the italics are his] of the law from Sinai," we still have perfect harmony; for righteousness must be right teaching and right doing; and therefore the righteousness taught by the law from Sinai is still right.

But what can my friend mean by being "released from the law from Mt. Sinai, not being bound by it," and coming "under the law of faith which commands right doing"? Does not the law from Sinai forbid wrong doing, and thus teach the right?

We believe that repentant sinners are "justified by faith without the deeds of the law." The law cannot justify its transgressor, simply because it condemns him; and he can make no atonement for past sins by future obedience. Hence the absolute necessity of

something *aside from the law* by which to be justified, and that is Christ. Justification is obtained by us, sinners, only by faith in the sacrifice which Christ offered for us. "The law of faith," by which boasting is excluded, is not a moral code, as our opponents seem to regard it; but simply that principle, rule, or law, by which, in the plan of redemption, the sinner is pardoned by faith in Christ, and not through his own right doing.

But our friend talks of the law of faith as of a new moral code which has taken the place of the ten commandments. He says, "We come under the law of faith, which commands right doing, so that 'we are justified by faith.'" The law of faith commands right doing. "Sin is the transgression of the law," or wrong doing. That law, they hold, of which sin is the transgression, is not the ten commandments, but "the law of faith." We ask, How, then, is the sinner, the transgressor of the law of faith, to be justified? By the same law of faith,—their only rule of right, or moral law. Truly, *they* are the persons who seek justification by the law. It is well to remind them that "by the deeds of the law there shall no flesh be justified," for by the law that requires right doing is the knowledge of sin.

Of the ten commandments it is true that most of them teach the right by forbidding the wrong. Yet two of them, the fourth and the fifth, directly require the duties they teach; namely, special honor to parents and to our Creator. God is to be honored by remembering the day of his rest to keep it holy. This is the only precept of the ten that requires direct and special honor to the Creator as the parent of the universe. Is not this reasonable and right, and as much so now as ever? Yet our opponents tell us that if we keep the Sabbath, we seek to be justified by the law, and are fallen from grace. We may keep every other precept of the ten. They themselves do not openly claim to break any one of the other nine. They claim to do all right things, as commanded by the law of faith, and yet have no fears that they shall fall from grace by their "deadly doing." We may even keep Sunday as the Sabbath of the fourth commandment, and all is well. But if we attempt to honor God by resting on the day on which he rested, the case is far otherwise—all is lost. Oh, consistency! It is no wonder that Job and David both exclaimed, "What is man!"

#### MATTERS OF FINANCE.

It is a fact well known to those who are familiar with the finances of the country, that money is becoming more plenty, and rates of interest much lower. In fact, capital of all kinds is seeking safe and permanent investment, at remarkably low rates of interest. Stocks bearing a low rate of interest, well secured, command a high premium.

In 1879 the government issued a new series of bonds at the unprecedentedly low rate of four per cent, which were intended for the masses, and not for sharks or moneyed capitalists. Legal steps were taken to prevent a monopoly of this kind, by limiting to each person the sum of one hundred dollars. It was found that even the large amount issued was entirely inadequate to supply the demand. And it is said that the government is thinking seriously of issuing another series at three and one-half per cent.

But the object of this article is to call the attention of the friends of the Sanitarium, Publishing House, and College, to the facts above stated, and the fact that the U. S. government finds no trouble in getting means at four per cent.

With these facts before us, and also remembering that we profess to believe the hand of God has planted these institutions, and that they have grown up under his fostering care, why can we not safely intrust our means with these institutions at a rate of even five or six per cent interest?

We can assure our friends that, with returning prosperity in financial affairs throughout the land,

and with the renewed energy given industrial pursuits, and with the unlocking of the hitherto unavailable millions, we may confidently expect continued increase in our business and earnings, as well as a decrease in our expenses and outlays. This will enable us to more rapidly reduce our debt, and thus substantiate our claims to the confidence of those who have invested their funds with us.

We inquire, Are the bonds of the government safer and better than the bonds of these institutions? If so, we will give the government the preference. But if we believe the Lord is guiding affairs and shaping the course of our institutions here, we shall show our faith by our works.

In view of the foregoing facts and conclusions, it has been decided by the Board of Directors of the Health Reform Institute to call in the series of bonds which are payable March 5, 1880; but not due till March 5, 1883, as they draw interest at the rate of eight per cent. It is the design to re-issue a portion of these at five or six per cent, if thought advisable, and if the holders wish to retain them at that rate.

At the time these bonds were issued, money was dear, and readily commanded ten and twelve per cent in the West. Many of our brethren and friends called in funds placed at ten per cent, and loaned to the Sanitarium at eight. For this they have our thanks, and gratitude, and so much treasure laid up in Heaven. But now money is vastly cheaper, and as the custodians of these sacred institutions, we deem it our duty to save every dollar we can, justly and honorably. The bonds provide for this step, as this state of affairs was anticipated by those who drew them.

Money is now being offered us at from five to six per cent, and we feel it duty to reduce the rate of interest on our bonds to these figures. And we know that our friends will congratulate us on having reached the point where we can do this.

In the notice sent to those holding the bonds of the Sanitarium, we say, that if you wish the bonds returned to you with amount of coupons reduced from eight to six per cent, please inform us at once. There are thousands held in the banks by our brethren all over the country that might be invested at a low rate of interest here, and thus be of substantial service to the cause. Thousands are lost annually by loans at a high rate of interest to those who are engaged in speculations, and who take heavy risks.

Brethren, let us show our faith by our works, and use our means in such a way as to be a real benefit to the cause of God and a blessing to ourselves.

In behalf of the Board of Directors,

L. McCoy.

Battle Creek, Mich., March 1, 1880.

### ALL WHO WILL MAY COME.

BY ELD. D. M. CANRIGHT.

THE Bible says that we may all come to Christ if we will. The vilest sinner may come. I will read some texts of Scripture upon this point, and the sentiment expressed is the sentiment of the entire Bible. On the last page of the Bible I read: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. What a message from Heaven is this! How it ought to prompt us to come to Jesus! "Whosoever will, let him take the water of life freely," not stintedly, not by measure, not grudgingly, but "freely." Who can have it?—not the rich, not the poor alone, but "whosoever will." Brethren, this is the word of God. It means humble men, the poorest, the wickedest,—yes, anybody. All may come.

I read again that it is the will of God that all should be saved; that is, he wants us to be saved. See how plainly this is stated. 1 Tim. 2:3, 4: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved." He wills that all should come to the knowledge of Christ. When entering Jerusalem, he said, "O Jerusalem, Jerusalem, . . . how often would I have gathered

thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" It is not as the Universalists say; God will not compel men to come to repentance; but he wills that all should be saved. He wants *you* to come. Then there is no opposition on his part. The way is entirely free to all who will come.

Matt. 11:28-30: "Come unto me [what a gracious invitation!], all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The Spirit says, Come; Jesus says, Come; all Heaven says, Come. Who is to come? The one who is a sinner, the one who is burdened, the one who feels the press of infirmities,—yes, all can come. My dear sister, my dear brother, do not say, "I am a sinner; I have broken the law of God; I have wandered far from Jesus; I am so wicked the Lord can never love me." It is not so. The Lord can and will accept you, if you will only come. I turn to the Bible, and find that the Lord has illustrated this promise. Some who have committed the worst sins known to humanity have yet obtained mercy.

Take, for example, the case of the thief on the cross, as recorded in Luke 23:42, 43. Two thieves were crucified with Christ. They had been arrested for stealing, had been tried, and in the penalty inflicted received only their just desert. But even one of these persons—so guilty in the sight of God and man—found forgiveness when he sought it with penitence of heart. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee to-day, Thou shalt be with me in paradise." Although so vile that he was not permitted to live on earth, yet when he came with the simple prayer, "Lord, remember me," he was received. I believe that in the providence of God this extreme case is put on record for the encouragement of those who might otherwise, on account of past sins, despair of ever securing eternal life.

In the 8th chapter of John is mentioned the case of a woman taken in adultery. She did not deny the charge brought against her for one of the worst of crimes. To the Pharisees who accused her, Christ said, "He that is without sin among you, let him first cast a stone at her." Then they withdrew; and Jesus said unto her, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more." You and I would perhaps have been less forgiving than was the dear Saviour. But there is more mercy in Heaven than with frail humanity. My friends, Heaven is all full of sympathy, and forgiveness, and pardon, if we sincerely repent and believe.

In Paul's letter to the Corinthians we read, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6:9, 10. He says further, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I believe these words are put on record for a purpose, to give hope and encouragement to the weak and sinful.

Reader, do you earnestly desire to be cleansed from the stains of sin? Do you long to become a true Christian? Then, no matter how sinful your past life may have been, if you are truly repentant, and are willing to comply with the requirements of God's word, you may have full and free forgiveness for past offenses, and be adopted into the family of God. As an ambassador of Christ, I have the authority from my Bible to offer pardon to every one who will accept it.

### FAITH.

BY ELIZA H. MORTON.

"FAITH is the substance of things hoped for, the evidence of things not seen." The life of the Christian is a life of faith. God cannot be seen with the natural eye. Heaven is far beyond mortal vision, and the angels are invisible. We beheld not the Saviour as he walked the earth; we saw not his agony; we looked not upon his death or his resurrection: but we believe these things, and know that they are eternal truths. Faith gives vitality to the past, and glory to the future. The unseen is made manifest by faith; for the Christian lives above the world, and has a hold on heavenly realities.

