

# Advent Review

## AND SABBATH HERALD.

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

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### The Review and Herald

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#### ISRAEL.

BY ELIZA H. MORTON.

The tent, the altar, and the cloud  
Were outward tokens grand  
Of Him who led His people through  
A weary, desert land;  
And Israel's God still lives and reigns,  
Still loves the fallen race,  
Still guides the fainting pilgrim on  
To happy resting-place.

The God of Jacob is our God;  
The cloud still hovers o'er  
The tents of earth, and shadows forth  
Bright glory evermore.  
The everlasting arms are strength,  
The mighty wings are shade;  
At feet of Israel's Comforter  
Life's burdens may be laid.

The Gentiles may be grafted in  
To Christ, the living vine,  
All nations know the peace and joy,  
And taste the bread and wine.  
The gospel note is to the world,—  
All hail the kingly King!  
Oh, praise him for his tender love!  
Oh, shout, ye saints, and sing!

The holy city is above—  
Jerusalem the blest.  
O city with the pearly gates!  
Thy streets are endless rest!  
The scattered tribes of Israel's race  
United all will be;  
O joyful gathering soon to come  
In long eternity!

Battle Creek, Mich.

### Our Contributors.

#### THE SIN OF INDIFFERENCE.

BY MRS. E. G. WHITE.

To secure the indulgence of appetite, Esau sacrificed his birthright. Afterward he saw his folly; but "when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

Esau represents a class who have a blessing of priceless value within their reach,—the immortal inheritance; life that is as enduring as the life of God, the Creator of the universe; happiness immeasurable, and an eternal weight of glory. Yet there are very many who have indulged appetite, passion, and inclination, so long that their power to discern and appreciate the value of eternal things is weakened. Esau had a strong desire for a particular article of food, and he had so long gratified self that he did not feel the necessity of turning from the tempting coveted dish.

He made no special effort to restrain his appetite, until that power bore down every other consideration, and controlled him, and he imagined he would suffer great inconvenience, and even death, if he could not have that particular dish. The more he thought upon it the more his desire strengthened, until his birthright, which was sa-

cred, lost its value and its sacredness. He thought, Well, if I now sell it, I can easily buy it back again. He flattered himself that he could dispose of it at will, and buy it back at pleasure. When he sought to purchase it back, even at a great sacrifice on his part, he was not able to do so. He then bitterly repented his rashness, his folly, his madness. He looked the matter over on every side. He sought for repentance carefully and with tears. It was all in vain. He had despised the blessing, and the Lord removed it from him forever.

Some have thought that they could sacrifice the truth for a time to their worldly interests, without becoming entirely reckless, so that if they should be disappointed in their hopes and expectations of worldly gain, they could again interest themselves in the truth and become candidates for everlasting life. But in this they only deceive themselves. Under the parable of a great supper, our Saviour shows that many will choose the world above himself, and will as the result lose Heaven. The gracious invitation of our Saviour is slighted. The man in the parable had been in the trouble and expense of making a great preparation at an immense sacrifice, and then invited the guests to his feast. But they with one consent began to make excuse. One said, "I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come."

The Lord turns from the wealthy and world-loving, whose lands and oxen and wives were of so great value in their estimation as to outweigh the advantages they would gain by accepting the gracious invitation he had given them to eat of his supper. The master of the house was angry and turned from those who had thus insulted his bounty offered them, to a class who are not full, but are poor and hungry, and who are maimed and lame, halt and blind. These have not possessions of lands and houses, and will appreciate the bounties provided, and in return will render the master sincere gratitude, unfeigned love and devotion. But his house is not yet filled, and the command is, "Go out into the highways and hedges, and compel them to come in, that my house may be filled; for I say unto you that none of those men which were bidden shall taste of my supper." Here is a class rejected of God because they despised the invitation of the Master.

The Lord declared to Eli, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." Says Christ, "If any man serve me, let him follow me, and where I am there shall also my servant be; if any man serve me, him will my Father honor." God will not be trifled with. Those who have the light and reject it, or neglect to walk in it, to them it will become darkness. An immense sacrifice was made on the part of God's dear Son, that he might have power to rescue fallen man and exalt him to his own right hand, make him an heir of the world, and a possessor of the eternal weight of glory.

The riches, glory, and honor, offered by the Son of God, are of such infinite value that it is beyond the power of men or even angels to give any just idea of their worth, excellence, and magnificence. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life

of obedience, trample upon the gracious invitations of mercy, and choose the paltry things of earth because they are seen, and it is convenient for their present enjoyment to pursue a course of sin, Jesus will carry out the figure in the parable; such shall not taste of his glory; but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols. There will be a day when they will not beg to be excused. Not one will wish to be excused. When Christ shall come in his glory, and with the glory of his Father, and all the heavenly angels surrounding him, escorting him on his way, with voices of triumph, while strains of the most enchanting music fall upon the ear, all will then be interested; there will not then be one indifferent spectator.

Speculations will not then engross the soul. The miser's piles of gold, which are before him, and which have feasted his eyes, will be no longer attractive. The palaces which the proud men of earth have erected, and which have been their idols, will be turned from with loathing and disgust. No one will then plead his lands, his oxen, or his wife that he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but some will know that it is not for them.

They will then call, in earnest, agonizing prayer, for God to pass them not by. The kings, the mighty men, the lofty, the proud, the mean man, will bow together under an inexpressible load of woe; and heart-anguished prayers of Mercy! mercy! Save us from the wrath of an offended God! will be wrung from their lips. A voice answers them with terrible distinctness: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof, I also will laugh at your calamity; I will mock when your fear cometh."

Then kings and nobles, the mighty man, and the poor man, and the mean man, alike will cry most bitterly. They who in the days of their prosperity despised Christ and the humble ones who followed in his footsteps, men who would not humble their dignity to bow to Jesus Christ, who hated his despised cross, are now prostrate in the mire of the earth. Their greatness has all at once left them, and they do not hesitate to bow to the earth at the feet of the saints. They then realize with terrible bitterness that they are eating the fruit of their own way, and being filled with their own devices. In their supposed wisdom they turned away from the high, eternal reward, rejected the heavenly inducement for earthly gain. The glitter and tinsel of earth fascinated them, and in their supposed wisdom they became fools. They exulted in their worldly prosperity as though their advantages were so great that they could, through them, be recommended to God, and thus secure Heaven.

Money was their power, and money was their god; but their very prosperity destroyed them. They became fools in the eyes of God and his heavenly angels, while men of worldly ambition thought them wise. Now their supposed wisdom is all foolishness, and their prosperity their destruction. Again rings forth in shrieks of fearful, heart-rending anguish, "Rocks and mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the

wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" To the caves of the earth they flee as a covert, but these fail to be a protection then.

Said Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." If this commandment is obeyed, it prepares the heart to obey the second, which is like unto it,—Love thy neighbor as thyself. All the ten commandments are embodied in these two specified. The first takes in the first four commandments, which show the duty of man to his Creator. The second takes in the last six, which show the duty of man to his fellow-man. On these two commandments hang all the law and the prophets. They are two great arms sustaining all ten of the commandments, the first four and the last six. These must be strictly obeyed. "If thou wilt enter into life, keep the commandments." Very many who profess to be Christ's disciples will apparently pass along smoothly in this world, and men will regard them as upright, godly men, when they have a plague spot at the core, which taints their whole character, and corrupts their religious experience.

"Thou shalt love thy neighbor as thyself." This forbids the taking advantage of our fellow-men in order to advantage ourselves. We are forbidden to wrong our neighbor in anything. We should not view the matter from the worldling's standpoint. To deal with our fellow-men, in every instance, just as we would wish them to deal with us, is a rule we should apply to ourselves. God's laws are to be obeyed to the letter. In all our intercourse and dealing with our fellow-men, whether believers, or unbelievers, this rule is to be applied: Love thy neighbor as thyself. Many who profess to be Christians will not bear the measurement of God on this point; but will be found wanting when weighed in the balances of the sanctuary. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a promise is this. We should not lose sight of the fact that this promise is based upon obedience to a specific command. God calls upon all to separate from the world, and not to follow its practices or be conformed to it. "But be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

God calls for separation from the world. Will we obey? Will we come out from among them, and remain separate and distinct from them? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" No one can mingle with worldlings, partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses his children as an affectionate Father. All who separate from the world in their affections, and remain free from its contaminations, will be adopted into the family of God, and made heirs of an immortal inheritance. In place of this world, he will give them the kingdom under the whole heaven, and life that is as enduring as eternity.

If we would have his blessing attend us, and his presence to abide in our families, we must obey him, and do his will irrespective of losses or gains, or our own pleasure. We should not consult our desires, nor the approbation of worldlings, who know not God, and seek not to glorify him. If we walk contrary to God, he will walk contrary to us. If we have other gods before the Lord, our hearts will be turned away from serving the only true and living God, who requires the whole heart, the undivided affections. God requires all the heart, all the soul, all the mind, and all the strength. He will accept nothing short of this. No separation is allowed here. No half-hearted work will be accepted.

In order to render to God perfect service, we must have clear conceptions of his will. This will require us to use only healthful food, prepared in a simple manner, that the fine nerves of the brain be not injured, making it impossible for us to discern the value of the atonement, and

the priceless worth of the cleansing blood of Christ. "Know ye not that they which run in a race, run all; but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

If, for no higher object than a wreath or perishable crown as a reward of their ambition, men subjected themselves to temperance in all things, how much more should those who profess to be seeking, not only an unfading crown of immortal glory, but a life which is to endure as long as the throne of Jehovah, and riches that are eternal, honors which are imperishable, and an eternal weight of glory. Will not the inducements presented before those who are running in the Christian race, lead them to practice self-denial, and temperance in all things, that they may keep their animal propensities in subjection, keep under the body, control the lustful passions and appetites? Then can they be partakers of the divine nature, having escaped the corruption that is in the world through lust.

If the exceeding precious and glorious reward promised will not lead us to welcome greater privations, and endure greater self-denial than worldly men who are seeking merely a bauble of earth, a perishable laurel which brings honors from a few of the worldly, we are unworthy of everlasting life. With earnestness and intensity of desire to do the will of God, we should excel the zeal of those who are engaged in any other enterprise, to a degree as much greater as the value of the object we are seeking to attain is higher. The treasure we are striving to secure is imperishable, immortal, and all-glorious; while that which the worldling is in pursuit of endures but a day, is fading and perishable, fleeting as the morning cloud.

We should let nothing obstruct our progress in the way to everlasting life. Our eternal interest is at stake. There must be a thorough work wrought in us, or we shall fail of Heaven. But Jesus invites us to make him our strength, our support. He will be to us a present help in every time of need. He will be as the shadow of a great rock in a weary land. May it not be our great anxiety to succeed in this world; but may the burden of our souls be, How shall I secure the better world? What have I to do to be saved? In saving our own souls, we save others. In lifting ourselves, we lift others. In fastening our grasp upon the truth, and upon the throne of God, we aid others to fix their trembling faith upon the promises of God, and his eternal throne. The position all must come into, is to value salvation dearer than earthly gain, to count everything but loss that they may win Christ. The consecration must be entire. God will admit of no reserve, of no divided sacrifice, no idol. All must die to self, and to the world. Then let us each renew our consecration to God daily. Everlasting life is worth a lifelong, persevering, untiring effort.

#### "OUR SCHOOL-MASTER."

BY ELD. R. F. COTTRELL.

A CORRESPONDENT asks whether Paul speaks of the same law in his letters to the Romans and to the Galatians. We believe he does. But we learn from the letter to the Hebrews that the law had "a shadow of good things to come," connected with it, consisting, in part at least, of "those sacrifices which they offered year by year continually." Heb. 10:1. This shadow was "a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:9, 10.

Circumcision was a badge of the worshipers at that time; but in Romans the apostle teaches that there

is "no difference" between the circumcised and the uncircumcised; all being under sin, the gospel comes to all alike. Rom. 3:22, 30. In chap. 14 he alludes to the carnal ordinances, such as meats and drinks, and the observance of certain days connected with these ordinances, teaching a charitable liberality toward those whose weak consciences viewed them as still binding.

But in his letter to the Galatians he takes more decided ground against circumcision and the ceremonial law; because the gospel among them had been perverted by false teaching which made these things necessary to salvation.

Observe the harmony of the apostle. Of the meats and drinks, and carnal ordinances, he says, "Imposed on them until the time of reformation. But Christ being come," etc. Heb. 9:10, 11. "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." Gal. 3:24, 25.

The "whole law" spoken of by James is evidently that law by which Christians, as well as the rest of mankind, will be finally judged. See Jas. 2:8-12. The precepts which forbid adultery and murder are a part of that law. Verse 11. But that law spoken of in Gal. 5:3 certainly includes circumcision, and very evidently all those other fleshly ordinances which were connected with it, and which with it had passed away.