The more faith we have, the higher we rise above the clouds of earth, and the more unreal seem earthly pleasures. The many-mansioned home is a myth to the worldling, but to the believer it is something tangible. Faith looks beyond the veil of fleecy clouds, blue air, and darkness, and sees a "city which hath foundations, whose builder and maker is God."

It may be said that a life of faith is a life of uncertainty, based on unreality; but this is not so: the things we believe are revealed in the word of God, and demonstrated in our own experience.

Without faith in divine things, what is life? What is its object? What is its end? The infidel fails to tell us. The worldling gives no answer. Nature reveals nothing, and we are left in darkness.

God often tries the faith of his children. Ill-health, adversity, and bereavement, may fall like sharp arrows from a quiver, drawing drops of blood from the heart; but patience and faith will be followed by soothing balm that will heal the deepest wounds.

Affliction tests the soul, and draws it near to God. All along life's journey, faith sprinkles flowers; and when the dark, massive portal that leads to silent chambers is reached, faith opens the door softly, and sheds a mellow light of glory over the coffin, the shroud, and the grave. The mourners can see with the eye of faith a morning when those white eyelids will quiver with life, those glassy eyes sparkle with joy, those pale hands gently unfold, those frozen lips breathe words of love, while the golden sunshine of an eternal day makes earth a pleasant land forever.

Battle Creek, Mich.

### THE DISCIPLE'S REWARD.

BY A. SMITH.

A YOUNG German pianist, when engaged in acquiring his profession, was required by his preceptor to practice daily, for two whole years, upon a silent instrument. When, at length, he was allowed access to a responding piano, he was greatly astonished at the sweet and sublime harmony that answered to his touch. So the disciple in the school of Christ must practice long and patiently the tasks imposed by the divine Master, being often discouraged at the apparently useless results of his efforts, only sustained by his love for and confidence in the wisdom of his Lord, and by the hope of securing a moderate degree of triumph at the end of his long drill, though unable to determine the measure of that triumph by any known precedent.

But, when the day of immortal glory will have dawned, and he is permitted to join with the heavenly choristers in the anthems above, his soul will thrill with a sense of the inherited glory as the astonishing result of his patient toil, and which, in this earthly vale of tears, "eye hath not seen, nor ear heard," and the measure of whose duration will be eternity.

### HOW IS IT WITH YOU?

CHRISTIAN friend, are you living to see how great an influence you can have for good over others? or do you aspire to have the good influence of others buoy you up as you cross the ocean of life? Are you trying to be a real, persistent, positive power in the world? or do you lie passive, a mere creature of circumstance? Do you endeavor to carry your own bur-

dens and assist others in carrying theirs? or do you fold your hands, and lie all limp and powerless, nothing but a babe, expecting to be carried along in the arms of the church? How is it with you?

GEO. D. BALLOU.

**CHURCH SOCIABLES.**—The Dubuque *Telegraph* gets after the church sociable in the following vigorous manner:—

As the winter season draws near, church sociables begin to blossom into new life. We had almost been uncharitable enough to observe that this fact might be regarded as a public calamity, but out of respect for the feelings of many good and well-meaning persons who are active in church sociable work, we refrain. Still, the fact is none the less apparent that this class of entertainments is now regarded by many as nuisances.

If the originators of church sociables intended them to degenerate into what they have, it would have been better for society and the churches had their originators died before their genius developed in that direction. But we have only to look backward a few years, and compare the church sociables of that time with those of the present day, to disabuse our minds of such a wrong and unjust impression as to the intentions of these supposed benefactors. The deplorable tendency of modern society to sacrifice comfort and good taste to conventionality and display, has made our church sociables the unpopular affairs they now are. Adding to this the desire on the part of churches to sap from the world's people every dollar possible, one need not be at a loss to discover in what manner this degeneration has been brought about.

At present a church sociable is synonymous with a money-catching affair. If it is not that, it is a stiff-backed, unenjoyable arrangement, better calculated to repulse the average person than to attract. The plan now indulged in of holding sociables at private houses, renders them unpopular. Many persons who would be pleased to go are kept away because their station in society will not admit of their attendance upon a sociable at a home of wealth and luxury, where they are often held. It may be sad, but none the less true, that a system of caste prevails among members of the same church, and while all may meet upon a common level in the church or at the sacramental altar, such a thing is considered impossible in the social world. People worship at a different shrine when out of church.

So the very persons who should receive whatever benefits may arise in a social sense from these entertainments, are debarred from them.

Then, again, the system of petty begging carried on at these sociables disgusts the majority of people. The amount asked for is not what is objected to, so much as the manner in which it is secured. One might as well pass the hat around at a private party. It could be done with about as much propriety.

### OUR NATIONAL LIQUOR BILLS.

ESTIMATES are made from time to time, based on returns from the Internal Revenue Office, police and other places, hospitals, insane asylums, poor-houses and charitable institutions, from which it is calculated with reasonable certainty that our liquor bills amount yearly to not less than,

1. Direct expenses, \$600,000,000;
2. Indirect expenses, \$600,000,000;
3. Intemperance burns and destroys property, amounting to \$10,000,000;
4. It destroys 70,000 lives;
5. It makes 30,000 widows;
6. It makes 100,000 orphans;
7. It makes 500 maniacs;
8. It instigates 250 murders;
9. It causes 500 suicides;
10. It consigns to jail 500,000 criminals;
11. And greater even than all this, it endangers the inheritance of liberty left us by our fathers, by debauching the voters and making instruments for upholding corruption by means of the ballot box.—*Domestic Journal*, Dec., 1879.

### STOCK SPECULATION.

CONCERNING swindling stock speculation firms, the Boston *Journal* speaks as follows:—

- “1. A broker who had ‘inside’ opportunities to turn ten dollars into a hundred without risk, would keep his secret to himself,—would make the money for himself.
- “2. There is no sure and easy way to fortune by stock speculation, and the keenest operators, in very many cases, beggar themselves before they get through with it.

“3. If you are promised a chance to make \$100 or \$1,000 without risk, be sure that it is a lie.

“4. Be sure that the firm which makes the promise is a swindling concern.”

### SPECIAL MENTION.

#### A DISGRACEFUL AFFAIR.

A FRIEND sends us the following clipping from an unknown paper:—

A Pittsburg dispatch reports a recent disgraceful fight in the Presbyterian church there, between two factions, one favoring Rev. Mr. Woodside, and the other favoring another clergyman. Woodside attempted to go into the pulpit, when the other clergyman attacked him. A general fight ensued, extending throughout the whole congregation. For a quarter of an hour the battle raged furiously. Heads were punched, eyes were blackened, arms broken, and women knocked down. The yells and screams were frightful. The police were called in, and after some difficulty succeeded in quelling the riot. Several arrests were made. The church next morning presented a sorry appearance. Pews were broken, remnants of gas globes strewed the floor, hymn books and Bibles were scattered in all directions, and a large quantity of hair-pins and bangs have been gathered up. The utmost indignation prevails in church circles. The matter will be investigated by the Presbytery, and it is expected that there will be some clerical suspensions. The rival pastors were in the thickest of the affray.

### FAMINE IN TURKEY.

WHILE the Sultan shuts himself up in Yildiz Kiosk, surrounded by place-hunting pachas, who take care that nothing unpleasant shall reach the royal ears, the country is progressing from bad to worse. Misery, destitution, and famine have it all their own way in the provinces. From Europe and Asia comes the cry of distress; letters from Erzeroum give a fearful picture of the condition of several surrounding districts. At Bayazid people have gone mad from hunger, and many have been poisoned by eating roots and mosses. Grain is forbidden to cross the border from Persia and Russia, and the local governor is grinding three years' taxes from the starving peasantry, his excuse being that the money is required for Constantinople. The vali, or governor-general, looks on with folded hands, and estimates that there is enough grain in the province to feed all the inhabitants. Possibly the quantity exists, but it is locked up in the granaries of the tithe-collectors or speculators, and might as well be in the heart of Africa, as far as the people are concerned. But the governor has ordered a list to be made out of the poorest; judging from experience in such matters, the officers employed will take a month to draw up this list, and by that time the destitute will be dead, and the commissioners—for the Turks can do nothing without a commission—sent to verify the list will report that they have not been able to find the people said to be in distress. The Turks give alms freely to professional beggars, to sturdy cripples and stout impostors; but to organize systematic relief they are incapable. A famine is *kismet*, and it is wrong to fly in the face of providence. The doctrine is consolatory for those who can believe in it, but it smacks a little of selfishness. On foreign aid alone must the wretched rely, and turn their imploring eyes to the alleviators of their distress of 1875—the British and Americans.—*Boston Herald*, Feb. 23.

### CATHOLIC PLUNDER IN NEW YORK.

MR. DEXTER A. HAWKINS, of New York, has published in the *Christian Advocate* an exposure, such as have frequently come from his pen, of the rapacity of the Roman Catholic Church in the city and State of New York. We make the following extracts:—

Some of the real estate given by the city of New York to the *Romish Church*.

The cathedral block, and the block in the rear, which has a small brick chapel on it, were obtained from the city as follows: 1. The church got possession of a lease from the city at a nominal annual rent; 2. When forfeited for non-payment of this rent, the city waived the forfeitures, and, on payment of \$83.32, converted the lease into a fee; 3. This lot, eight hundred feet long, running from Fifth to Fourth avenues, had no frontage on Fifty-first street, but was cut off from that street by a strip ten inches wide on Fifth avenue, and five feet six inches wide on Fourth avenue. The city made an even exchange with the church of this freehold strip for a much smaller leasehold strip on the block above. This gave the church the whole block—now, by the extension of Madison avenue through it, two blocks; and then the city paid the church \$24,000 for said extension of the avenue, and also gave it \$8,928.84 to pay an assessment, thus making substantially a donation of these two blocks—worth now, without buildings, at least \$1,500,000, and a gift in money of \$32,928.84.

The city also gave the church the block above this, from Fifth to Fourth avenues, now two blocks, by two leases for ninety-nine years at \$1 a year rent each. These two blocks, without buildings, are now worth at least another \$1,500,000.

The city, for \$1 a year, gave to the archbishop for the “Sisters of Mercy” half a block of land on Madison avenue, between 81st and 82d streets. This, without buildings, is now worth at least \$200,000.

The city, for \$1 a year, gave for the “Sisters of Charity” a whole block of land on Lexington avenue, between 58th and 59th streets. This, without buildings, is now worth at least \$300,000.

Total, five and a half blocks of land in the best part of the city, worth \$3,500,000.

In this city, this church was subsidized by the Tweed Ring and nearly \$800,000 paid to it in a single year,—1869. In 1870, petitions from more than one hundred thousand citizens caused the Legislature to repeal the law imposing a perpetual tax of nearly \$250,000 on this city for their parochial schools. On Washington's birthday, 1872, a detailed exposure of this “Tweed Ring” subsidy for the three preceding years to the extent of \$1,396,389.51 was made by the writer, and the subsidy in consequence fell that year to \$410,251.12. In the autumn of 1872, the “Tweed Ring” were driven from power in both the city and State. The writer remained at Albany nearly the entire sessions of 1873 and 1874 to expose and denounce this class of legislation; and the annual sectarian appropriation bills, that had grown to over \$1,000,000, were wholly defeated. This subsidy in this city was, in consequence, reduced for 1873 to \$325,628.75, and for 1874 to \$313,181.12. Constitutional amendments were prepared in 1873, and finally adopted in 1874, which, had they not been interfered with, and two pestilential clauses Jesuitically introduced into the amendments to Article VIII. by the skill and influence of a Catholic member of the Constitutional Commission, would have cut these subsidies up by the roots.

These two legal wolves in sheep's clothing were the apparently harmless phrase, “and juvenile delinquents,” in § 10, and the sentence, “This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law,” in § 11.

Under “juvenile delinquents,” this church saved chap. 647, Laws of 1866, giving the Roman Catholic Protectory annually out of the city treasury \$50 per head; and chap. 428, Laws of 1867, giving it annually \$60 more per head (total \$110 per head) of its inmates, thus securing a subsidy of from two to three hundred thousand dollars per year from the tax payers. So profitable to this sect is this Protectory, that they keep sentinels on the watch at each police court to induce commitments to the Protectory, and have had laws enacted compelling justices to commit to it. They made war on a public school connected with the city almshouse, and, by act of Legislature, broke it up for the purpose of getting possession of a portion of the inmates to swell their own numbers.

Charity is the using of one's own means for the good of others. It is the highest Christian virtue, and the duty especially of all the churches; but to get hold of and use public money to build up a sect under the pretense of charity, is hypocrisy.

Immediately after the above amendment to § 11 of the Constitution, was adopted, this church made haste to set its skilled talent to devise schemes to connect whole broods of their institutions by a sort of sectarian suction-hose with the public treasury. It accomplished this under the word “poor” in the above sentence in § 11. They had the word “poor” defined by chap. 221, Laws of 1875, so as to include, among others, “the sick, destitute, friendless, and infirm,” and the occupants of their enormous boarding-house, built on land given by the city, and improperly called “The Foundling Asylum of the Sisters of Charity;” and by the same statute they grabbed the excise moneys, thus adding several hundred thousand dollars more to their annual subsidy.

These so-called “foundlings” may be two years old when received by the “Sisters,” and may board with them, or under their control, till eighteen years old, if girls; and twenty-one years old, if boys. They may be indentured to this institution, if half-orphans, by either the father or mother; and the mother may board there, also, to look after the children. For every child boarding there, these “charitable Sisters” draw from the city treasury \$138.70 per year; and for every mother boarding there, \$216 per year; total, for a mother and a child, \$354.70 per year, besides having the work of the children and mothers.

Most of the hard-working laborers throughout the country would be glad to turn “poor” and support themselves, if they could draw from the city treasury at this rate. These advantages to this sect are secured by chap. 635, Laws of 1872; chap. 644, Laws of 1874; and chap. 43, Laws of 1877. The cost to the city treasury of this church boarding-house of the Sisters of Charity is now between two and three hundred thousand dollars per year.

By concentrating their forces, and by a change of name or statement as to what they are doing, so as, on paper, to appear to be “aiding or supporting the poor,” nearly all their organizations have got back into the public treasury again, and the annual subsidy to this church is now as great as in the palmy days of the “Tweed Ring.” They may call any persons in their schools and institutions “the poor,” and so pension them upon the public money.

There is but one effectual remedy for these subsidies and this easy way of living on the public money. It is for the tax-payers and the opponents of the State church and a State religion, and all friends of toleration in religion, to insist upon the striking out of these two Jesuitical clauses in the State Constitution, and the repeal of the statutes they protect.



## THE HARVEST.

ONE wept that his harvest was small,  
With little of fruit or of grain;  
While his neighbor, with barns running o'er,  
Still followed the full-freighted wain.

"How much didst thou sow," I said, "friend?"  
"A handful of wheat, less or more."  
"And didst thou expect broad acres would bend  
To thy sickle from such scanty store?"

Who sparingly soweth must look  
For little of fruit or of grain;  
'Tis only the bountiful sower can reap  
A bountiful harvest again.

A lesson, I said, to thee, Soul,  
For harvest time soon will be here;  
Sow with a bountiful hand, lest thou weep at the last,  
When the Lord of the harvest draws near.

—Selected.

## 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."

## WISCONSIN.

**Mt. Hope.**—According to appointment, I met with this church Feb. 21, 22. The attendance from abroad was small; but there is an encouraging increase in the interest here. The Sabbath-school is prospering, and the temperance work is receiving attention. The outside interest is encouraging. My brother will continue meetings here. O. A. OLSEN.

**Somerset.**—Feb. 14 and 15, we held meetings with the little company here. Each family was at work lending papers and books; as a consequence, six were keeping the Sabbath, five of whom were ready to sign the covenant. All were anxious to have a church built, and offered liberally toward it.

The brethren will please not expect us to write to them; we have no time. Will try to report when we have anything of interest. Pray for us.

A. E. AND A. M. JOHNSON.

**Southern Wisconsin.**—During the present winter I have visited all the churches composing districts 1 and 2 except Albany. I spent two Sabbaths with the Little Prairie church, two at Monroe, one at Oakland, four at Avon, and one at Johnstown. Except at Avon, we made no special effort to get the different points of present truth before the people, but labored to encourage and awaken the churches. We have the satisfaction of believing that, to some degree, this has been accomplished.

There is on the part of nearly all an anxiety to see the work prosper, and a willingness to work, though some have lost their first love. In each district it was decided to see that all were provided with the REVIEW, Good Health, the Instructor, and Testimony No. 29, and to supply every family unable to supply themselves.

This is the oldest field in the Conference. For a number of years, ministerial labor has been mostly withdrawn to other parts of the State; and there is now much to be done, both in the churches and in the many favorable openings for lectures. The churches are decimated by removals, death, and apostasy; but at every point some are interested in searching for truth, and with proper labor and influence may be brought in. As in other parts of the State, the people generally enter gladly into the temperance work, and good progress is being made. The prospect in this part of the State is not discouraging, but the great work to be done demands the earnest efforts of all, united with the help of God.

G. C. TENNEY.

## DAKOTA.

**Allentown, Feb. 23.**—I commenced holding meetings here Feb. 19. The interest has increased from the first. The country is sparsely settled, but last night there were about fifty in attendance. Some came eight or ten miles. There seems to be deep feeling among the people. One young man has begun to keep the Sabbath, just from hearing our lecture on Dan. 7. I feel the need of wisdom, lest I mar the work. I ask the prayers of God's people, especially those that are acquainted with me.

D. T. BRIGGS.

**Labor among the Churches.**—Since my return to the Territory, have been visiting the churches, attending quarterly meetings, and giving special attention to tract-society matters; as the labor of tent season and my absence East had prevented my doing so for the last six months. Found matters in full as good condition as I expected, and the brethren all ready to work. Our general quarterly meeting was a success. There were representatives from nearly every company in the Territory. Ten of the Russian brethren were present. The officers of the tract society pledged their hearty co-operation in all branches of the work, and all went to their homes encouraged, feeling that the cause is in a prosperous condition.

Have spent the last two Sabbaths in this place, and have succeeded in completing the organization of the Sabbath-school, organizing a tract society, and partially organizing a church. There are nine members in the church, and eleven in the tract society. Others will probably join soon. The brethren here manifest good zeal in the cause, and we have strong hope for their future success.

S. B. WHITNEY.

Sioux Falls, Feb. 25.