Our correspondent suggests that it was an angel which spoke the commandments at Sinai; and as proof refers to the testimony of Stephen concerning Moses as follows: "This is he that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers."

To this we raise no objection; but further suggest that Michael, the Archangel, is the Son of God. Dan. 12:1; John 5:28; 1 Thess. 4:16. And of the angel which was with Israel in the desert, God says, "My name is in him." Ex. 23:21. The name of God is given to the Son. As a son, he inherits the name of his Father,—a more excellent name than is given to the angels. The Father says to the Son, "Thy throne, O God, is forever and ever." See Heb. 1:4-10. And in the day when Christ shall come, with the voice of the Archangel and the trump of God, to raise the dead, and in so doing swallow up death in victory, it shall be said, "This is our God; we have waited for him, and he will save us." Isa. 25:8, 9; 1 Cor. 15:54. See also Isa. 9:6.

Now if the voice of God which was heard by all the people at Sinai, was the voice of the Archangel, the Son of God, it only proves that He through whom the Father made the world, was one with the Father in giving the law of ten commandments, as well as in the great plan and work of redemption from sin; and consequently that the law of the Father and that of the Son is one and the same.

#### HOLY LIVING.

BY E. C. TETER.

A MERE profession is an empty sound, unless we carry out in our intercourse with the world the great principles we profess. It therefore becomes us to live in such a way as to prove by our daily lives the sincerity of our religion. The apostle said, "Follow peace with all men, and holiness, without which no man shall see the Lord." From this passage we are taught the necessity and importance of holiness. We are far from believing that a strict conformity to the externals of religion is sufficient to constitute a Christian. It is essential, in the first place, to experience a change of heart,—to obtain an evidence that God, for Christ's sake, has forgiven our sins. This is what the apostle calls "being sealed with the Holy Spirit of promise," the Spirit bearing witness with our spirit that we are the children of God. When devotion erects her altar in the heart, and the spirit of adoption enables us to cry "Abba Father," and we publicly declare that we have experienced a change,—that a great and glorious work has been wrought in the soul, it then becomes important for us to establish the truth of what we say, and the best way to do this is to adorn the doctrine of our God and Saviour by an upright walk and godly conversation,—a holy life.

May the Lord hasten the time when the gospel in its purity shall be preached, when the outward forms of Christianity shall not be considered alone sufficient, but the power shall be sought also. Then shall sinners be turned from darkness to light, and from the power of sin and Satan to God.

## IN THE DARK.

Out of the earthly years we live  
How small a profit springs;  
I cannot think but life should give  
Higher and better things.

The very ground whereon we tread  
Is clothed to please our sight;  
I cannot think that we have read  
Our dusty lesson right.

So little comfort we receive  
Except in what we see,  
I cannot think we half believe  
In immortality.

We disallow and trample so  
The rights of poor, weak men,  
I cannot think we feel and know  
They are our brethren.

So rarely our affections move  
Without a selfish guard,  
I cannot think we know that love  
Is all of love's reward.

To him who smites, the cheek is turned  
With such a slow consent,  
I cannot think that we have learned  
The holy Testament.

Blind, ignorant, we grope along  
A path misunderstood,  
Mingling with folly and with wrong  
Some providential good.

Striving with vain and idle strife  
In outward shows to live,  
We famish, knowing not that life  
Has better things to give.

—Alice Cary.

## THE BOOK OF REVELATION.

BY A. SMITH.

It is asserted by many who claim to be believers in the Bible, and among them are not a few who profess to expound that word, bearing the title of D. D., that the book of Revelation so abounds in figures of speech and prophetic data, that much of it, at least, cannot be understood. But we ask, Is not that book a part of the Holy Scriptures given by inspiration of God, and therefore "profitable" (2 Tim. 3:16); and does not the Bible declare that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law"? Deut. 29:29.

Now there is not a book in the Holy Bible that is so directly the subject of Divine revelation as the one bearing this distinctive title. In the introductory sentence of the book it is declared to be "The Revelation of Jesus Christ;" and a blessing is pronounced upon those who read (or hear), and keep that which is written therein. See Rev. 1:1, 3; 22:6, 7. The rejection of any part of his inspired word cannot be pleasing to God; and the rejection of that portion upon which he has so expressly set his seal must be especially displeasing to him. All Christians are concerned in the events foreshadowed in the symbols represented in this book, and should be deeply interested in them, whether history has recorded their fulfillment in the past, or they point to incidents yet to transpire.

As in passing through a country distant objects before us appear dim in outline, though sufficiently distinct to assure us that we are pursuing the right way, and those we have passed are as indistinct, while every object immediately surrounding us is clearly discerned, so, traversing the highway of prophecy through the fields occupied by the subjects of the Revelation, those immediately at hand are impressed upon the mind with a distinctness that was not necessary when they were viewed as a whole from a prophetic standpoint in the past.

To be more definite, we will take, as an example, a subject that has been, and still is in process of fulfillment during the present generation. In Rev. 14, three messages are brought to view, the first of which announces the hour of God's Judgment as come, the second declares the fall of Babylon, and the third threatens the wrath of God upon those who worship the beast and his image, or receive his mark. Since the days of the apostles, every reader of the Bible has

known that such messages were at some time to be given to the world; but a knowledge of the exact form they would assume was reserved for the generation to which they were to be given. Dr. Clarke, one of the most learned of commentators, thus writes concerning the first angel's message:—

"Whether this angel mean any more than a particular dispensation of providence and grace, by which the gospel shall be rapidly sent throughout the whole world; or whether it mean any especial messenger, order of preachers, people, or society of Christians, whose professed object it is to send the gospel of the kingdom throughout the earth, we know not."—*Comments on Rev. 14:6.*

The same author represents Bishop Bale as considering the three angels to be three classes of preachers who should bear their testimony against the corruptions of the papal church. Expositors have generally understood these angels to symbolize three classes of teachers who should give these messages to the world. Some supposed the first message to symbolize that given by Martin Luther and his associates; and Dr. Clarke thought it very descriptive of the work accomplished by the British and Foreign Bible Society. Thus these symbols have served as waymarks to the kingdom of God, though the conjectures of these eminent men as to the detail of their accomplishment have been seen to be erroneous by those who have reached, in point of time, the fulfillment of the emblems.

That these messages belong to the present generation is proved from the following considerations:—

1. The prophecy concerning the Judgment, upon which the first message was based, was sealed up, indicating that it would not be understood, until the time of the end. See Dan. 7:9, 10; 12:9.

2. The second coming of Christ was not taught by the apostles as an event to transpire in their day, but as following the rise and reign of the "man of sin." See 2 Thess. 2:1-5.

3. Martin Luther and his contemporaries did not give the message, but, on the contrary, he taught that the Judgment would transpire about three hundred years after his time.

4. The message, when due, must be world-wide in its extent, being given to every people, nation, and tongue. Such a message was given in 1843-4. Had it been given prior to that date, there would certainly have been some historical record of so public a transaction; but no such record can be found.

5. The proclamation of the second angel's message immediately followed that of the first, in 1844, and then the third message, which has been preached to the world for more than thirty-five years; the three messages thus being given in the required numerical order, at the right time in regard to prophetic data, and with an emphasis that compels the attention of the whole world, and of which the records of the historian reveal no precedent. Surely this is the work of God.

The distinctive feature of the third message is that it warns mankind against worshiping the beast and his image, and against receiving his mark; and the leading characteristic of those who receive this message, is that they keep the commandments of God and the faith of Jesus.

Now, it must be a conceded fact that when this message is given to the world, it will be able to properly define the points at issue, not only as to the general warning it proclaims, but, also, as to the regulation of the customs and conduct of its believers, and the manner and extent of prosecuting its work. If it were not so, it would not be worthy of its divine Author.

Seventh-day Adventists indorse the first two messages, and claim to have been giving the third message, as their specific work, for many years. They define the *beast* to be a symbol of the papacy, whose *image* is yet to be formed in this country by a union of church and state; the *seal of God*, to be the Sabbath of the fourth commandment so observed as to meet the mind of the great Author of the moral law; the *mark of the beast*, to be the pagan—papal Sabbath, the

first day of the week, knowingly observed as such in preference to the Bible Sabbath; and the *wine of the wrath of God*, to consist of the seven last plagues, to be poured out upon the defenseless heads of the wicked of this generation.

Reader, do these facts appeal to your judgment and to your heart? Can you be unmoved while this message is being sounded at your very door, or is being discussed at your fireside? "To-day if ye will hear his voice, harden not your hearts." Can those who respond to the message, lightly esteem its restrictions upon themselves, or its demands upon their time and means, and meet the mind of its Author? Reason answers, No! From the standpoint of the "third angel's message," we look along the prophetic highway, and note the many points of interest that rise to view in the past and the future, such as those symbolized by the "seven trumpets" and "seven seals," which point to events the most of which history has recorded as transactions of the past, thereby assuring us of the fulfillment of those yet to come.

There is one object of interest upon which, above all others, contemplation lingers, as does the natural vision upon a sunset scene,

"When day with farewell beam delays  
Among the golden clouds of even,  
And we can almost think we gaze  
Through opening vistas into Heaven."

That scene of interest is the descent of the city of God, in its matchless beauty, as the metropolis of the new earth, with the river and the tree of life; and a view of its inhabitants, from whose eyes tears have ceased to flow, and from whose hearts every heavy burden has been lifted forever. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. \* \* \* And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

The fulfillment of the crowning event in the mighty drama,—the appearance of the Son of God in the clouds of heaven, to open the scene of the immortal state in all its magnificent reality, is, according to the evidence of the book of Revelation, of Daniel, and of Christ himself when upon earth, as corroborated by events in the natural, political, and religious world, to transpire in the present generation. Who will be ready to respond to the assurance of Christ, "Behold, I come quickly," in the words of John, "Even so come, Lord Jesus"?

By neglecting or despising, as unworthy of our careful study and the conformity of our lives thereto, a book revealing events so intimately connected with the cherished hope of God's people for six thousand years, do we not incur the loss of our part "out of the book of life, and out of the holy city, and from the things which are written in this book"?

With the following forcible language from the book of Revelation, we submit the subject to the prayerful consideration of the reader:—

## THE AUTHORITY.

"I Jesus have sent mine angel to testify unto you these things in the churches." Rev. 22:16.

## THE BLESSING.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:3.

## TRUSTING GOD.

WHEN Whitlocke, in 1653, was about embarking for Sweden, it is said he was greatly distressed, as he rested at Harwich at night, while reflecting on the distracted state of affairs in England; so much so that he could not sleep. As he walked the floor in excitement, his Christian servant said to him,—

"Pray, sir, may I ask you a question?"

"Certainly," was the reply of the ambassador.

"Pray, sir, do'n't you think God governed the world very well, all the time before you came into it?"

"Undoubtedly," was the answer.



"And, sir, don't you think he will govern it just as well when you are gone out of it?"

"Certainly," said Whitlocke.

"Then, sir, don't you think you can trust him to take care of it over night, and that it will be safe in his care, while you can go to sleep?"

It becomes us to realize that God rules, just as certainly as that he exists. Is there not enough in this to quiet our anxieties, and to banish all groundless and useless forebodings? After we have faithfully and humbly done our duty, may we not then leave ourselves, our families, our friends, the country, the church—may we not leave all these with God, feeling, the while, that they are all safe in his hands? Why should we be bending double under our burdens, when it is written for our comfort and help: "Cast thy care upon the Lord!"—*Selected.*

### PRAYER.

BY JOSEPH CLARKE.

IN seasons of trial and danger, the worst of men often call upon God for aid and protection; but when the danger is past, they manifest no disposition to pray to him. This fact is of itself an evidence of the necessity for prayer. It is well to call upon God in times of peculiar trial; but we should not forget him when in apparent peace and prosperity; and when no clouds overcast the sky, and no thunders mutter in the distance; for if, while all around is calm and peaceful, we cast our burdens upon the Lord, if we then seek for his blessing, we shall be free from dread when the storm bursts upon us.

The great difficulty is to convince ourselves of the propriety and duty of prayer. When one is fully convinced that earnest prayer is called for, when he sees that life and all that is dear to him is at stake, he then betakes himself to earnest supplication. When a ship is tossing upon the sea at the mercy of the winds and waves, its masts and rudder gone, and the ship gradually sinking, then the hardened crew can join in fervent prayer to God.

As yet, for us the season of probation still lingers; and could we all appreciate the blessing of this precious probationary time, could we realize to even a limited degree the mental agony which those who are unprepared will experience when that time closes, we should make haste to call upon God in earnest; we should seek a preparation for that fearful time when men shall wander from sea to sea "to seek the word of the Lord, and shall not find it." (Amos 8:12; Rev. 22:11.) The word of God teaches us that the day of decision, of final Judgment, is close upon us; that the investigative Judgment is now in session, and will soon close; and that before it closes, our characters must be perfected, if we would obtain eternal life. How necessary, then, for us to be taught of God, and to be accepted of him. To do this, we must partake of the Divine nature; and it is by close and habitual communion with God that we attain to this most privileged condition.