## OHIO.

**Springfield.**—Have just closed a Sabbath and Sunday meeting at this place. The attendance was good, and we had some excellent meetings. Further instructions were given in the missionary work. All are supplied with Testimony No. 29, and seven copies of the Spirit of Prophecy were taken. Bro. William Cottrell was chosen elder of the church. They have a very fair Sabbath-school. Bro. Honeywell is canvassing the city for Good Health; has obtained nearly two hundred subscribers already, and has set his figures at one thousand. He will probably accomplish his object. He has also taken three hundred Annuals. One brother in another part of the State, who thought he could do nothing in this line, writes me that he has obtained forty-nine subscribers in three days. What a great work we might do in Ohio, if all would only try!

Feb. 17, I visited the few scattered friends near Bowersville. Spent two days in the large, pleasant family of Bro. J. A. Haughey, who has taken hold of the truth, after being convicted of it for many years.

Feb. 19.

D. M. CANRIGHT.

## ILLINOIS.

**Chicago.**—The meetings in Chicago closed Feb. 9. Bro. L. Johnson was with me most of the time. We held meetings in the English and Norwegian languages. The Scandinavian brethren were somewhat discouraged. We tried to help them what we could, and left them somewhat encouraged. Hope the work here may prosper. There was some interest among the Americans; and a number are investigating the truth, with prospects of their taking hold.

O. A. OLSEN.

**Aroma.**—We are still holding meetings in two school-houses, and our first effort will continue over two more Sabbaths. We have had two Sabbath meetings. Several from St. Anne, Beaverville, etc., attended and took part, among whom were Bro. and Sr. Gros. May the Lord make them a blessing to his cause in these parts. Last Sabbath five signified their determination to be Christians, and a Sabbath-school of fifteen members was organized. We have had another conflict with spiritualists, whose complete failure led them to call a school meeting to turn us out of the house; but when it came to a vote, we had a majority, and our opponents met with another defeat.

Feb. 20.

D. T. BOURDEAU.

## MISSOURI.

**Greentop, Schuyler Co., Feb. 20.**—I am holding meetings five miles east of Greentop and fifteen miles west of Bible Grove, at the "Roberts school-house." Meetings began a little more than four weeks ago, but have had to stop several times for a few days at a time. The interest has been good so far. There are now about fifteen new Sabbath-keepers, and will probably be a few more. They are mostly heads of families, and are people of good influence. There are now altogether about twenty Sabbath-keepers in this vicinity. We hope Eld. Geo. I. Butler will visit us before he leaves the State. This is the most promising field to build up our cause in that I know of in this portion of the State. The Sabbath-keepers here are all favorable to health reform, and some of them are beginning to reduce it to practice.

H. WREN.

## MINNESOTA.

**Minneapolis.**—I met with the little company here Jan. 13. They are composed of Swedes, Norwegians, and Americans. We held seven meetings with them. A tract society was organized, also a V. M. society, and forty-five periodicals were ordered. The Sabbath-school was re-organized, and a good supply of *Instructors* was ordered.

We were glad to find these brethren, with one exception, in harmony, and to see them so willing to take hold of the work. In this city of 60,000 inhabitants we hope they will so let their light shine, that many will be added to their number.

Any of our brethren visiting this place will be made welcome at 2018, 24 Av. S.

JOHN FULTON.

**Blue Earth City and Tenhassen.**—Some time ago, an effort was made to build up the little church near Blue Earth City by giving a course of lectures; but though some were convinced, none took a public stand for the truth. A Freewill Baptist elder made a weak effort for the Sunday, which was unsatisfactory to most of his hearers.

A similar effort was made for the church at Tenhassen, which resulted in the acceptance of the truth by some candid souls. A Methodist elder afterward made a raid against what he was pleased to call "the old broken-backed Sabbath," which only served to confirm those who had accepted the truth.

A good meeting was held with the church at Milford, Iowa. Then, by request, we began a course of lectures in a neighborhood of Scotch Presbyterians. The congregations were good when the weather would permit, and some acknowledged the truth, but none as yet have made a public profession of it. We hope for some fruit in time to come.

W. B. HILL.

C. KELSEY.

## MICHIGAN.

**Clyde, Allegan Co., Feb. 23.**—Our meetings at Clyde closed Feb. 22. Forty-five discourses were given. Eleven persons, all heads of families, have decided for the truth. There are others who are convinced, some of whom will obey. Seven copies of the REVIEW were taken. One man, a licensed preacher of the M. E. church, acknowledges the truth, and says he shall obey. He subscribed for the REVIEW two months, and says it is the best religious paper he ever read.

Sabbath meetings will be held here for the future. I shall endeavor to meet with them occasionally for some time to come.

H. M. KENYON.

**Smith's Creek, Feb. 24.**—We commenced meetings near this place Jan. 19, and have continued them nearly without intermission till the present writing. There was once a church of twenty-two members here; but about seven years ago the apostasy and influence of one man, the clerk and treasurer of the society, scattered the flock. Some gave up the truth; others moved away; some have died. We thought that, with the help of God, something might be done to re-awaken an interest here and to encourage the few who have been faithful under very depressing influences and great discouragements.

The services have nearly all been practical, and of the nature of a revival. Crowds have attended, fully thirty have started in the service of God, twenty-five are pledged to the observance of the Sabbath, and the interest is unabated and spreading to other neighborhoods. Books are taken quite freely. We are canvassing for the REVIEW and our other papers. The Lord has heard our cries, and that this work may be permanent and a blessing to others still, let his people ever pray.

D. H. LAMSON.

R. J. LAWRENCE.

## KANSAS.

**Salem, Jewell Co.**—Our meetings at Porter's Ranch, Smith Co., closed Feb. 7. The congregations were good to the last. I was several times challenged for a discussion; and the propositions were at last drawn up and signed by myself and a Baptist preacher. But my Baptist friend failed to make his appearance until three days after the discussion was to have begun, and then only to lock the house against me. I obtained a private house for Sabbath meetings. Eleven have signed the covenant; six of these were keeping the Sabbath when I came here. We expect others to join them soon. The 14th, a Sabbath-school was organized, with twenty-eight members. I am obliged to go to work at my trade now for awhile, but shall try to meet with these dear ones every Sabbath for some time. I have sold books and tracts to the value of \$4.47, and obtained three subscribers for our periodicals and a club of *Instructors*.

May the Lord bless the message.

GEO. H. SMITH.

## IOWA.

**Labor among the Churches.**—I remained at State Center over the Sabbath and Sunday following our State quarterly meeting there. The church seemed to be somewhat revived by the influence of this meeting. On Sunday we organized a temperance society numbering about forty members. The brethren appeared to enter into this work with a willing mind.

Feb. 6 to 12, I spent with the Sabbath-keepers at Hampton. This little company has had some discouraging things to meet, but we think our meetings were a source of profit. A few more took their stand in favor of the Sabbath, and this greatly encouraged the brethren and sisters. Several subscribed for the REVIEW and Good Health. Some of the brethren took a full set of "The Spirit of Prophecy," and other books were taken freely. Tuesday, Feb. 10, we organized a church, and elected an elder and deacon. Three were baptized. The brethren are determined to go on in the way of life.

Feb. 13 to 18, I spent at Lisbon. We were glad to find that union and love prevail in this church. I enjoyed freedom while trying to set before them the practical truths of the religion of Christ. We were glad to meet Bro. Henry Nicola, who assisted in preaching the word. Several subscribed for Good Health and other periodicals. They also took a commendable interest in supplying themselves with the writings of Sister White. They gave liberally to the widow and orphan's fund, pledging \$56.00, and paying the larger part of it down. I have experienced much of the blessing of God in

these meetings while trying to speak a word in behalf of our institutions at Battle Creek. I feel sure that the cause of God is harmonious, that these institutions are vines of his own planting, and that we as a people shall prosper only as we give all branches of his work a liberal and cheerful support.

E. W. FARNSWORTH.

Olin, Jones Co., Iowa, Feb. 20.

### MAINE.

*Maysville, Feb. 20.*—My last report for the REVIEW was written in December. I was then holding meetings in East Blaine, which continued until Jan. 6, some six or eight persons deciding to keep the Sabbath. Met Bro. Goodrich in Houlton, Jan. 8. We commenced meetings in Oakfield, Sabbath, Jan. 10, holding in all eight meetings. Quite a good interest was manifested. Sixteen signed the teetotal pledge. They also manifested a willingness to adopt the tithing system.

We have held meetings in Sherman, Dyrebrook, and Linneus. At these places some interest was manifested to hear the truth. Friday evening, Jan. 30, commenced meetings in Blaine. They were not very well attended, on account of bad weather. The evening of Feb. 6, commenced meetings in Washburn. The brethren there have held on well, considering the opposition that has been brought against them. Shall meet with them another Sabbath and first-day. Brethren, pray for us.

S. J. HERSUM.

### NEW YORK.

*Roosevelt, West Monroe, and Lincklaen Center.*—

From the Vermillion meeting we went to Roosevelt, after visiting Bro. Arnold's family, and held a meeting on Wednesday evening, Feb. 11. A plain, practical sermon was preached, and instruction was given to T. and M. officers in regard to their work.

Feb. 14, 15, met with the church at West Monroe. Found them laboring under discouragements. Some seemed to have grown weary of living out the principles of Christian temperance, and of walking in the light which shines from the word of God and the testimony of Jesus Christ. As a result, we found them suffering physically and spiritually, from neglecting the counsel of the true Witness. Some outside interest was manifested, and our meeting seemed to be productive of good.

Tuesday evening, Feb. 17, we commenced meetings at Lincklaen Center, and continued them over Sunday. Some here are struggling along and hoping for better days. All seemed to be glad we visited them, and we left them with the satisfaction that a degree of prejudice against our work as a people was removed.

M. H. BROWN.

### NEW JERSEY.

*Camden.*—After spending a few days in Baltimore Md., endeavoring to encourage the little flock of Sabbath-keepers in that vicinity, I left them full of courage in the Lord. I then came to Camden, where I held meetings two weeks, the interest increasing to the close. Eleven have taken their stand with us, and others are convinced that they ought to obey the truth. May they remember that the Lord says, "To-day if ye will hear His voice, harden not your heart" (as all do who are convinced of the truth, and do not obey it); and may they not find at the last that they are lost forever.

The little flock in Camden are much encouraged in the Lord. Influences that have hindered the progress of the cause have passed away, giving the faithful much valuable experience, which they should all profit by. And they should ever remember that our religion is vain, if it will not shut our mouths and bridle our tongues when we are slandered. But if when we do well and suffer for it, we take it patiently, "this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again." 1 Pet. 2:19-24.

The Sabbath-school is very interesting, and will now increase in numbers and interest. Eld. Orcutt, of South Vineland, will in the future meet with this company once a month, which will be a great help.

Just before my meetings in Camden closed, I received a letter from Bro. Amos Snyder, of Berks Co., Pennsylvania, urging me to come and spend a few days in his neighborhood. So I came here last Monday, instead of going home as I had appointed; but I felt that I could not pass by these dear souls, who were calling for help, and enjoy my rest at home. I commence meetings to-night in one of the meeting-houses at Fleetwood. The prospect is good for a fair hearing. I shall remain here over two Sabbaths, if the Lord will, and reach home, North Scituate, R. I., the ninth of March, intending to return to the South in a few weeks.

There is nothing but good cheer all along the line of this mission, for which we praise the Lord with all our ransomed powers.

My address, until further notice, will be North Scituate, R. I.

I. SANBORN.

### INDIANA.

*Labor among the Churches.*—Since the first of December we have labored among the following-named churches: Ligonier, Sevastopol, Bourbon, Bunker Hill,

Thorntown, Noblesville, Mechanicsburg, West Liberty, Rochester, and Wolf Lake.

Last tent season Eld. Sharp and myself closed labor at Sevastopol. Several embraced the truth. In October I organized a church there of nine members; and five were added during our last visit. They pledged s. b. to support the Conference. They hold meetings in a hall belonging to one of the brethren, which they have seated and carpeted for this purpose. They have a good Sabbath-school, and the Lord is blessing their efforts.

At Bunker Hill, through the blessing of the Lord, we were enabled to settle a difficulty of long standing, which was of so serious a nature that the church had accomplished but little for some time past in the missionary cause, and some had ceased to attend the meetings and the Sabbath-school. A brother who has for a long time been a prominent member of the Baptist church, united with us. Five years ago he heard the truth, since which time he has read our publications, and step by step he has become convinced of the truthfulness of our position. Last spring he accepted the whole truth. This brother was elected leader of the church. The T. and M. work was revived, and they are again enjoying good meetings.

At Ligonier and Rochester the meetings were few, but good. One united with the church at each place. The meetings at Thorntown were good, but there was not so much accomplished as we desired to see. This church has passed through some severe trials. One united with the church. At West Liberty the meetings were good. Two united with the church, and the brethren were greatly cheered.

At Noblesville the meetings were excellent. They were continued nine days and evenings. Several embraced the truth. Four united with the church, and two were baptized. This church has a good Sabbath-school, and the members are laboring in the T. and M. work. The membership of this church is constantly increasing, and they feel the necessity of a house of worship. They have part of the material for one on hand, and expect to build soon.

At Mechanicsburg the meetings were interesting. We were very glad to meet the leader of the company of Sabbath-keepers at Grant City, who embraced the truth under the labors of Elds. Rees and Shrock.

We have just concluded a series of meetings at Wolf Lake. The Lord greatly blessed, and the results have been good. Some have embraced the truth, and thirteen united with the church. They have just completed a fine meeting-house, 30x42. It is nicely finished and furnished.

At all the places we have mentioned the turnout has been large. In some of the churches quite an interest has been created to purchase and read Sr. White's works, and the T. and M. work has been revived. Bro. A. W. Bartlett has faithfully labored with me during the last three months. Truly the Lord has blessed our labors.

S. H. LANE.

### DISCUSSION IN IOWA.

IN December Bro. Pegg began to lecture in Maynard, where I have been teaching more than a year. He labored faithfully for about seven weeks. The interest was small at first, but kept increasing till the close of the lectures.

Some of our Disciple friends have been somewhat boastful, charging Bro. Pegg with deceiving the people, especially in regard to the Sabbath, saying that he was trying to urge upon them an institution wholly Jewish. He offered the use of the hall to any one who wished to present the other side, but did not intend the offer as a challenge for a public discussion. It seems that they understood it as a challenge; for a proposition was offered by them for his acceptance as follows: "Resolved, That the fourth precept of the decalogue was and is binding upon all men." Bro. P. tried to avoid a discussion, preferring to review them. The matter was pressed so strongly that he thought it would have the appearance of cowardice to refuse, in consideration of the fact that one of their number had frequently boasted to the writer that our ministers were afraid to meet theirs on the Sabbath question. Bro. P. advised with the brethren, and we thought that a discussion was called for. Finally, they sent for Eld. McConnel, who wrote that he would be on hand the 9th.

The discussion accordingly began Monday evening, the 9th, and closed Friday evening, with a crowded house. We feel assured that a victory has been won for the truth. This is evidenced by the general sentiment which prevailed at the close, and by the fact that five more signed the covenant, with a good prospect that six others will sign before Bro. Pegg leaves.

Much prejudice has been removed, and a good impression left upon the community. Eld. McConnel indulged in much abuse, and could not keep from slandering Sister White and her visions. The truth appears more plain and precious than ever, and my desire is to live it out, and be prepared to meet Christ in peace.

J. C. SMITH.

### SELLING ANNUALS.

I RECENTLY called at a house where four years ago I sold a Health Almanac. It was so highly prized by the family that they thought they could not do without the information it contained; so, in a conspicuous place, the Almanac for 1876 still hung, quite well preserved. They thought that now they could let it be replaced by the

Annual for 1880; and, as might be expected, they readily subscribed for *Good Health* for the present year. Such instances show that the circulation of the Annual is not to be contemned.

F. STARR.

## 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 PERIODICALS.

BY ELDER S. N. HASKELL.

MUCH has been said concerning the necessity of widely circulating our periodicals. Our publications are the right arm of our power. The work of God is not carried forward by personal influence, but because it is based upon truth, backed up by the Holy Spirit. None of our publications are more important than our periodicals; for they not only contain the truth, but present it new and fresh with every issue. Whoever obtains a permanent subscriber for any of our papers,—French, German, Danish, Swedish, or English,—does a good work, which will, in the end, tell as much for the advancement of the cause as any ordinary sermon.

The *College Record* should not be neglected. It has a work to perform which no other publication can accomplish. For certain reasons, the impression exists in many localities that S. D. Adventists do not take much of an interest in education. Could a hundred copies of this paper be circulated where at present but ten are read, it would be a mighty means of removing prejudice. In many instances individuals would be led to inquire into our educational interests, and to think favorably of our work, who are now entirely ignorant of its nature. It would also connect many of these with our College.

Let the *Record* be extensively distributed by our canvassers, V. M. workers, and colporters. A copy can be sent by mail to interested readers with the *Signs*, without additional postage. As the *Record* is now issued monthly, and the price is only ten cents per year, a vast amount of good can be accomplished at a trifling expense. Certainly no S. D. Adventist would wish any of his friends to remain ignorant of any branch of this work, especially this department, where ignorance would result in reflecting discredit upon the cause we profess to love.

### DISTRIBUTING TRACTS.

BY C. P. HASKELL.

By request, I write a few words upon this subject, drawn from my own experience in the missionary field.

I find that those who have been most judicious, and whose labors have been attended with the greatest results, are those who have become somewhat interested in the wants and objections of the person they are visiting, and who then simply supply those wants, by giving out reading matter right to the point, instead of burdening the person with a great pile of tracts, enough to discourage even one who was interested. This, I say, is sometimes the case; but I think this course should be avoided for various reasons. In the first place, in nine cases out of ten the person will say, "I have n't time to read all this. I don't believe it any way." And he lays it all aside, never reading any of it; when if he had had simply one or two tracts on some particular subject on which they had conversed, he would have paid more attention to them.

As an illustration, suppose I converse with a person on the Sabbath question. Finding him interested sufficiently to investigate, I give him a tract treating on the perpetuity of the law, and the obligation of the fourth commandment. Of course I do not know fully what his objections are; but if I think them to be concerning "lost time," then I give him one on this subject, calculating just to meet his present objection; and in this way go on from point to point until he has no objections left. Just so with any other point of our faith.

Some are desirous of sending in a good report, which is commendable; but not for that alone should reading matter be loaned (the most desirable way of distributing tracts), but to bring the light of "present truth" before those who are unacquainted with it, that they may escape the things coming upon the earth.