By prayer, our Lord obtained strength for his great conflict here; and his example should kindle in us a warmer love, a purer zeal, a more ardent courage, and should incite us to more earnest prayer. Some may say that what God wants of us is obedience and good works, and that so much prayer is not necessary; but it is only by prayer that we can attain to obedience and good works. If we would have our life and service acceptable to God, we need often to commune with him; and our motives, and the desires of our hearts, must be clean and pure in his sight.

### "SO MUCH THE MORE, AS YE SEE THE DAY APPROACHING."

BY ELD. WM. COVERT.

THE apostle, in Heb. 10:24-26, evidently does not mean that meetings should be held more and more frequently as we approach the end of the age, for in that case we would have been holding one continuous meeting ere this; and yet the exhortation would still be, "So much the more." But exhortations to love and good works should be more frequent and earnest as we near the end.

This cannot apply to the popular churches now in existence, for Paul says of them that they will "heap to themselves teachers having itching ears." With such an abundant supply of preachers there will be but little demand for the exhortations of the laity. Some denominations at present are overrun with ministers to such an extent that the less talented are underbidding their more fortunate competitors in order to obtain employment. But with our people it is different. "Reapers are few, and the work is great;" and we fear that "much will be lost" by waiting. Many of our churches are left much of the time without any ministerial help, and the members are learning to "exhort one another." Those who go through to the end will do this, and "so much the more as they see the day approaching." From the nature of this admonition, we conclude that the apostle did not consider it specially important to dwell upon theory in social meetings; our principal anxiety should be with reference to love and good works. These things we need. These we must have or be lost. For these we should pray in secret, in our families, and in the church. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." This fearful announcement is made to those who live just prior to the coming of the Lord. As a people, we have such a thorough knowledge of the theory of the truth that we are represented by the faithful and true Witness as saying that we "have need of nothing." This is a dangerous position to occupy. Unless we get rid of our filthy rags (Isa. 64:6), and buy the fire-tried gold and white raiment, and have our eyes anointed with the eye-salve, a perfect theory of the truth will prove only a source of condemnation to us in the Judgment.

### HELPING BY PRAYER.

BY P. ALDERMAN.

WHEN we are weak, then we may be strong in the strength of God. Prayer is the precious privilege of the Christian; and in our weakest moments let us remember that "a bruised reed shall he not break, and the smoking flax shall he not quench." He will hear us when we pray, and has promised to give us whatsoever we ask in the name of Jesus.

No doubt many feel that they would like to do more to advance the cause of truth in the earth; prayer is the lever by which we all can lift, and our labor will not be in vain. Our own souls will live and glow at the altar of prayer. We can pray for the lonely ones, who are trying to obey the Lord without any of like faith to comfort and cheer them; we can pray for the weak ones, that they may be established in the truth; we can pray for the dear children, the lambs of the fold. Then there are the erring ones, and the tempted and the tried. If we feel that there is nothing that we can do, then let us remember at the throne of grace these many subjects of prayer.

And above all, let us remember in our prayers the cause of God, which we love. We rejoice to see it go forward, and we know that the hand of the Lord is moving it on. The ark of the covenant, containing the law of God, was carried carefully by holy men of old; and were not the humble in that time awed to silent prayer and reverence at the sight? Shall we not pray that the same holy law may be carried through the earth? Shall we not ask that those who carry it may be holy men? Truly we ought to pray for these laborers, both those in our own country and those in distant lands. They have consecrated their lives to the work, and shall we not ask most earnestly that God will bless their labors?

And for ourselves, how much have we to ask of grace, and strength, and wisdom, before we shall stand complete and entire, wanting nothing, perfect overcomers of self and sin! Do we not need to cry as did the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me"?

Ashtabula Co., Ohio.

### LYING.

THE following article, taken from one of the papers of the day, declares the same fact that Adventists have been preaching since 1844; namely, that there has been a great declension in morality and integrity in the religious world, in accordance with Rev. 14:8.

J. R. C.

The case of Ananias and Sapphira was remarkable for the rapidity of the judgment which followed their sin. If those were the only individuals who lied to the Lord by keeping back a part of the price, that was a model church. If a similar judgment were visited upon some churches to-day, there would not be enough of the living to bury the dead. This is startling language, but it is true.

Let us examine a few of many similar cases. First, a church hired a minister at a certain salary, which, if he had had all of it, would have been only sufficient to have supported his family and paid his debts. At the close of the year a large amount was due. A donation was made. Oats, which could be bought for 30 cents, cash, were contributed and charged 45 cents. A can of dried fruit, about a pound, worth at the grocer's 10 cents, was charged 60 cents. Some old towels, almost worn out, worth when new, perhaps 15 cents, were charged 25 cents, and all other things accordingly. Did they lie when thus they paid an honestly contracted debt?

Another church hired a minister at a given salary. At the close of the year they were behind. He generously gave them one-half the amount. They promised to raise the remainder at once, and forward. He went to another field of labor. He waited for the money honestly his due. It never came. Did they lie to the Lord?

In another case a minister was secured at a certain salary. Each member pledged a given amount. The minister was plain, and preached the truth. Many were offended, and one after another refused to pay their dues. Did they lie?

Still another church engaged a minister at a given salary. The membership were all pledged to pay. At the close of the year they were behind. Seeing that the minister was in need, and thinking the amount paid was a very small salary to be reported in conference, they pledged themselves to raise the balance and send to the minister, and requested the minister to report the same to conference. After this was done the minister moved to another field of labor, and waited, but in vain, for his dues. He has turned the claim over to be settled in the Judgment. Did they lie?

Such churches have great "revivals" and large additions, and boast of the number of conversions, but yet have never settled those debts. To what are they converted? Does the religion of Jesus Christ make men honest? Reader, pause: these are solemn truths. Are you one of the guilty ones? God knows, and the Judgment day will reveal. It is far too common a sin to be overlooked. It is a serious matter when we come to consider that the account will stand charged against us at the last. Our obligations to pay church debts are just as sacred as any other, and it would be just as honorable for a man to refuse to pay a bank note because of some slight grievance on the part of the holder, as to refuse to meet all his just obligations to the church of Christ.

### WHAT IS THAT TO THEE?

BY O. N. STUTTLE.

WE believe that the Bible was given to man that he might be instructed in the ways of all wisdom; and that he might learn to love and obey the commandments of Him who by his word made the heavens, and all the host of them by the breath of his mouth.

The question is sometimes asked, "What will become of the heathen, who know nothing of the Bible, and of the commandments of God?" And again, "Do you Adventists believe that all those who do not keep the seventh-day Sabbath will be lost?" Please turn to Paul's epistle to the Romans, chap. 2:12, 13, where we think both questions are satisfactorily answered.

Again we read in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And Christ himself assures us that "whosoever shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:19. Will Martin Luther, John Wesley, and other great reformers and worthy men who did not keep the seventh-day Sabbath, be saved? We believe that these men

had a message to deliver to the world, that they lived up to all the light that was given them, and that they will be accepted accordingly. Had they been favored with the light which we have to-day, and had not walked therein, great would be their condemnation; for Christ tells us that he who knows the Master's will, and does it not, shall be beaten with many stripes, and he who knows it not shall receive but few stripes.

The time has fully come when the people of God should obey the command, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

Knowledge has been increased, and light upon the prophecies, pointing us to a soon-coming Redeemer. Let us put away every unclean thing, keep the commandments of God, and have the faith of Jesus, that we may abide in Christ's love, even as he has kept his Father's commandments, and abides in his love. John 15:10.

Vernon, Mich.

#### A WEIRD FANCY.

If the dead, lying under the grasses,  
Unseen linger near the bereft,  
Having knowledge and sense of what passes  
In the hearts and the homes they have left,  
What tear-drops, than sea-waters saltier,  
Must fall as they watch all the strife—  
When they see how we fall, how we falter,  
How we miss in the duties of life.

If the great, who go out with their faces  
Bedewed by a weeping world's tears,  
Stand near and can see how their places  
Are filled, while the multitude cheers;  
If the parent, whose back is bent double  
With delving for riches and gold,  
Leads an ear to the wrangle and trouble  
About him before he is cold;

If the wife, who left weeping and sorrow  
Behind her, bends down from above,  
And beholds the tears dried on the morrow,  
And the eyes newly burning with love;  
If the gracious and royal-souled mother,  
From the silence and hush of her tomb,  
Can hear the harsh voice of another,  
Slow-blighting the fruit of her womb;

If the old hear their dearly-begotten  
Rejoicing that burdens are gone;  
If the young know how soon they're forgotten,  
While the mirth and the revel go on—  
What sighing of sorrow and anguish  
Must sound through the chambers of Space!—  
What desolate spirits must languish  
In that mystic and undescribed place!  
Then life were a farce with its burden,  
And death but a terrible jest;  
But they cannot. The grave gives its guerdon  
Of silence and beautiful rest.

—N. Y. Tribune.

#### THE MORAL EFFECT OF WAR AND PESTILENCE.

THE *Independent* of March 11 publishes the following interesting article from the pen of Rufus B. Richardson, of Chicopee, Mass. "Second Adventists" do not look upon wars or terrible epidemics as moral agencies which will insure the success of the gospel; on the contrary, they believe that these public calamities have a demoralizing effect. They do not desire to see the judgments of the Almighty fall on their fellow-men. But they look upon the coming storm of which Mr. Richardson seems to have forebodings as something inevitable, because inspired men have foretold its approach. They look for troublous times in the near future, because the prophetic word and the signs of the times unite in showing that we are living in the last days of this world's history, when "there shall be a time of trouble, such as never was since there was a nation even to that same time." Mr. R. says:—

Doubtless there are other persons besides Second Adventists who are inclined to look from a distance on a terrible epidemic, like the yellow-fever scourge of the past two years, with a sort of complacency, feeling that when the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness. The same persons look forward to the possibility of a civil war and the general breaking up of our institutions as our extremity that may prove to be God's opportunity.

This tendency to expect progress through catastrophes, to despise our ordinary helpers, Moses and the prophets, and refuse to move till one rise from the dead, may deserve rebuke; but the times are perhaps such as to make it not entirely an unpractical question, What is likely to be the moral effect of great public calamities, like war and pestilence?

That it is not an idle question is proved by the fact that men are constantly coming upon it from one or the other of two directions. On the one hand, we hear that the evils of our public life, being so great that we make little headway against them by ordinary efforts, demand heroic treatment, and, therefore, we may expect public calamities to humble and teach us. On the other hand, there is the actual danger in the shape of civil war, now a little cloud, dimly seen afar off and now making all the horizon dark. Sober-minded men are asking, Suppose it comes, what will be the chances of the church in it? In a general breaking up of our institutions, would not men turn to religion?

No doubt the larger part of the people think it is nonsense to talk about the breaking up of our institutions. They think that every time we escape a danger, like the labor riots of 1877, or the recent approach to bloodshed in Maine, we give fresh proof that we have strength enough to escape everything of the kind. Each escape makes them more confident for the future.

But there are many, who would not like to forfeit the title of sober-minded men, who feel that some of our escapes have been by a hair's breadth, whose thoughts are all taken up with the *something more* that might have proved fatal. "A little liquor," says Neal Dow, "a warmer climate," says a Richmond paper, and we should have had plenty of bloodshed in Maine. "An escape narrower than will perhaps ever be known," is the verdict of so sober a man as General Chamberlain. We have, perhaps, tided over some dangers, like a ship driving in upon a shallow shore, and have no right to rejoice, but should gather fresh alarm at every escape. Unless we put the helm about, and accomplish, not what Bishop Haven used to call a Christianization of the Constitution, but a Christianization of the nation, from the highest servants of the State to the lowest strata of the cities; when the passions aroused in Maine shall be aroused on a larger theater and in more inflammable communities, we shall have occasion to look upon the question, What is likely to be the effect of public calamities on our religious life? as no longer a question lying somewhat too far off to be discussed, but so near that words are useless while fierce facts are deciding it.

But before we join hands with war and pestilence, as auxiliaries in the cause of religion, we must submit them to a little questioning of their tendencies. We have had some experience of both within the past few years. Our war developed many manly qualities in our whole people, and brought men who were individually great to the front; but those most closely connected with it did not regard it as a school of religion. The prayers that it called forth in the North and in the South were more than drowned by the curses of bitter hatred. Then, too, it is the South to whom the lesson of the war is supposed to have been given mainly. In order to make out that war is a religious educator, the South ought to be evidently chastened by it. Who thinks that she is so? In our talk about striking the shackles from the bondman, we must not forget to set down the years of the war as a retrograde step in the religious history of America.

But if there is anything in the fears alluded to (and the experience in Maine makes fears rational which a little while ago seemed silly), the war that is coming would be far worse than anything in our past. A civil war that is strictly sectional, even if pushed to the bitter end of crushing one party, must be far less bitter than a war of political parties, complicated perhaps by an attendant communistic war.

In such a general disintegration, the Roman Catholic Church, with its magnificent organization, might stand up as a tower of strength. It might even become the principal aggressive power. But what room would there be in such a tempest for the gentle kingdom of God? The cases are few where nations fight for a noble principle and come forth ennobled, almost fit to be canonized. Nations for the most part drift into wars which are not moral helps to anybody. Religion and morality flourish, if at all, in spite of the savagery which they call forth. Religious teachers should not despise the "weak, piping time of peace," for in it are their victories to be won.

Those who have a half-confessed hope in pestilence, as the heavy hand of the Almighty leading us to repentance, ought to remember that Memphis was so far from turning to God under its awful calamity that the ordinary police were insufficient to stem the tide of wickedness, throwing down its usual restraints. Even those who looked for no directly religious results,

but hoped that at least the charities called forth in the North might soften the hatred of the South toward us, now confess disappointment.

This moral hardening is not something new in the history of pestilence. One of the soberest writers of antiquity, Thucydides, has given us this picture of the moral effects of the great plague that fell upon Athens during the first years of the Peloponnesian war. "The temples were full of the dead who died in them, for, when the disease overpowered them, men, not knowing what to have recourse to, turned to contempt of things sacred and profane alike. All the customs of burial which they formerly used were broken up." (That alone would tell the story of utter demoralization.) "And the plague was the origin of greater lawlessness in the city in other points; for any one boldly indulged in pleasures which were before kept secret, since he saw the sudden changes that took place when the wealthy died in a moment, and those who just now had nothing immediately got their property. Accordingly, they thought proper to make their pleasures quick and delightful, since they regarded their bodies and their possessions alike as things of a day. And no one had any earnestness to toil for duty, because he thought it uncertain whether he should live long enough to accomplish it; but momentary pleasure, and what was in every respect conducive to this, usurped the place of duty, and neither fear of the gods nor the law of men acted as a check, since they judged reverence and irreverence to be all one, seeing, as they did, all perishing alike, and no one had any expectation of paying the penalty of his crimes by remaining alive long enough to come to trial, but thought a much greater judgment already passed against him, and thought it reasonable to enjoy life before this was executed."

Strip off the coloring of time and place, and this description would pass for that of the great London plague. London, to be sure, was Christian; Athens, pagan. But it is hardly doubtful that London was far the less moral and religious of the two. If it suffered less deterioration, it was because it was so low at the start. Did anybody ever claim that London was much changed for the better during the latter part of the reign of Charles the Second? Athens and London pass as fragments of our common humanity. Humanity is frail. There are blows which stun it and drive it wild. A victim of the Inquisition, with his body racked by torture, was not in a fit state to be reasoned with on religion. A nation racked by war and pestilence is in a similar case. I can hardly believe that there is any missionary who would not labor with greater hope in Bulgaria before the late war, blooming as a garden, than in Bulgaria after the war, trampled under foot. Our land, being still in peace and health, has the best conditions for religious progress. More and better laborers are the one thing needful. May the catastrophes stand aside, and give us room to work with the ordinary appliances.

#### Our Basket.

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

—Light cares speak; great ones are dumb.

—Sorrow is a summons to come up higher in Christian character.

—The greatest of faults is to be conscious of none. —*Thomas Carlyle.*

—My reply to all critics is the Bible itself.—*Dr. H. G. Sebbens.*

—The hot words that jump to tongue or pen on impulse are rarely the best.

—Be courteous. It will cost you nothing but self-control, and that will do you good.

—No indulgence of passion destroys the spiritual nature so much as respectable selfishness.

—Every truth stands sentinel for all other truths. Falsehoods are all so crooked that no two will fit.

W. H. E.

—Infidelity borrows all the light it has from that Bible which it seeks to discredit.—*Western Christian Advocate.*

—A sin without its punishment is as impossible, as complete a contradiction in terms, as a cause without an effect.—*Greg.*

—A Christian profession without principle, without heart, without self-denial, is the deadest thing in the world.—*Interior.*

—Counterfeit coin can never succeed in spoiling the character of gold; it only compels one to ring every piece on the counter. So pretense can never harm religion; it only makes men more watchful.

## The Family Circle.

### "SO LONESOME,"

A CHILD'S small arms around my neck were twining,  
And words whose earnestness seemed like a prayer  
At morning service in my ear were whispered,  
"I am so lonesome with you 'way up there."

I may not bow the form of thirty summers  
To be like that of four brief sunny years,  
But I will try to keep afresh and tender  
A heart to share with childhood's smiles and tears.

Oh! if some day the dark, mysterious angel,  
Should come with noiseless steps into the fold,  
And pass his hand across the brown eyes, sparkling,  
And leave the ruby lips so white and cold,

How often should I sit amid the gloaming,  
And list in vain for little footsteps down,  
Grieving in silence o'er the days departed,  
"So lonesome" with no boy to call my own.

If in his pity God should deem it wiser  
That other heart, and hand more skilled than mine,  
Should take the gem to fashion and to polish,  
I still could say, "Not my will, Lord, but thine."

The days, no doubt, would sometimes seem so dreary,  
Because the light had faded from my way,  
But what is best my Father knoweth ever;  
Still I should be "so lonesome" many a day.

But should the gem but slip from careless fingers,  
Mingle and hide amid the streets dark clay,  
And purity no more within it linger,  
What words may tell the woe of such a day!

How gladly would I, if I could, but banish  
Such strange wild contrast to a dream of bliss;  
A gloom so deep comes from the dark thought-shadow,  
"So lonesome" tamely sounds for grief like this.

O mother! let us ponder well the chasm  
Care thrusts between the children's hearts and ours;  
If all the raindrops slept above in cloudland,  
Where were our golden fruit and summer flowers?

The heart of Him who was the purest, highest,  
Yearned o'er the children as he blessed and smiled.  
We seek thy footsteps; keep us, Saviour, near thee,  
Trusting and pure as any little child.  
*Battle Creek, Mich.* \* \*

### UP TWO FLIGHTS OF STAIRS.

WITH both elbows on the table, and running both hands nervously up and down through his hair, sat Mr. John Claverhouse.

Suddenly there was a gentle tap at his office door; but he did not hear it. How could he? He was buried in himself, trying to solve a problem, while he twitched his hair as if to straighten out the thoughts that thronged his brain.

"He's in there; I know he is," said a little, funny-looking old woman; "and I'm going to make him answer this knock." With this, she applied her knuckles vigorously to the door, and in an instant came the response,—

"Oh! oh! Whoever you are, do come in; and don't stand there, battering my door down!"

Aunt Prilly (for it was no other than the woman known all over town as Aunt Prilly) walked in. Mr. Claverhouse asked her to be seated, and even pushed a chair toward her; but Aunt Prilly, who had the keenest pair of little brown eyes in her head that ever a woman had, perceived at once that Mr. Claverhouse was not in his best mood, which she thought was very unfortunate, for she had come on a begging errand; "and a begging errand," she said to herself, "stands no chance at all when a man is n't in his best mood." Down she dropped into the offered chair—a little, weird old woman; but she had a heart large enough for two such women, and in all kinds of weather she was out on some errand for the poor.

"This is what I call an easy-chair, Mr. John," she said, as she leaned back, with a smile. But she searched his face in vain for a responsive look. "A beautiful day, Mr. John," she added. "The sun has been shining the whole blessed time. Hasn't gone under a cloud for a minute."

"Sun! sun been shining?" answered Mr. Claverhouse, making an effort to be pleasant, while he could not conceal that he was very much out of humor. "Who knew that the sun had been shining? A poor fellow like me can't see the sun such days as these. Banks breaking! Stock companies going up so high you can't see 'em! All kinds of investments coming to nothing! I tell you what it is, Aunt Prilly, if things go on much longer as they have lately, the door of the alms-house will open some day, and Mr. John Claverhouse will walk in."

"Thank you, Mr. John, for letting me know that my time for getting hold of some of that money of yours

is short," replied Aunt Prilly, shaking her funny little head, and twinkling her funny little brown eyes. "I'm glad I happened in this afternoon, to catch it while it's flying. I want all I can get of it for my poor people in Water street. How much would you like to give me, Mr. John?"

"My good woman!" exclaimed Mr. John, in a short, twitching voice, "do n't ask me for anything now. Never did see such times. The bottom is falling out of everything. You don't know how much money I've lost lately. Why, if there is n't a turn in my affairs pretty soon, I'm a ruined man. I'm sorry, Aunt Prilly; but I have n't a cent for you to-day,—not a cent."

"Ah! now, Mr. John," said Aunt Prilly, lowering her voice to a very tender tone, "I want you to lay up treasure in Heaven; and you can't do it if you turn your back on the Lord's poor. They are his poor, Mr. John—his poor; and I want you to help them along in this world, so that when the Lord of the poor comes in the clouds of Heaven, he will say to you, 'My beloved John, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' And it will be a happy day for you, Mr. John, when the Lord blesses you for blessing his poor. You used to be a generous little fellow," continued Aunt Prilly. "I remember exactly how you looked, running round the streets, giving away everything you had to any poor body that needed it. But when you grew up you made money. Ah! Mr. John, you made money; and money don't always open the heart wide, the Lord knows."

Mr. John Claverhouse was a money-grinder; and the world said truly when it said that he was "a hard-fisted man." But the tender voice of a tender woman was always a little disturbing to him, and Aunt Prilly's voice was specially tender that bright, sunny spring afternoon.

"What a bother these women are, sometimes," he thought to himself. "They do so stir up a man."

But, determined to shake off Aunt Prilly for that time if never again, he came down severely upon what he called her "pets."

"You make too much of these people, Aunt Prilly," he said. "You pet and coddle them, and teach them to live on charity, when they ought to do more to help themselves. You know as well as I do that they are a miserable crew. Water street is the worst street in town. You can't find any worthy poor there; but you spend on them all the money you can get."

"If you won't give me any money," answered Aunt Prilly, quietly, "will you do something else for me, Mr. John?"

"Yes, yes; anything to please you,—anything but money. What is it?"

"Will you go out to-night, in the moonlight (you have no wife nor children to keep you at home), and go through Water street, and up two flights of stairs, where the poorest of the poor live, and—"

"Yes, yes; I will," interrupted Mr. John. "I like to air my brain at night, after working it all day over my money troubles. And I'll take a run up the two flights of stairs. And I'll do something more for you, Aunt Prilly," added Mr. Claverhouse, now actually smiling, and trying to make himself agreeable. "If I find a saint,—one genuine saint, such as you talk about, up those two flights of stairs, I'll pull your bell before I go to sleep, and empty my wallet into your lap. As sure as my name is John Claverhouse, I will."

"Give me your hand on that," exclaimed Aunt Prilly, rising from her chair, and stepping up to Mr. John. Mr. Claverhouse extended his hand, but with a knowing smile, as he said,—

"You needn't talk to me about your worthy poor on Water street. Not a saint will I find there."

"Well, good-bye for to-day, Mr. John. I'll leave it for you to decide whether there's a saint in Water street or not."

Aunt Prilly was gone; and Mr. John Claverhouse was left alone, to meditate on the uncertainty of riches and to deplore the fact that they take wings, and fly away. His riches had not yet flown; but their wings seemed spread, just ready for flight, and Mr. John Claverhouse was a very anxious man.

But evening found him hurrying along in the direction of Water street; and as he turned into the street, the dim lights shone out here and there into the gutters, and all the air seemed foul, not only with bad odors, but with oaths and curses.

"There's nothing that looks as if there were a saint anywhere around here," thought Mr. Claverhouse; "but I'll keep my word, and take a run up two flights of stairs. There's no knowing, though, what I'll get into. Bad place this! bad place! What! what! Music in here, as sure as I'm alive."

As he said this, John Claverhouse was standing by the first door, at the top of the second flight of stairs,

with his hand bent, ready to knock; but he did not knock. He stopped, and held his breath to listen to the music inside:—

"There is no name so sweet on earth,  
No name so sweet as Jesus."

"A saint up here, I'm afraid! A saint at the top of this shaky, wretched staircase!" said John Claverhouse to himself. Again there came to his ears,—

"There is no name so sweet on earth,  
No name so sweet as Jesus."

"I must go in! I must go in!" he said nervously. He tapped; and, hearing a faint, soft answer, "Come," he walked in.

A face bearing the marks of severe suffering, and yet serene, looked smilingly up at him from a poor old bedstead,—as poor and old as the rest of the scanty furniture.

"How do you do, ma'am?" he asked, rather abruptly; for he was not used to visiting the poor.