I do not wish to discourage any in this work, but simply to suggest, being desirous of seeing the greatest amount of fruit from the seed sown. "The harvest truly is plenteous, but the laborers are few." The fields are already ripe for the harvest, therefore work while the day lasts; for "the night cometh, when no man can work."

Furnas Co., Neb.

### MICHIGAN TRACT SOCIETY.

THIS State having been divided into three sections, instead of one general State meeting there were three sectional quarterly meetings for the quarter ending Jan. 18, 1880. The meeting in Section 1 was held at Monterey, Jan. 18; in Section 2, at Flint, Jan. 25; and in Section 3, at Orleans, Feb. 8.

At these meetings the various branches of our work were considered, and all seemed anxious to do their best in coming up to the right standpoint. It is the general testimony that the interest in the T. and M. work is increasing; and although the severe storm and almost impassable condition of the roads in many places prevented the holding of church quarterly meetings, and hence comparatively few local societies have reported, yet the following summary is in many respects better than the quarterly report of a year ago:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	89	37	4	32	25	22	4	19831	418	404	\$49 87
2	84	47	2	24	35	41	17	7816	406	227	97 36
3	300	64	12	123	303	396	29	24237	3220	7275	193 84
4	102	30	...	11	18	...	70	11397	840	775	120 33
5	107	23	...	9	27	137	5	2255	168	155	48 72
6	126	49	...	18	14	56	40	10323	809	746	122 53
7	78	48	1	30	40	55	9	10532	1038	233	91 78
8	74	18	2	48	41	67	...	2837	168	253	38 00
9	47	22	2	38	9	49	...	3845	331	100	29 71
10	88	43	1	75	34	110	11	6877	1213	312	93 64
11	87	29	...	25	54	...	15	11124	493	261	24 35
12	11	10	...	49	5	...	13	14893	63	125	5 61
13	32	7	1	50	30	19	...	15021	625	63	32 45
14	58	54	1	22	29	47	28	30441	1062	403	75 89
15	32	17	...	11	10	...	30	4522	154	117	11 00
16	17	18	...	10	4	...	9	4819	315	298	8 84
	1332	516	26	573	678	1023	288	174890	11818	11737	\$1048 92

One brother who did not report said that he did not doubt but he and his wife had handed out more reading matter during the quarter than was reported by their district. He promised to report in future. Another expressed his regret that in the past the T. and M. work had been regarded as secondary, and hoped that it would no longer be considered in that light. He gave it as his opinion that every individual who can get even a penny can answer the call which was made a few years ago from all parts of the field for more laborers, and yet no one then thought that the Lord had such an excellent plan perfected for sending forth the last message of mercy.

At the Orleans meeting, Section 3 adopted the following resolution:—

*Resolved*, That the present indebtedness of District 12 be apportioned among the districts of Division 3, Michigan T. and M. Society, in proportion to the credit of the respective districts.

The President of Section 2 urged the society to greater zeal during the ensuing quarter than has been manifest in the past, as there never was so favorable an opportunity to labor as at present. The time is short, and just in proportion to our work will be our future joy. We ought to be in earnest, that it may at last be said to us, "Well done."

JENNIE THAYER, Sec.

#### REPORT OF KANSAS.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	93	53	6	116	49	26	27	18595	979	276	\$69 25
2	15	3	...	2	12	...	13	1733	78	25	5 05
3	16	...	...	...	6	...	13	1226	100	25	10 55
4	14	...	...	...	6	...	11	2680	261	25	6 30
5	20	6	...	12	6	...	11	1303	43	13	5 65
6	26	10	...	5	7	...	2	1091	84	15	5 55
7	6	...	...	13	...	...	2	1036	126	...	4 30
8	15	...	...	...	13	...	...	2386	...	21	1 05
9	24	15	...	113	...	...	41	3191	240	38	21 05
10	36	20	...	11	20	...	13	3296	288	56	55 45
11	27	4	...	2	17	...	10	1941	180	73	9 50
12	33	12	1	72	24	...	10	22294	108	13	20 00
	335	186	10	353	172	75	129	62822	2577	608	\$209 05

NOTE.—Of the cash received, \$26.03 was membership fees and donations, \$56.02 book sales, and \$127 on periodicals. The local societies at Cherokee, Elvion, New Liberty, and Ward failed to report.

MRS. ADA A. DAWSON, Sec.

#### REPORT OF QUEBEC.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	20	7	...	42	20	7	9	2100	80	50	\$15 10
2	14	...	...	115	25	...	2	9604	82	275	11 25
	34	12	...	157	45	12	11	11704	142	325	\$26 35

NOTE.—Value of publications on hand and on account, \$63.80. Amount of indebtedness, \$96.82.

C. BOURDEAU, Sec.

## Notes of News.

—Complete anarchy prevails in Abyssinia.  
 —It is said that Germany has 40,000 tramps.  
 —More earthquake shocks in Cuba are reported.  
 —German emigration to this country is reviving.  
 —The suffering in Galway county, Ireland, is very great.  
 —The Nihilists are threatening to burn the Russian capital.  
 —Australia has sent \$25,000 to the Irish sufferers by famine.  
 —The New York University has just diplomaed 104 young doctors.  
 —There is a rumor that a Persian army is about to march on Herat.  
 —The Democratic national convention will be held at Cincinnati, Ohio, June 22.  
 —The army is to be employed to protect the Indians in their territorial rights.  
 —100,000 soldiers of the British army are members of some religious denomination.  
 —The Western Pennsylvania Penitentiary last year made a profit of \$60,000 on convict labor.  
 —King John, of Abyssinia, has ordered that the lips of his subjects who smoke shall be cut off.  
 —Intelligence has been received that in Tripoli 1,500 houses have been destroyed by the flood.  
 —Of the 4,500 papers published in Germany, 5 were started in the 17th and 46 in the 18th century.  
 —The Mennonites of Russia, hitherto exempt from military service, will this year furnish a contingent force.  
 —There is a proposition to establish a mission in Alaska, under the auspices of the Methodist Missionary Board.  
 —The Emperor William says the "passage of the army bill is absolutely necessary to Germany's defensive power."  
 —Albert Grevy is a candidate for the life-senatorship made vacant by the death of the French statesman Cremieux.  
 —The Geographical Society of Rome has conferred a gold medal on Prof. Nordenskjöld, the Swedish Arctic explorer.  
 —It is estimated that the adverse season last year cost the farmers of Great Britain from £100,000,000 to £150,000,000.  
 —In Ayet, near Foix, France, 60 houses have been burned. There is much suffering among those thus rendered homeless.  
 —The loss by a recent fire in New York is \$850,000. Two firemen were precipitated into the flames by the falling of the roof.

—Otero Gonzales, the would-be assassin of the King of Spain, has been sentenced to death, notwithstanding the plea of insanity.  
 —Pennsylvania has produced 133,262,639 barrels of crude petroleum oil, valued at \$340,709,672. This oil was discovered in 1859.  
 —The London Common Council refused to congratulate the Czar of Russia on his recent escape from assassination. The vote stood 42 to 75.  
 —Colonel Syngé and wife are now held by Greek brigands near Salonica. The English foreign office offer to pay a reasonable ransom for them.  
 —Who has not read of the flower girls of Paris? During the extremely cold weather of the present winter, several of these little girls froze to death.  
 —The Glasgow Tramway Company have decided to run their street-cars on Sunday. There was a sharp fight against this decision on the part of the churches.  
 —There is a rumor that the mind of Baron von Schell, Russian Privy Councillor, was so affected by the explosion in the palace that he has committed suicide.  
 —The State Normal School building at San Jose, Cal., was recently burned; loss more than \$250,000. It is supposed that the fire was the work of an incendiary.

—Within 36 years the Protestant Episcopal Church in England has erected 2,581 new parishes, and within 30 years has expended \$200,000,000 in church buildings.  
 —The total expenses and loss of resources sustained by France in the Franco-German war is, according to official estimate, 13,939,000,000 francs (\$2,787,800,000).  
 —Four Chinamen were recently received into the Presbyterian church of Indianapolis; they were the first representatives of this nationality admitted into a church in Indiana.  
 —Statistics show that property to the value of \$80,000,000 was destroyed by fire in this country during 1879. A large portion of this appalling destruction was caused by kerosene.  
 —The Boston Herald says: "They have a new 'religious movement' in Maine. At a Universalist sociable in Augusta, five young ladies were sold at auction, at prices varying from 30cts. to \$2."  
 —The tramp law of Connecticut, which went into effect last May, has, it is said, driven the tramps from that State, greatly lessening town expenses, and imparting security to the rural districts.

—During the past year the business done in the iron, steel, and coal industries was greater than ever before, and the cotton receipts were the greatest on record. In almost all directions there was expansion.  
 —The Christian Union quotes a private letter from Constantinople as saying: "We are having a tremendous winter for Turkey; we have had some furious snow-storms, and splendid sleighing, if there had only been sleighs."  
 —It is said that Minneapolis, Minn., after its mills now in construction are completed, will make 16,000 barrels of flour per day. Some of the leading millers there have more orders direct from England, Scotland, and Ireland than they can fill.  
 —On the morning of Feb. 10, the City Hall of Albany, N. Y., was destroyed by fire. Only the four marble walls remain standing. The extensive library in the county court

room was destroyed. Six firemen were injured, some fatally, by the falling of the dome.

—A fight recently occurred at a religious meeting in a school-house near Seward, Neb. Eight persons were dangerously wounded, and one killed. It is reported that the quarrel originated in the expulsion of two children from the school-house some days before.

—During the year 1879, 4,909 miles of railroad were sold under foreclosure, whose bonds and debts amounted to \$162,822,780, and whose capital was \$80,466,038. This list is larger than that of any previous year, and nearly twice as large as the record of 1876 showed.

—The Committee on the Revision of the Form of Government and Book of Discipline of the Presbyterian Church will hold its fifth session in Chicago, commencing May 12. They expect to finish their work at that time, and to be able to report at the next meeting of the Assembly.

—An exchange says that the "French Freemasons have lately passed an authoritative order striking the name of God from their ritual. This looks more like the precise thing. Let that which is idolatrous and atheistic appear in its true color, and not deceive the people by a vain use of God's holy name."

—On the evening of Feb. 22, a public meeting was to be held in Association Hall, New York City, in behalf of Sunday, under the auspices of the New York Sabbath Committee. The Secretary of the Navy, R. W. Thompson; Gen. Gordon, U. S. Senator from Georgia; Prof. Hitchcock, and others, were expected to speak.

—A Commission of Supreme Control has been established in Russia, under the independent direction of General Louis Mellikoff. This is considered by Russian statesmen as being nearly equivalent to the Czar's abdicating the throne, and constituting General Mellikoff military dictator.

—A Herald dispatch from Dublin represents the distress in Ireland as growing more widespread every day. By means of the Marlborough and Mansion House funds, actual starvation is prevented; but those most competent to judge, think the worst crisis will come between the middle of May and the middle of July, when these funds will probably be exhausted.

—A dispatch dated St. Petersburg, Feb. 21, says: "The news from the interior of the empire is heart-rending. Famine and diphtheria are decimating the population. The provinces of Saratof and Kief, which annually export in ordinary times enormous quantities of grain, had scarcely any crop last year. The calamity is aggravated by want of fodder for the cattle, and the peasants are forced to sell them. In the Caucasus the famine is still greater; and the people are committing suicide and selling their children." Since last November, over 40,000 persons have died of diphtheria in the provinces of Charkoff and Poltava alone; and in the neighborhood of Walki whole villages have almost died out.

## Obituary Notices.

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

NEWCOMB.—Died in Carson City, Mich., Feb. 14, 1880, Ray S. L., infant son of H. J. and M. M. Newcomb, aged one year and six months. Discourse by the writer, from Rev. 21:4. L. A. KELLOGG.

HEBARD.—Died in Readstown, Wis., Feb. 11, 1880, Eddie, son of Bro. Hiram and Sr. Rachel P. Hebard, aged 6 years, 5 months, and 27 days. Funeral services by the writer, from 1 Thess. 4:18. While we were speaking, the solemn announcement was made that Bro. and Sr. Hebard's son-in-law, who lived across the road from where the services were held, was just breathing his last. S. E. SUTHERLAND.

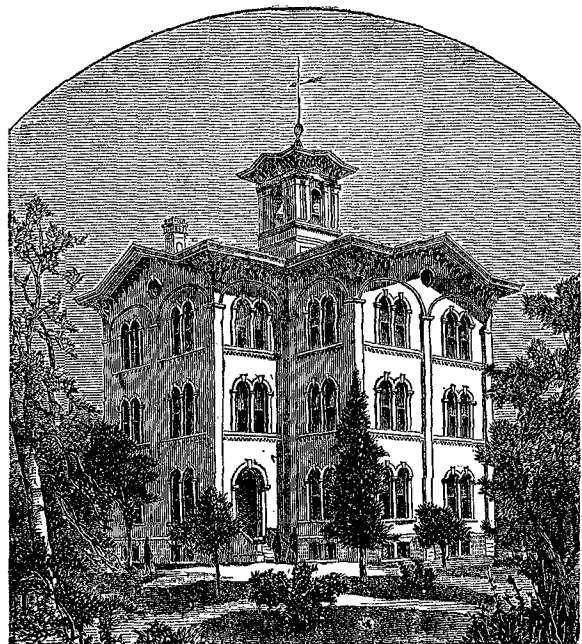
BRIGHAM.—Died near Williamsburg, Iowa, Jan. 27, 1880, of consumption, and at the last a fit of apoplexy, our dear mother, Almira Brigham, aged 73 years lacking ten days. She had kept the Sabbath about twelve years, having embraced it by reading. We laid her away to sleep in Jesus a little while, sorrowing not as those who have no hope. A mother in Israel has fallen; she died in the Lord, and her works will follow her. ELBRIDGE AND L. A. GREEN.

WAFFLE.—Died of consumption, in Dimondale, Mich., Feb. 6, 1880, John Waffle, aged 36 years, 11 months, and 5 days. During his last days he accepted the Sabbath, and made a full surrender of himself to God. He expressed himself as willing to rest in the grave, confident of a part in the first resurrection, though he would gladly accept life, if it were the will of God, that he might exemplify before the world the principles of the Christian religion. He was very anxious to point his former associates to the Lamb of God, and would often send for and converse with them, never failing to bring tears to their eyes. Funeral discourse by Wm. H. Ware, M. E. minister. D. HOUGHTALING.

STONE.—Fell asleep in Jesus, in Denison City, Texas, Feb. 11, 1880, at the residence of her daughter, Mrs. Fillmore, our dear sister, Mrs. Mahala Stone, aged 66 years. Sister Stone embraced the truth in Minnesota, about three years ago, and soon after removed to Tishomingo, Indian Territory. While on a visit to her daughter in this place last September, she learned that there was a company of S. D. Adventists here, and lost no time in finding our place of meeting and making known her connection with and love for the truth. She has spent most of the time since in Denison, meeting with us two or three times a week, and has always been prompt with an earnest, tearful testimony, expressing her love for the truth and enjoyment of the meetings. She won the love of all. It being the request of her daughter that the burial service should be conducted by S. D. Adventists, and there being no minister here, Bro. J. F. Bahler spoke briefly from 1 Thess. 4:13-18, and we laid our sister away to await the coming of the Lifegiver. M. J. B.



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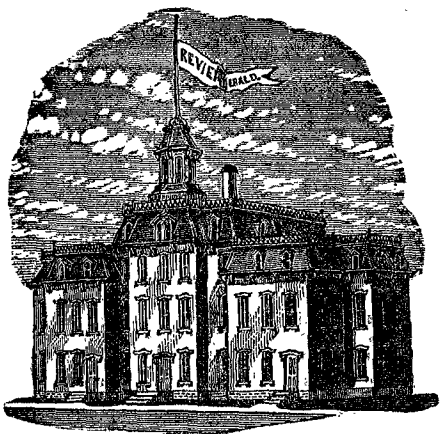
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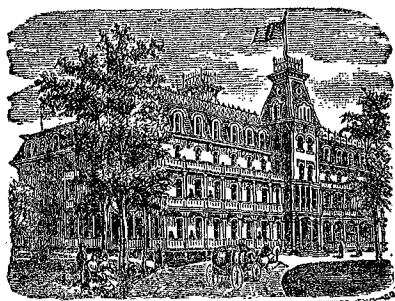
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## The Review and Herald.

Battle Creek, Mich., Thursday, March 4, 1880.

### GENERAL CONFERENCE.

THERE will be a special session of the General Conference at the Battle Creek Tabernacle, March 11-15. Some of the reasons why this meeting should be held at the time named are given in another column of this paper. Special notice will be given to presidents of State Conferences. We hope to see a full attendance, and that the meeting will be greatly blessed of God.

JAMES WHITE, Pres. Gen. Conf.

We call special attention to the statements on another page under the caption, Matters of Finance. It is a fact that our patrons and friends have lost thousands of dollars annually by trusting their means in other hands; and it is also a fact that not one dollar of the tens of thousands of dollars that have been deposited in our institutions at Battle Creek, has been lost.

J. W.

About the sum of \$100 has been received at this Office for the house of worship at Oakland during the month of February. There is due us for money advanced for that church the sum of \$600. This is besides the \$1,700 we gave. We shall expect help in this matter of raising the \$600, and shall not be disappointed.

J. W.

We invite our liberal friends, who are blessed with means, to give attention to the growing list of one hundred dollar men and women, who are raising a fund to circulate the writings of Mrs. E. G. White.

We hope to see one hundred such names in the REVIEW, before the year shall close. The object is a good one, and all true friends of the cause, who are able to do so, will esteem it a pleasure to be represented in it, in the sum of one hundred dollars.

J. W.

News from wife, children and Eld. Haskell the 27th ult., nine hours this side of Ogden, represents the company well, comfortable and happy. While the Spirit of God has been deeply impressing minds here, the same blessed work has been going on in the minds and hearts of our dear friends while being borne rapidly from us to their important work in California.

J. W.

### POSTPONEMENT OF KANSAS TRACT AND MISSIONARY INSTITUTE.

In consideration of the soon-coming Conference, and the appeals for T. and M. Institutes in other States, it is decided to postpone the Kansas Institute two or three weeks.

The time appointed for this meeting is unfavorable as it will then be a time of great activity with farmers. It is hoped that this postponement will give opportunity for more general attendance, and will accommodate the brethren much better.