"More comfortable than usual, sir. Thank you, kind stranger, for coming to see me. I am alone nearly all of the time. Poverty, you know, attracts few friends. Please take a chair near the fire. A very poor fire it is for so raw and chilly an evening; but it is a fire."

For the first time in his life, John Claverhouse felt embarrassed in the presence of poverty.

"Why, she's a lady; and I'm afraid she's a saint!" he said to himself, as he drew a chair to her bedside, and sat down.

"Do tell me, ma'am, how you came here," he said.

"Well, sir, I suppose I must say that poverty brought me here," replied the woman; "but, as I am a King's child, I dislike very much to talk about poverty."

"What! what! You a King's child, and yet living in Water street, up two flights of stairs, and with such people around you?"

"Yes, sir," answered the invalid, with a smile. "I am a King's child. The King of Heaven is my Father, and, you know, he giveth his angels charge concerning us; and, with angels ever around me, I am always in pleasant company. I know I am what the world calls very poor; but, really, I cannot make myself feel that I am very poor; for every day my Father, the King, says to me, 'All things are yours,' and I tell him every day that he sees just how it is with me. And oh! sir, I get such sweet answers. He says that he will never leave nor forsake me, and he tells me to 'consider the lilies, how they grow.' He takes all the care of me, sir, and I don't borrow any trouble. Even in this world he is going to do more abundantly than I can ask or think, and up yonder there's a mansion waiting for me. I often look out of my window and up into the sky, on a beautiful night like this, and say to myself, 'It's up there! It's up there!'"

"How can you knit stockings, ma'am, with those poor fingers of yours, so bent with the rheumatism?" asked Mr. Claverhouse, as he noticed a little stocking on needles lying by her pillow.

"Oh! I am knitting a pair of stockings for a sick child on the next floor—a crying baby, whose little feet are always bare. I saved the money from two dollars that were given me, and bought a little yarn. I ought to do something for the poor, you know, when so much is done for me."

John Claverhouse moved restlessly in his chair, and left suddenly, after promising to call again.

Not many minutes later, Aunt Prilly's bell was pulled violently.

"It's John Claverhouse," she said to herself; and just then he came in, with his wallet in his hand.

"Take it! take it!" he said, as he opened his wallet and dropped fifty dollars into Aunt Prilly's lap.

"I found a saint," he added; "and if she lives a week longer at the head of that rickety staircase, my name is n't John Claverhouse."

One day, before the week was gone, the "King's child," as she lay on her bed, considering the lilies, heard footsteps on the rickety staircase,—Aunt Prilly and a strong man, sent by Mr. Claverhouse, had come to take her to a new, bright home he had prepared for her.

And, as they laid her on the bed in her fresh little house, her eyes were at once attracted to the walls; and there in beautifully illuminated letters, set in a frame and hung up as a picture, she read, "I will never leave thee nor forsake thee." On the other side of the room, in as brightly illuminated letters and in a match frame, were the words, "Consider the lilies."

The next day Aunt Prilly met Mr. Claverhouse; and, laying her hands on his head, as if she would bless him in the name of the Lord, she said, in her tenderest tones, "Ah! John Claverhouse, you found your 'saint,' and now listen to the words of the Master: 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

—Paul Cobden, in *Independent*.



## A COURAGEOUS WOMAN.

MRS. HENRY WARD BEECHER, in an article on "True Courage," in the *Christian Union*, relates the following incident:—

We have been led into this train of thought by an account of the courage and self-possession of a lady in New Orleans under circumstances of the most startling character, when a moment's wavering or weakness manifested would have cost her her life. She was a woman of wealth, with rich surroundings and costly adornments. She was that evening alone, with only one servant in the house; and laying aside some articles of jewelry and replacing them in their appropriate cases in her bureau, she chanced to raise her eyes to a mirror opposite. From a night-lamp standing on a table in the opposite corner she caught in the mirror a reflection of the figure of a man curled up under a center-table, but hidden from all sight save what was gained by the reflection cast in the mirror from the lamp, on the floor. In this way she saw one of the hands resting on the floor. This hand lacked two fingers, and she at once suspected that close by her was a most notorious character, whose crimes and depredations had been the terror of the neighborhood. Suppose she had screamed or made a hurried effort to reach the door? That would have sealed her fate. But forcing herself to be calm, she finished what she was doing at her bureau, and then quietly stepping to the bell, rang for the one servant then in the house.

When the girl appeared she said, "Jane, I wish you would step to Mr. ——— (naming a jeweler in the neighborhood), and tell him I wish he would send me back immediately the diamonds he has been resetting. They are the most valuable of all I have, and I feel uneasy to have them out of the house and not under my own care another night. Tell him to send them to-night, even if not done. Wait, I'll write him a note."

So this brave lady seated herself with apparently the greatest composure by the very table where the ruffian was concealed, and wrote. We can readily imagine that she wrote not for her diamonds, but for help. The girl took the note, and alone, absolutely alone in the house, save with the fearful object concealed under the table, this lady waited. To avoid awakening the least suspicion she busied herself in putting various articles away in different parts of the room, even humming a tune or little snatches from some opera. We can well imagine that she dared not sing lest her voice should betray her. How fearful must have been that waiting! How full of joy and safety the sound of the bell when the girl returned! But she came not alone. Her friend promptly answered her appeal for help, and bringing with him the police, the man was captured before he had a moment's time to defend himself.

This story speaks for itself, and more forcibly than anything we could say, teaches the importance of cultivating courage, governed and held firmly by self-control, or presence of mind.

## THE BEAUTIES OF THE PSALMS.

GREATNESS confers no exemption from the cares and sorrows of life; its share of them frequently bears a melancholy proportion to its exaltation. This the Israelitish monarch experienced. He sought in piety that peace which he could not find in empire, and alleviated the disquietudes of state with the exercises of devotion. His invaluable psalms convey those comforts to others which they afforded to him. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the former dispensation, yet no less adapted to the circumstances of Christians under that of the gospel; they present religion to us in the most engaging dress, communicating truths which philosophy could never investigate, in a style which poetry can never equal, while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of Him to whom all hearts are known and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrantcy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odors are emitted, and new sweets extracted from them. He who hath once tasted their excellences will desire to taste them yet again; and he who tastes them oftenest will relish them best.

## Sabbath School Department.

"Feed my Lambs." John 21:15.

## DAVID AND JONATHAN.

BY H. J. SPICER.

OUR peculiar treasury of gems—the Bible—affords some of the most touching incidents of true and lasting friendship. Yes, we may say that were it not for the habitual indifference that makes the narrative commonplace, the portraits of the sacred volume would secure a finer sense of appreciation than the unreal fancies of fiction. What novelist has invented a stranger and at the same time more admirable example of self-denying devotion to a friend, than that on record of David and Jonathan?

We need not repeat the story, so familiar to all, but may with profit consider its practical lessons. The prince yields all to the shepherd boy of Israel, and in his undisguised favor and devotion to the oppressed, and his entreaty for the safety of the defenseless, he endangers his own life. "Greater love hath no man than this, that a man lay down his life for his friends." Well might David commemorate in song such wonderful love.

But there are other characteristics of Jonathan that are worthy of close study. How was he disposed toward his father, whom he knew to be cursed from the Lord? What is his example for those who have all the gospel light? Let us search the record for a reproachful word to his godless father. Do we find it? We see him entreating in the spirit of Christian humility with such effect as to awaken to life the remnant of tenderness in that hard heart, and to win from Saul a pledge for the safety of David. And after this apparent conversion from his evil design against David, we find him trusted by Jonathan to the last degree of charity. Saul had sworn, "As the Lord liveth, he shall not be slain." And Jonathan said, "Why should my father hide this thing from me?" On the other side, we see his wonderful love for David calling forth the promise, "Whatsoever thy soul desireth, I will even do it for thee," in full confidence that David would ask nothing improper. Just as the Saviour can say to those in perfect harmony, "If ye shall ask anything in my name, I will do it."

Then follows the covenant to bind the posterity of David and Jonathan. Not because confidence was wanting without such confirmation, but "Jonathan caused David to swear again because he loved him; for he loved him as he loved his own soul." This is one Old Testament example of fulfilling the Saviour's new commandment for love to a neighbor.

The next meeting was in a wood by stealth, where Jonathan said that David would surely be king, but added, "And I shall be next unto thee." To be second only to David—was it selfish, or must we grant this as the rightful request of that wonderful friendship which could in no way be satisfied without this intimate association and a place for the work his valiant heart was willing to do? We may place this also on the side of self-denial. Besides, Jonathan was so confident of the friendly esteem of David that he was sure he would receive the highest honor in David's power to confer. This mutual tenderness probably had a powerful influence on the life of David.

But Jonathan did not leave Saul, to join David's company. Both showed strength where Abraham, Rebecca, Jacob, Moses, and others failed,—in waiting God's own time and way of fulfilling prophecy. When grown to manhood, Jonathan honored his parents; and David's forbearance with Saul is remarkable in its contrast with the many regicides of his successors.

Should Jonathan have perished side by side with his doomed father? Did he fulfill the Saviour's principle of leaving all for the word's sake? Let us examine. The disciple that must hate father and mother must hate his own life also, and shall a man leave home to escape himself? May not some be too soon willing to leave home for the truth's sake?

Jesus suffered the traitor Judas to the close of his ministry. Jonathan showed a well-balanced character. He loved David as he loved his own soul, yet perished with his father, David's deadly enemy. In his fidelity to David he was true to the God who had chosen him; and in keeping the fifth commandment he honored also his Father in Heaven. So we find David inspired with lofty admiration of this example that lifts him above the memory of Saul's persecution, while he sings, "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided."

A plot one-half so refining, in the phrase of modern romance, would incline one reading it to follow through the story. So let us love the word of God, and search out its treasures of beauty with renewed interest.

Friend, would you be a Jonathan, or have an opportunity for so great manifestation of fidelity? There is another story for us, still deeper in interest, where we may fail, with the effort of a lifetime, to fathom the love of our Elder Brother, surpassing all the loves of earth, and therewith peace that passeth understanding.

Battle Creek College.

## STICK TO THE LESSON.

The *Baptist Teacher* of April, 1880, gives the following good advice to teachers, with a hint to others who are not teachers. Of course no one need take it unless it applies to him.

"There is an old saying, that 'he that scours the head of an ass wastes his soap.' Of like character are attempts, by well-meaning adult-class teachers, to discuss abstruse or controverted points of doctrine in open class, with conceited and opinionated people, found in every neighborhood, who come into the class to hear themselves talk. It is better to stick to the lesson, even though one falls to an abysmal depth in the estimation of such wisecracks, than to turn the class into a theological debating club, and to—waste your soap."

## WHICH WAY ARE YOU GOING?

A LITTLE girl went home from Sabbath-school full of what she had seen and heard. Sitting at the table with the family, she asked her father, who was a very wicked man, whether he ever prayed. He did not like the question, and in a very angry manner replied, "Is it your mother or your Aunt Sally that has put you up to that, my little girl?"

"No, father," said the little creature, "my Sabbath-school teacher says all good people pray; and those who do not pray are not going to Heaven. Father, do you pray?"

This was more than the father could stand, and in a rough way he said, "Well, you, and your mother, and your Aunt Sally, may go your way, and I will go mine."

Father," said the little creature, with sweet simplicity, "which way are you going?"

This question pierced his heart. It flashed upon him that he was in the way to death. He started from his chair, burst into tears, and began to pray for mercy.—*Selected.*

—The memorial services in honor of Robert Raikes, whose great fame rests on the fact that he was the founder of Sunday-schools, is to take place in England next June, under the patronage of the Queen. The exercises will be held in Westminster Abbey, in St. Paul's Cathedral, and at Lambeth Palace, and will be under the direction of the Archbishop of Canterbury, Dean Stanley, the Lord Mayor, and other high dignitaries. The programme of exercises, so far as announced by the Committee, indicates that the occasion will be a very interesting one. Special arrangements are being made with some steamship lines to carry passengers from this country. It is now one hundred years since Robert Raikes opened the first Sunday-school, by employing women to teach a number of the ragged children of Gloucester.

—It is estimated that ten millions of persons are studying the current International Series of Bible Lessons.

—Every accepted prayer is not an immediately answered prayer.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 18, 1880.

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

### THE SECOND ADVENT.

Sermon delivered at the Tabernacle, Sabbath, Feb. 7, 1880.

BY ELDER JAMES WHITE.

THE custom of reading sermons is popular in our day. Such sermons are sometimes written by those who read them; sometimes they are bought, and sometimes borrowed. Some are theoretical, some practical. I will read a portion of a sermon from an eminent minister,—one who excelled in his day. As a practical reasoner, he probably excels all. His Christian experience has been regarded as very remarkable by Christians for eighteen hundred years.

I will begin my extract from 1 Thess. 4:13.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

"For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

"Wherefore comfort one another with these words.

"But of the times and the seasons, brethren ye have no need that I write unto you.

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

"For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

"Therefore let us not sleep, as do others; but let us watch and be sober.

"For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

"But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

"Who died for us, that, whether we wake or sleep, we should live together with him.

"Wherefore comfort yourselves together, and edify one another, even as also ye do.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;

"And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men.

"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

"Rejoice evermore.

"Pray without ceasing.

"In everything give thanks; for this is the will of God in Christ Jesus concerning you.

"Quench not the Spirit.

"Despise not prophesyings.

"Prove all things; hold fast that which is good.

"Abstain from all appearance of evil.

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

"Faithful is he that calleth you, who also will do it." 1 Thess. 4:13-18; 5:1-24.

The subjects introduced by the apostle are the second coming of the Lord, and the practical duties necessary to a preparation for that glorious event. I think I hear the congregation say, That sermon of Paul's is splendid. I might now sit down, for we already have more gospel truth than we usually find in the lean sermons read from the popular pulpits of our time.

There is something wonderful in the epistles, especially those of Paul, Peter, and John. Paul was a profound scholar and reasoner, and as he enters into the great truths of God, there may be some things difficult to understand. Peter expresses it when he says that in the writings of his beloved brother Paul, "there are some things hard to be understood." And at the same time, Paul comes down to our wants. In expressing divine truth in his sermons, he has the preference. Peter, full of zeal and life, urges the church to faithfulness; and the beloved John announces, again and again, that "God is love."

What these men have said about the coming of the Lord is of thrilling interest to us, and should be studied with care.

The position is taken by some, who reject our special message and work, that the apostles looked for the coming of Christ; that the martyrs and reformers looked for that event in their day; that it is right for us to look for the coming of the Lord as they did; and that there is no special message to be given upon the subject. These persons have not studied the subject. They arrive at their conclusions because they take a surface view of the matter.

We do not deny that the early Christians looked for the return of the Lord in their day. They did not understand the prophecies, and from the very nature of the case they could not understand them as we now may. Prophecy is history in advance, and nothing but the lapse of time can unfold it. The prophetic pen gives a sketch of the future rise and fall of kingdoms. Time rolls on; the student of prophecy now has two histories covering the same ground, that which was given in advance, and the secular history. He may compare the two, and learn where in the history of the world he stands. But the clear light of prophecy, and the great object to which it points, can never be comprehended and fully understood until we reach the last generation, where all the specifications of the prophecy are fulfilled but one, and that is the coming of the Lord, and the resurrection of the dead.

That some of the early church looked for the coming of Christ in their day, appears evident from Paul's second epistle to the church at Thessalonica. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:1-8.

Some were looking for the second advent in

Paul's day, and they were writing letters about it, which made it necessary for the apostle to warn the church at Thessalonica against their influence. In his epistle he represents such as deceivers. There must come a falling away first. The great apostasy of the second, third, and fourth centuries, resulted in the establishment of the Papacy. The spirit of the Papacy was working in Paul's day. Paganism, which hindered the full development of the papal power, was taken away, and the man of sin had the supremacy in A. D. 538. This blasphemous and persecuting power was to extend over a period of 1260 years, reaching down to 1798, when Berthier, a French general, entered Rome and took the pope prisoner, who died in exile in 1799. "That Wicked" is the power which is to exist until the coming of Christ. It was established in 538, and then it must continue 1260 years before Christ could come. Any man that would preach the coming of the Lord in the apostle's day, or in succeeding centuries, prior to 1798, is branded by Paul as a deceiver.

The Saviour takes up the signs in the sun, moon, and stars, the last of which was fulfilled in A. D. 1833, and then illustrates the subject by the parable of the fig tree. "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-35.

We have reached the very period when the great prophecies of Daniel and John have all been fulfilled, excepting the last specification. Now many shall run to and fro, and knowledge shall be increased. Daniel exclaimed, "O my Lord, what shall be the end of these things?" The angel replied, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." The prophecy was sealed to the time of the end, not to the end itself. Daniel could not understand the things shown him; they related to the future, and therefore they were closed up and sealed.

The apostle introduces the state of the dead in words of condolence to those who had been bereaved of their Christian friends. He would dispel their grief by expelling their ignorance on the subject. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4:13. These impressive words of the apostle do not refer to natural sleep. When our friends retire for the night, and enjoy sweet rest, we do not sorrow, but rejoice. "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14.

Paul proposes to instruct the Thessalonians relative to the condition of the dead. Does he tell them that at death the immortal soul, or real man, is separated from the body, and goes up to God's right hand for the purpose of enjoying sleep? Paul is about to give some information that will give comfort to the church. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." The living saints are not to receive the touch of immortality and ascend to meet their Lord in advance of the resurrection of those who sleep in their graves. "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words,"



The apostle has now told the story without once intimating that at death the immortal spirit separates from the body, and goes up to God. He declares that the Lord himself is coming. But some say that the second coming of Christ took place at the destruction of Jerusalem; others place the event at death, or at conversion; and still others point to Spiritualism, or Shakerism, or Mormonism, as the second advent. Still others say the outpouring of the Spirit on the day of Pentecost was the beginning of Christ's spiritual reign. Hence the fulfillment of the words of our Lord relative to those who should say, Lo, here is Christ; and, Lo, he is there.

Angels thus addressed the men of Galilee as they took the last view of their departing Lord: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Paul continues: "But of the times and the seasons, brethren, ye have no need that I write unto you." He would seem to say to us, You have the books of Daniel and John, and have no need that I write to you as to the period of the second advent. The burden of this epistle is the practical duties necessary to a preparation for the coming of Christ. Paul continues: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

That is what I thought, says one, that the Lord would come as a thief in the night, and the church would be in darkness on the subject until the event bursts upon them unexpectedly. Hear Paul again: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." The church of Christ are not in darkness upon the subject. The event will not come upon them unexpectedly. Mark the difference between "ye" and "they." Ye, the true church, are not in darkness; they who say, Peace and safety, will be suddenly surprised when the Lord comes, and will not escape the destruction that will come upon them in that great day.

This epistle is prophetic, and evidently applies to our time, when the subject of the second advent is agitated. By no system of interpretation whatever can Paul's words apply to the first centuries. The subject of the times and seasons was not to be agitated then. It is to be agitated now. There was no light then shining from the prophetic word upon the subject, as the words relative to the end were closed up and sealed to the time of the end. These prophecies are now unsealed; and, in the language of the apostle, "Ye, brethren, are not in darkness, that that day should overtake you as a thief."

Although this epistle might have a general application to the Christian church during the entire Christian dispensation, yet it is evident that the apostle comes down over the centuries, and places himself in this generation, and speaks in behalf of those who are waiting for the coming of the Son of man. When Paul says *we* shall be changed, he means, literally, *you*. He is writing with his eye on our time. But did they say, Peace and safety, relative to the day of God? Not in Paul's day. It is the generation that is to witness the coming of Christ, that hears this serene lullaby.

In writing to the church at Corinth, he says: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52. When Paul says we shall not all sleep, die, and we shall be changed, made immortal, he does not mean that he and his Corinthian brethren were not to see death, but were to live to the second coming of Jesus Christ. Stern facts in the case positively forbid the application of these words to Paul and his brethren.

Paul died a martyr for his Master. He and the Corinthian brethren long centuries since returned to

dust, from which the first man was made. They will not be alive at Christ's second coming to receive the touch of immortality, without seeing death. This, however, will be the case with those whom Paul addresses in the prophetic portions of his epistles, which can have an application to no other period than the last generation, and to no other people than those who are actually looking for the coming of the Son of man. Many of these will be alive when Christ comes, and will be changed to immortality without seeing death. But if it be urged that the words, "We shall not all sleep," embrace the great apostle as one that should not die, we would simply remark that in this case he must be a very aged gentleman, outliving Methuselah nearly twice over.

The view taken of the subject of the second coming of Christ by his first disciples, is good evidence in the case. Did they regard death, conversion, or the manifestations of the Holy Spirit, as the second coming of Christ? Peter, ardent Peter, whose active mind and good heart were ever awake to the interests of his Master and his fellow-disciples, makes an inquiry relative to the duty of John in these words: "Lord, and what shall this man do?" "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" So far from regarding death as the second coming of Christ, the early Christians were impressed with the fact that those who should be living at the time of the second advent, would not die at all. Hence, at the least intimation that John would tarry till the coming of his Master, away flew the saying, as upon the wings of the wind, that that disciple should not die.

(Concluded next week.)

### THE AGE TO COME.

#### A POOR LOCALITY.

WE offered some reasons last week to show that probation could not continue after the second coming of Christ. We offer a few more thoughts on that point, and then turn to another branch of the subject.

We not only find no allusion in the Scriptures to any work of salvation, mediation, and mercy to sinners, after the second coming of Christ, but the circumstances attending and immediately following his coming are such as to forever preclude the idea of any such work. Thus, when he comes, all the wicked are destroyed from the face of the earth. 2 Thess. 1:7-9: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that *know not God*, and that *obey not the gospel* of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Matt. 24: 30 reads: "And then shall appear the sign of the Son of man in heaven; and then shall *all* the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." The expression, "all the tribes of the earth," must include all its inhabitants.

Again in the 25th chapter and 31st and 32d verses we read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered *all* nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." All mankind are certainly here classified in two divisions,—one are sheep, the other goats; and the line of separation is forever drawn between them. No further probation is offered to the goats, and there is no third class which are neither sheep nor goats, either brought to view, or in any manner hinted at.

In Rev. 19 we have a still further presentation of this subject. Commencing with the 17th verse, we have the second coming of Christ unmistakably

brought to view. He comes as King of kings and Lord of lords. He comes to smite the nations, and to tread the wine-press of the fierceness and wrath of Almighty God. A call is made to all the fowls that fly in heaven to gather themselves together unto the supper of the great God, to eat the flesh of kings, and captains, and mighty men, and horses, and of all men, both free and bond, both small and great. The beast and the false prophet are taken and cast alive into the lake of fire, burning with brimstone; and lest some should suppose that any escape, it is immediately added, "And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth."

Where is there any multitude, tribe, nationality, or people, which are excepted from this universal destruction, to have the privilege of hearing the gospel in the "Age to Come"? There is no such exception. Rev. 20 still further shows this. After this universal destruction, John beholds those who have been redeemed seated with Christ upon his throne, uniting with him in the work of determining the judgments to be meted out upon the wicked. These are they, he declares, who have part in the first resurrection; and he says that the rest of the dead live not again until the thousand years are finished. When the thousand years end, we are held to the conclusion that the rest of the dead do live again, and that they come up on the breadth of the earth, an exceeding great army, under the names of Gog and Magog, and compass the camp of the saints about, the beloved city, and fire comes down from God out of heaven and devours them. Verses 5-9.

In all these descriptions, do we find a neutral class brought to view, who, having once rejected the gospel, or sinned against light sufficient to insure their condemnation, have a second offer of probation and mercy given them? We find no such class; and the representation that Christ is to continue to offer his blood, that he still performs the work of priest, and that there will be opportunity for sinners to repent and secure everlasting life after the second coming of Christ, is a delusion and a snare.

The foregoing reasons show that there will be no subjects upon which the gospel can work during this period called the "Age to Come," or the thousand years next succeeding the second advent of Christ. We can also show that this earth will be in a condition which will cause it to be both uninhabited and uninhabitable. According to Rev. 16:17-21, which describes a scene to take place just before the second coming of Christ, the earth experiences a more terrible convulsion than has occurred in all its previous history. There is an earthquake exceeding any event of this kind in all the past, so great that every island is unmoored and every mountain will be thrown to the ground.

The same scene is described in Rev. 6:14-16. Here, again, we read that every island is moved out of its place, and that the wicked inhabitants of the earth, of every class and grade, flee to rocks and mountains and call upon them to hide them from the face of Him that sitteth on the throne. This scripture, being unlimited, shows that at that time mountains, fissures, caves, and rocks will be found everywhere, even in those localities where now there are none.

The prophet Isaiah further describes this catastrophe of nature, in the 24th chapter, in language as follows: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled; the earth mourneth and fadeth away; the curse hath devoured the earth; the inhabitants of the earth are burned, and few men left; the earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

No language could more forcibly describe the last convulsion of nature,—the utter breaking up, and overthrow, and depopulation of the earth, than that

which is here used; and that this takes place at the coming of Christ, at the commencement of the thousand years, is proved by the verses that follow; for the wicked are brought to view, who shall be gathered into the pit or the grave to remain in death for a thousand years, after which they will be visited, or as shown by the 20th of Revelation, be raised from the dead, and the final judgment be executed upon them.

This condition of the earth is further described in Jeremiah 4:23: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." The context shows that this takes place in connection with the day of the Lord, when the whole land shall be spoiled and desolated, as described in the quotation from Isaiah; and here we find the earth reduced to its original chaotic condition, in which it will be both uninhabited and uninhabitable.