We have telegraphed to Kansas in reference to this matter, and failing to receive reply have taken the liberty, with the advice of leading brethren here, to change the time of that institute. Definite time will be given next week.

B. L. WHITNEY.

N. A. PORTER: In response to yours of Feb. 26, we refer you to Eld. J. N. Andrews' History of the Sabbath, for the full history of all the steps by which Sunday was gradually raised to its present position of influence and power. No one individual did the whole work, nor was it accomplished in any one year; but the influence of the papacy is apparent all the way along.

### TRACTS AND ORANGES.

BRO. LOUGHBOROUGH reports the following interesting item from Southampton, Eng.:

A ship returned from the West Indies to this port. In the cargo consigned to London was a lot of oranges. The ship-keeper (who helps us distribute tracts), in re-arranging the box of oranges, found in the box a copy of the tract, "Who Changed the Sabbath?" This had been to the orange groves. It appeared to have been read, and carefully laid in the box to go to some one else. The ship-keeper put several more of our tracts with it, carefully nailed up the box, and let it go on to its destination. That tract has now crossed the Atlantic three times. Who

will receive it at last? And what will be its effect? What convictions it may have raised before finding its place in the orange box, the Judgment alone can tell. Forwarding our tracts in this way reminds me of the Bibles sent by Wm. Tyndale to England in sacks of grain.

### WISCONSIN T. AND M. INSTITUTE.

It has been decided to hold a T. and M. Institute at Oakland, Jefferson Co., Wis., commencing Thursday March 18, and continuing to the 28th. The instruction and management will be under the efficient direction of Eld. B. L. Whitney, of New York. This will be an occasion of great interest and importance, and we urge a general attendance of all who are interested in the T. and M. work. Our ministers will all arrange to attend. Directors and other officers should make every effort to be there. Those living nearest may come prepared to care for themselves. There is room for all.

All coming by railroad should at once write to Andrew Olsen, Busseyville, Jefferson Co., Wis. Teams will meet the trains from the west at Edgerton, and from the north and south at Fort Atkinson, on the 17th and 19th.

Brethren, this Institute will be important. Let no slight hindrance prevent your coming. CONF. COM.

### STRANGE INCONSISTENCY.

BY WILLIAM PENNIMAN.

TALMAGE, in a recent sermon on the words, "The Sabbath was made for man," as published in the N. Y. Witness of Dec. 4, 1879, uses the following truthful and very forcible language:—

"There is the same reason for maintaining the binding force of the fourth commandment as of the seventh or eighth, and the Sabbath of the decalogue is no more a Jewish institution than chastity or honesty."

He admits that the Sabbath is an institution. This is very true, but what kind of an institution is it? Is it an institution making the first day, a day, or any day, every day, or no day in particular, the Sabbath? If so, why does God say, Remember the seventh day? Why does he not say, Remember a seventh day, if any day will do? The truth is, the Sabbath and the day on which it is to be observed are found in the fourth commandment, and it is exceedingly hard work to get the right day out, and to put any other in. Therefore those who undertake to found their authority for Sunday-keeping upon the fourth commandment are very inconsistent in their reasoning. The word Sabbath signifies rest, and when God says, "Remember the Sabbath day," it is the same as though he said, Remember the rest-day. The commandment says that the seventh day is the rest-day. It follows that the rest-day is the seventh day. Then by what process of reasoning can a person change the institution which makes the seventh day the rest-day to one which makes some other day the Sabbath? God blessed the seventh day, because that in it he had rested.

Mr. Talmage ought to see this; yet he gives the old, threadbare arguments for a change of day. Those are the most consistent who either hold to the true Sabbath or none at all. The latter was the position of Alex. Campbell, who said there could be no change, any more than creation could be gone through with again.

### TO MY BRETHREN IN IOWA.

"HEAR ye the word which the Lord speaketh unto you, O house of Israel." Jer. 10:1. On reading this verse in my morning lesson, I was forcibly struck with the thought that the Lord always means what he says, and that his Israel will save themselves much trouble and many trials if they always obey him. Testimony No. 29 says that "Iowa will be left far behind other States in the standard of pure godliness," if certain evils are not avoided. If this is the word of the Lord to us, it will not fail; but we shall ere long see the fulfillment before our eyes.

I have been benefited by the reading of this Testimony, and I mean to heed it. I believe this is a turning-point with many. Now, if we decide for God, let us live for him and for him only; and let us all, ministers and people, clear the King's highway, and give the Lord an opportunity to work for us. If we do this, I believe, yes, I know, that he will graciously return unto us. "If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abomination out of my sight, then shalt thou not remove." Jer. 4:1.

JOHN F. HANSON.

—No man has come to true greatness who has not felt, in some degree, that his life belongs to his race, and that what God gives him, he gives him for mankind.—Phillips Brooks.

## Appointments.

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

CENTREVILLE, Kan., March 13, 14.

SMITH SHARP.

THE next monthly meeting for Winslow and Greenvale will be held at Greenvale, Ill., the first Sabbath and Sunday in March, where Brn. Bates may appoint. C. H. BLISS.

THE next-monthly meeting for the churches in Dist. No. 1 will be held at Oakland, Wis., March 20, 21, in connection with the T. and M. Institute. G. C. TENNEY.

PROVIDENCE permitting, I will meet with the church at Village Creek, Allamakee Co., Iowa, March 13, 14; at Clarence, Jones Co., March 20, 21. These meetings will begin Friday evening. Let all come who can.

E. W. FARNSWORTH.

THE church at Sauk Rapids, Minn., will hold their quarterly meeting the last Sabbath in March; the Kingston church, the first Sabbath in April; and the Irving church, the second Sabbath in April, that I may attend each of these meetings. A. MEAD.

## 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.

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.

### TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lohdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	

Two young men want to do farm-work for Sabbath-keepers. Address Nathan R. Winne, Dimondale, Eaton Co., Mich.

ANY one knowing of a farm to rent in Southern Kansas, near Sabbath-keepers, please report at once to this Office.

BURTON M. HALL, Grand Lodge, Mich., would like to get employment on a farm; would prefer to work for a Sabbath-keeper.

TENT-MASTERS.—All in the Wisconsin Conference who wish to act as tent-masters the coming season, are requested to correspond at once with H. W. Decker, Battle Creek, Mich.

THE P. O. address of Ira J. Hankins, Secretary of the Iowa State Conference, is changed from Sigourney to Mt. Pleasant, Iowa. Will S. B. treasurers and church clerks note this change?

J. L. KILGORE, Washington, Iowa, wishes to sell his farm 2½ miles N. E. of Washington, Iowa; an excellent farm of about 200 acres, with good improvements, etc. Address as above.

A YOUNG man wants a place to work on a farm or to drive team. Has had some experience in gardening. A place among Sabbath-keepers is preferred. References furnished if required. Address R. G. Stambach, Frontier, Hillsdale Co., Mich.

A SABBATH-KEEPER who has a family, wants work where he can enjoy church privileges. Is a shoe-maker by trade, but can do all kinds of farm-work. Ohio or Michigan preferred. For further particulars, address F. N. West, Wolf's Station, Tuscarawas Co., Ohio.

A SITUATION wanted, to work by the month for some Sabbath-keeping farmer, by a strong, healthy young man. Is a member of a S. D. A. church, and is very desirous of securing employment to obtain means to attend B. C. College. For further particulars, address, Wm. C. Snyder, Big Rapids, Mich., Box 167.

TO MEMBERS OF THE WISCONSIN T. AND M. SOCIETY.—The testimonial certificates are being distributed just as fast as they can be obtained. We hope to supply all soon. Please pay your annual dues. They are needed for postage, etc. Notice the suggestions made by other societies through the REVIEW in reference to this. G. C. TENNEY, Pres.

### Books Sent by Freight.

R. A. D. Scarborough \$21.50, R. F. Cottrell 7.25, W. T. Henton 56.21, Nettie G. White 845.14, Signs of the Times 186.18, S. N. Haskell 91.99.

### Books Sent by Express.

E. H. Gates \$8.87, J. P. Henderson 6.93.

### Cash Rec'd on Account.

Geo. C. Tenney \$1.80, Colorado T. & M. Society per A. J. Green 10.00, Geo. A. King 15.00, Mary L. Williams 10.00, G. S. Honeywell 40.00, Ill. T. & M. Society per L. S. C. 51.20, Am. H. & T. Association Ill. H. & T. As 2.80.

### Mich. Conf. Fund.

Pottsville per Ella Carman \$70.00, Armada per Mrs. M. F. Mullen 1.72, Mattawan, D. B. Richards 4.00, Pinckney, E. C. Hendee 18.00.

### Mich. T. & M. Society.

Dist. 1 per C. S. Veeder \$3.75, Dist. 18 per Mrs. M. F. Mullen 15.25, Dist. 14 per Ella Carman 122.87, Dist. 11 E. C. Hendee 7.00, Dist. 4 per A. Carpenter 10.00, Dist. 10 per S. Wilson 1.00, Dist. 11 per L. D. A. Stuttle 8.75.

### Gen. Conf. Fund.

M. L. Dean \$1.00, D. B. Richards 4.00.

### English Mission.

Lyrus T. Ayers \$5.00.

### Danish Mission.

Emma Knudson \$5.00, Christian Appel 1.00, Kirsten Nielsen 5.00, B. N. Fogh 2.00, Trine Samner 1.00, Christian Nielsen 1.00.