How long will this condition continue? As we have seen, the wicked are all destroyed at the second coming of Christ; the saints are made immortal, and taken up to Heaven to reign with Christ, according to John 14:2, 3; Rev. 15:2, 3; 19:1. The wicked, according to Rev. 20:5, remain in their graves a thousand years, and the righteous, being taken to Heaven and seated with Christ upon his throne, remain with him a thousand years. Rev. 20:4.

There are, therefore, no inhabitants upon the earth during the thousand years, neither any one to preach nor any one to listen to the doctrines of the "Age to Come," and when the thousand years are ended, the wicked are raised only to receive the just punishment of their sins,—to come up around the camp of the saints, and perish by fire from God out of heaven, or to experience the perdition described in 2 Peter 3:7-11.

During this thousand years, the earth is described in Rev. 20:3 as the bottomless pit. That this applies to the earth in its chaotic condition is evident from Gen. 1:2, where, when the earth was without form, and void, and darkness was upon the face of the deep; we find the word "deep" from the same Greek word exactly as the bottomless pit of Rev. 20:3; and since Jeremiah informs us that the earth is to be reduced again to its chaotic state at the beginning of the day of the Lord, this term appropriately describes its condition, and applies thereto. But Satan remains in this bottomless pit a thousand years; hence there is no change in the condition of the earth during all this time.

We have, then, these great facts before us, setting forth the condition of things during the thousand years, or the "Age to Come," namely, the wicked are all in their graves, the saints are all in Heaven, and the earth is in a condition of ruin and chaos. We therefore not only find no subjects, but we find no place, for the "Age to Come." We may apply to it the same language which David applies to the wicked: "Yea, thou shalt diligently consider his place, and it shall not be."

### BUSINESS PROCEEDINGS

OF THE SPECIAL SESSION OF THE GENERAL CONFERENCE OF S. D. ADVENTISTS, MARCH 11-15, 1880.

The special session of the General Conference called for March 11, 1880, convened, according to appointment, in the Tabernacle at Battle Creek. Meeting was opened by singing and prayer. The call for delegates brought to the front the following brethren: C. W. Stone, from Vermont; H. A. St. John, from Ohio; E. B. Lane, F. Howe, H. M. Kenyon, A. O. Burrill, H. W. Kellogg, E. R. Jones, Wm. Ostrander, and S. Howland, from Michigan. 10

The reasons for the calling of this special session of the General Conference were then stated by the Chair, who also mentioned the many circumstances favoring such a gathering just at this time. Among these were the facts that brethren qualified to act as delegates from quite a large number of States were

already on the ground; that consequently the Conference could convene at less expense than at any other time; and that important enterprises to be entered upon at once, especially the new campaign in the tract and missionary work, rendered it very proper that there should be a council of brethren, so far as they could be easily assembled, at this important epoch in our work.

New delegates were then received into the Conference as follows:—

Fred B. Goodrich, from Maine; H. W. Pierce, additional delegate from Vermont; W. C. Gage, from New England; B. L. Whitney, from New York; G. K. Owen, from Tennessee; S. H. Lane and W. W. Sharp, from Indiana; R. F. Andrews and G. W. Colcord, from Illinois; H. W. Decker and G. C. Tenney, from Wisconsin; S. Fulton, from Minnesota; L. McCoy, from Iowa; and J. O. Corliss, from Colorado. 14 + 1 + 10 = 25 + 2 = 27

The reading of the minutes of the last meeting was waived, they having already appeared in the REVIEW.

Moved, That a committee of three be appointed by the Chair on each of the following subjects: 1. Resolutions; 2. Tract and Missionary Institutes; 3. Camp-meetings; 4. Tent-meetings.—Carried.

SECOND MEETING, 2:30 P. M.—Bro. W. D. Sharpe was received as an additional delegate from Ohio. The Chair appointed the following committees, according to the foregoing motion: Committee on Resolutions, B. L. Whitney, C. W. Stone, Geo. I. Butler; on T. and M. Institutes, H. W. Decker, S. H. Lane, Saml. Fulton; on Camp-meetings, Geo. I. Butler, B. L. Whitney, A. O. Burrill; on Tent-meetings; Geo. I. Butler, J. O. Corliss, H. A. St. John.

The Conference then listened to reports from delegates. Elds. E. R. Jones, E. B. Lane, and H. M. Kenyon spoke of the condition and wants of the cause in Michigan. B. L. Whitney spoke for New York, S. H. Lane for Indiana, R. F. Andrews for Illinois, H. W. Decker for Wisconsin, S. Fulton for Minnesota, L. McCoy for Iowa, C. W. Stone for Vermont, J. O. Corliss for Colorado, G. K. Owen for Tennessee, and Eld. White for the whole field. The great feature brought out in all the remarks was the almost numberless appeals for help coming up from every quarter, and the painful scarcity of laborers to meet these calls.

At this point Elds. D. T. Fero and Geo. I. Butler, having arrived, were received as delegates to the Conference, the former to represent Pennsylvania, and the latter to represent Missouri, and as additional delegate from Iowa.

THIRD MEETING, 9:30 A. M., March 12.—Minutes of last meeting read and approved.

Moved, That a committee of three be appointed by the Chair to consider the proper qualifications of ministers.—Carried.

Elds. Butler, Whitney, and Smith were appointed as said committee.

Moved, That the committee appointed at the last Conference on the subject of the length of time church elders and deacons should hold their office without a re-election, be requested to report at this meeting.—Carried.

FOURTH MEETING, 2:30 P. M.—Minutes of last meeting read, and, with one correction, approved.

Moved, That the duties devolving on the committee on qualifications and examination of ministers, appointed at the last session of the Conference, be transferred to the committee appointed at the preceding meeting of this session.

This motion, after remarks by Elds. Corliss, Whitney, and White, prevailed.

The Committee on T. and M. Institutes reported as follows:—

"Your Committee on Tract and Missionary Work would respectfully submit the following report:—

Whereas, Our experience as a people is demonstrating more and more the vast importance of the tract and missionary work; and

Whereas, The light recently given us through the spirit

of prophecy most forcibly presents the importance of this great branch of the work, and the duty of our people everywhere to become earnest workers therein; therefore

Resolved, That we urge our Conferences, churches, and membership in all parts of the world, to become more deeply engaged in this part of the work. In order to this, our people should all become members of the society, and do their utmost to carry out the noble purpose of its organization, by giving their means, and learning how to labor successfully in creating an interest in our reading matter, and in bringing souls to the truth. And our ministers should make it a prominent point in their labor among our people to impress upon them the importance of becoming earnest workers in this society, and teaching them how to work. This instruction should commence as soon as they receive the truth. Our churches and Conferences should ever make this branch of the cause prominent by giving it the place which our past experience and the light which the Lord has given show that it should occupy.

Your committee would also recommend

1. That one or more general Tract and Missionary Institutes be held in each Conference, as the circumstances may seem to demand, and that especial efforts be made to secure the attendance of all ministers and tract and missionary officers.

2. That in each Conference one or more persons be qualified to conduct similar classes, and thus extend the system to every local society.

3. That as many Institutes be held the present spring as practicable without interfering with tent-labor.

4. That as Eld. B. L. Whitney, of New York, has successfully taught several Institutes, introducing an efficient system of tract and missionary accounts and labor, we recommend the adoption of these methods, and that, as far as possible, his services as teacher be secured by those Conferences where tract and missionary Institutes may be held.

5. That a manual of instruction be published, embodying the system of instruction relative to the tract and missionary work.

6. That, in order to secure system throughout the entire field, we recommend that no person organize local societies, who is neither qualified nor authorized to teach the approved system of tract and missionary work.

H. W. DECKER,  
S. H. LANE,  
SAML. FULTON. } Committee.

The report of this committee was adopted.

The Committee on Resolutions then introduced the following:—

Resolved, That it is the opinion of the General Conference that there should be one general camp-meeting in each State Conference, at which all the members throughout the Conference should be urged to be present, and during which the annual session of the Conference and of the various societies should be held.

Resolved, That this Conference recommend that those who conduct camp-meetings, acting with the State Conference committees, prepare a programme of business at the opening of the meeting, in order to expedite the transaction of business; also that they divide the camp into sections, and appoint laborers to hold meetings in those sections and work for the spiritual interests of the people.

These resolutions, after being discussed by Brn. Tenney, Pierce, Andrews, Fero and Jones, were adopted.

FIFTH MEETING, 7 P. M., March 14.—Eld. H. Grant, having arrived from Minnesota, was received as an additional delegate from that State.

The report of the Committee on Camp-meetings being called for, the committee responded by saying that they would adopt as their report the resolutions on the subject of camp-meetings already presented by the Committee on Resolutions. It was then

Moved, That the Committee on Camp-meetings be continued through the entire session of the Conference.—Carried.

The Committee on Resolutions further reported as follows:—

Whereas, The spirit of prophecy has spoken directly upon the value of systematic and efficient efforts to spread the truth by the circulation of our publications, therefore

1. Resolved, That our ministers should thoroughly acquaint themselves with the practical workings of the T. and M. society, that they may be able to instruct the members on every point, and labor unitedly to raise the interest in this great work among our people by teaching them how to labor; and

Whereas, It is necessary, in order that our ministry should exert a proper influence in favor of this important branch of the work, that they should set the example of disinterested and self-sacrificing effort in the interests of the society, and

Whereas, In view of the great field before our T. and M. societies, involving the outlay of a large amount of means in the accomplishment of its work, it becomes necessary that the financial policy of the society be such as shall make it, as far as possible, self-sustaining, therefore

2. Resolved, That we recommend that our ministers act

as agents for the T. and M. society in the sale of publications, the society furnishing the publications, and receiving the profits thereon.

3. *Resolved*, That we recommend the employment of judicious persons by our State Conferences to act as co-reporters, who shall receive a license from the State Conference committees to labor in that capacity; and all such persons will be expected to give quarterly reports of their labors to the Conference; and we recommend further that the auditing committees be empowered to consider such cases; and when, in their judgment, such labor has benefited the cause, to give a reasonable remuneration for the same.

On motion to adopt, these preambles and resolutions were discussed by Brn. Whitney, Colcord, Butler, McCoy, Lane (E. B.) and Jas. White, when it was moved and carried to amend the motion by dividing, and considering the resolutions separately. The first preamble and resolution were then adopted.

On the preamble and resolution No. 2 an amendment was offered to insert before the word publication, "books and all," so that it should read "books and all publications." An additional amendment was offered, by which the words should be transposed, so that it should read, "all books and publications."

After discussion by Elds. McCoy, Whitney, Ostrander, Butler, Corliss, Stone, Jones, White and Lane, the question was by vote postponed to the next meeting.

*Moved*, That the Chair appoint a committee of three on the subject of tithing.—Carried. Geo. I. Butler, B. L. Whitney and U. Smith were appointed as such committee.

SIXTH MEETING, Sunday 9:30 A. M.—The question postponed being taken up, the vote was taken on the amendment to the amendment on resolution No. 2, which was carried.

The question then recurring on the amendment as amended, it was discussed by Elds. Corliss, Jones, White, Butler, Lane (S. H.), Lane (E. B.), Whitney, Stone, and Andrews, and laid on the table.

Further regular business of the Conference was then postponed to 2:30 P. M., and the meeting resolved itself into a Bible-class, conducted by Bro. White, on the subject of tithes. A season was then spent in a profitable and interesting investigation of that question.

SEVENTH MEETING, 2:30 P. M., March 14.—The Committee on Tent-labor presented the following report:—

Your Committee on Tent-labor would present the following as their report:—

*Whereas*, Our past experience has shown that many of our churches have suffered greatly for want of ministerial labor, till they have become enfeebled, and some are threatened with extinction; and

*Whereas*, In many of these places judicious labor would save to the cause those who are in danger of giving up the truth, and bring in others to unite with them, and thus build up such churches; therefore

*Resolved*, That we recommend to our State Conference committees, and ministers throughout the field, that these weak churches be looked after; that ministers of experience labor among them where there are reasonable prospects of success; and that efforts be made with tents and otherwise to strengthen the things which remain by the preaching of practical godliness, and to bring others to the truth.

*Resolved*, That we consider it important that our tents which go forth into the harvest field should be properly manned with efficient help, such as will correctly represent this important work; that under ordinary circumstances, in places of moderate size, two laborers well mated, using a forty or fifty-foot tent, would not need a tent-master; but when one laborer is strong enough to do all the preaching, he should have an efficient tent-master, who will assist him in visiting, singing, and active labor for souls.

*Resolved*, That in the matter of music, while it may be advisable in large places, under special circumstances, to obtain an organ, and be at some expense to furnish music to attract the people, we would not, under ordinary circumstances, recommend our tent companies to be to any expense in this direction.

*Resolved*, That we earnestly recommend to all who labor with tents that they thoroughly develop every interest they raise, and that they do not leave the place of their labor until those who have listened shall have come to a full decision, and till those who have taken a stand for the truth shall have been fully instructed, not only in the theory of the truth, but in the great principles of practical religion taught by our blessed Saviour.

These resolutions, after remarks by Elds. Butler,

White, Corliss, Burrill, Tenney and Andrews, were adopted.

EIGHTH MEETING, 7 P. M., March 14.—The question laid upon the table in the morning session, was taken up. The question being on the pending amendment, namely, that ministers should act as agents of the T. and M. society in the sale of "all books and publications," the amendment was adopted.

The resolution, as amended, was then adopted without further debate.

The following resolution was then introduced by Eld. B. L. Whitney:—

*Resolved*, That in consideration of the foregoing action, (that ministers be agents for the T. and M. societies,) we would also recommend to the tract societies to furnish our ministers with such tracts as they may need for judicious distribution.

The following, relative to the situation in Battle Creek, was then submitted to the Conference and adopted:—

*Whereas*, Battle Creek is an important center of our work, where our public institutions are located, creating the necessity of large gatherings, and thus bringing heavy burdens upon the church, therefore

*Resolved*, That this Conference considers it the duty of the several State Conferences to prevent, as far as possible, the poor from among them, and the unconsecrated, from moving to Battle Creek, and that it is the duty of the State Conferences to either induce their poor to move from Battle Creek, or to support them where they are.

NINTH MEETING, 10 A. M., March 15.—The Committee on church elders and deacons were called upon for a report; but as they had not had opportunity to prepare a report, at their request the subject was informally discussed by the Conference. Some time having been spent in this manner, the following resolution was presented and adopted:—

*Resolved*, That the local elders and deacons in our churches should be elected annually, such election to occur in each church at a time set by each State Conference, except in churches where dissatisfaction with the incumbent has been expressed by at least a respectable minority of the church. In such cases it shall be the duty of the church clerk to notify the Conference committee of such fact; and elections in such churches shall be deferred till proper help is provided by the committee.

The following on the compensation of the ministry was also adopted:—

*Whereas*, We recognize the propriety as well as the duty of the Christian ministry to be an example to the flock in liberality and self-sacrifice, as well as in all other good works; and

*Whereas*, The Scriptures plainly teach that the laborer is worthy of his hire, and that the faithful minister is entitled to a liberal and generous support at the hands of his brethren; therefore

*Resolved*, That it be hereby expressed as the sense of this Conference, that faithful and efficient ministers should receive a liberal compensation for their labor, that they may be fully sustained in their work, and have the means wherewith to donate to the cause, as their sense of duty thereto may dictate.

*Resolved*, That we recommend to the auditing committees of our Conferences to make a plain distinction between those who are thorough and efficient in their labor, and those who manifest no proper burden of responsibility in the work, and who, either from lack of consecration or devotion to the cause, fail to show such fruit of their labor as ought to be expected, and to make their award accordingly.

In reference to desirable places in which to labor without incurring unnecessary expense, the following was adopted as the sense of the Conference:—

*Whereas*, The calls for labor and the offer of suitable places in which to hold meetings, and to board ministers free are numerous in most of the States, therefore

*Resolved*, That it is the opinion of this Conference that in those States, where these offers are made, our ministers should not labor in fields where they will have to hire places for meetings, or pay for their board, only on the recommendation of the Conference Committee.

TENTH MEETING, 2:30 P. M., March 15.—The only new subject for action introduced at this meeting was embodied in the following motion, which was unanimously carried.

*Moved*, That the matter of distribution of labor with respect to the Pacific coast States and territories be left in the hands of the General Conference Committee, to be acted upon at their pleasure.

ELEVENTH MEETING, 7 P. M., March 15.

*Moved*, That the Chair appoint a committee of three on the subject of lessons for Sabbath-schools and Bible-classes, the proper subjects to be presented, and the

time that should be devoted to each subject, and present, through the REVIEW, an address on this question.—Carried.

C. W. Stone, S. Brownsberger and W. C. Gage were thereupon appointed as said committee.

*Moved*, That the vote passed at the last session of the General Conference recommending that Eld. A. O. Burrill labor in Vermont, commencing with the next tent season, be hereby rescinded, on account of the pressing need of his labors in Michigan.—Carried.

This action not arising from any lack of interest for the cause in Vermont, or any indifference to the propriety of claims for help from a State which has furnished so many men for important fields and posts of labor, it was further

*Moved*, That the matter of the wants of Vermont in respect to laborers be left with the General Conference Committee, to be supplied as soon and as fully as practicable.—Carried.

Adjourned *sine die*.

All the meetings were opened by singing and prayer. At each meeting the minutes of the preceding meeting were read and approved. Subjects were more freely discussed, pro and con, than at any previous Conference, yet with the utmost cordiality of feeling, and with unanimity of action at the last in every case. It was throughout a most pleasant as well as important and profitable meeting.

JAS. WHITE, *Pres.*

U. SMITH, *Sec.*

ORDER.

BY ELDER R. F. COTTRELL.

How beautiful, how pleasant a thing is order! I do delight in it. And I have heard that there is order in Heaven, and that is one reason why I want to go there.

How pleasant to see a family where order prevails. They rise in the morning, and each one, parents and children, knows what is to be done before the morning meal. Each goes about his allotted work without confusion, and when it is done, quietly seats himself to attend to the reading of the word of God, and prayer. The breakfast eaten, they go about the business of the day, some to this and some to that, till the time of doing the evening chores. Each having done his portion of these, as the twilight comes on, they are again quietly seated, ready, without any special effort, for evening worship. A song of praise is sung, thanksgiving and prayer are offered, each taking a part; and then about an hour is occupied in family reading, different members by turns reading, while the rest listen, having no work on hand that will distract the attention of any. When this is finished, useful employments are taken up, hand labor or studies, till time for retiring for the night, the young children, if there are any, dropping away at an early hour.

This is no fancy sketch. Thank God that I have seen it nearly in perfection. Blessed are the eyes that witness it! It causes one to think of the future world as a most blessed home.

MOTHER SHIPTON'S PROPHECY.

WE have already noticed in the REVIEW the fact that this pretended prophecy is a gross imposition; but we find in the February number of *Our Rest* a letter from Prof. Piazzi Smyth, giving facts in reference to this fraud, which will be of interest to our readers. He says:—

Royal Terrace, Edinburgh, Dec. 15 1879.

DEAR MR. WILSON: I have just sent your December *Rest* to my friend, Mr. Sydney Hall, asking him to write to you, having at my request three years ago made extensive inquiries at the British Museum, and found that the mischievous pretended prophecy of Mother Shipton, which you have unfortunately printed therein, is a gross falsehood of the last ten years; and it is to be regretted that its author, a man living near, at Brighton, cannot be put into the pillory for it. Real prophecy belongs to God alone. . . .

Yours very truly, PIAZZI SMYTH.

He also quotes from Lincoln Rayner, in the *Leeds Mercury*, as follows:—

"Mother Shipton's Prophecies."—Mr. Charles Hindley, of Brighton, in a letter to us has made a clean breast of having fabricated the prophecy quoted at p. 450 of our last volume, with some ten others, included in his reprint of a cheap-book version published in 1862.



## GOD'S REST.

It is the evening hour,  
And thankfully,  
Father, thy weary child  
Has come to thee.  
I lean my aching head  
Upon thy breast,  
And there, and only there,  
I am at rest.  
Thou knowest all my life,  
Each petty sin;  
Nothing is hid from thee,  
Without, within;  
All that I have or am  
Is wholly thine;  
So is my soul at peace,  
For thou art mine.  
To-morrow's dawn may find  
Me here, or there;  
What matter, since thy love  
Is everywhere!

—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.

## NEBRASKA.

**Waco.**—The first Sabbath and first-day in March, I spent here. Bro. Shultz was with me. This church has been in a very low condition. Three were disfellowshipped, and three united with the church. Officers were elected; an elder and deacon were set apart by the laying on of hands. Several others have commenced to keep the Sabbath. I trust better days are before this church.  
CHAS. L. BOYD.

March 9.

**Richmond and Lynden.**—Since last report I have visited these churches. At Richmond one young man, a Sabbath-school scholar, was added by baptism. Steps were taken toward the organization of a health and temperance club, and 35 signed the teetotal pledge, 21 voting to become full members. The outside interest here is good, and already they find their new house too small. At Lynden, three were added, two by baptism. The Lord gave us to enjoy some of his blessing, and hearts were more closely knit together.

We were glad to have the company of Bro. Wm. F. Crous, of Ohio, at these meetings.

My address, until further notice, will be Grand View, Harlin Co., Neb.  
GEO. B. STARR.

## IOWA.

**Oskaloosa and Monroe.**—Since our State quarterly meeting, I have visited the above-named churches, and have had some excellent meetings. The brethren at Monroe were very much encouraged. They had had no preaching for about two years; but all remained firm. Some others have now taken a stand on the Sabbath, and will identify themselves with the church soon. There was a good outside interest, and I shall be disappointed if others do not come out on the truth. The brethren here are taking steps to purchase a meeting-house.

Milo, Feb. 25.

J. H. MORRISON.

**Elk Horn and Des Moines.**—Since my last report, I have had some good and I trust profitable meetings with the Elk Horn church.

Feb. 27, I came to Des Moines to labor among the Scandinavians of this city; but although Bro. Perry, who has been very zealous in his endeavors to spread the truth by canvassing and visiting, had obtained a very convenient house of worship, the attendance was too small to justify holding a series of meetings. Meanwhile, I endeavored to obtain subscribers, and found five readers for our periodicals who had never seen anything on present truth. I had a very pleasant interview with a German family who were members of the Evangelical church. They called in two of their preachers, that they might converse with me in their presence. This family is now reading our German paper and tracts. I believe the Lord is at work here, and hope to see fruit from the labor put forth in this city.  
JOHN F. HANSON.

## KANSAS.

**Grenola, March 8.**—From Feb. 28 to March 4, we were with the church at this place. Held from two to three meetings a day. The brethren generally laid aside their secular business, and entered heartily into the work of seeking the Lord. By a rising vote, all expressed their determination to covenant anew with God, and to wholly consecrate themselves to him. He accepted their efforts. It was truly refreshing to hear their testimonies, coming as they did from hearts full of gratitude to God for the new spiritual life they felt themselves in possession of. We have been much encouraged in these meetings, as we have witnessed the manifestations of the good Spirit of the Lord, where an earnest effort has been made to seek him with the whole heart. Truly God is good to those who put their trust in him.  
J. H. COOK.

## OHIO.

**Wheelersburg.**—We have just closed a two-weeks' meeting here. This town is on the Ohio River, in the extreme southern part of the State. Bro. Mc Neal, Eld. S. Osborn's brother-in-law, embraced the truth by reading, and invited Bro. Gates to hold meetings here, which he did, with a fair interest. About a dozen, in all, embraced the Sabbath. Eld. Gates and myself went back there, and found a good interest still. The school-house was well filled most of the time. Three more decided to keep the Sabbath, new ones came in to hear, and others were almost persuaded.

They have Sabbath meetings and a Sabbath-school. Bro. Gates will watch this new church, and labor some in this vicinity.  
D. M. CANRIGHT.

**Union Church.**—Held meetings some over two weeks in a union church in New London township. The attendance was small in consequence of extremely bad weather and roads. Five or six good souls will observe the Sabbath, and have a Sabbath-school. Have been able to get about through my district but little, because of poor health and very bad roads. Have held meetings with the Camden and Wakeman churches, and have visited some. Have sold about \$25 worth of books since the Corsica meeting, and have obtained several subscribers.

Am now on my way to Battle Creek, to attend the General Conference.  
H. A. ST. JOHN.  
March 10.

**Leesburg, March 9.**—We have just closed a five-days' meeting here. On account of rain, the outside attendance was small. On the Sabbath nearly all the members of the church were present, besides two or three brethren from other States. Bro. Canright did most of the preaching, which was largely of a practical nature. Nearly all the brethren were supplied with Testimony No. 29. On Sunday Bro. Canright spoke to a good audience on the subject of temperance, after which fifteen signed the teetotal pledge. The outside interest was small; but a few are investigating. All the brethren felt encouraged, and will enter upon the T. and M. work with renewed zeal.  
E. H. GATES.

**Round Head.**—Since our T. and M. Institute at Corsica, I have been visiting churches and families, giving instruction in keeping T. and M. books, selling our publications, and obtaining subscribers for our periodicals. The brethren in this district are willing to take hold of the work. I have been at this place the past week. Some books were sold, and twenty copies of the Signs were taken. I visited one family that became interested while the tent was here, and subscribed for the REVIEW on trial. They now take the REVIEW, Signs, Good Health, the weekly Instructor, and the College Record; besides they purchased a good supply of bound books, and Testimony No. 29. They expect to keep the commandments of God and the faith of Jesus.

I go to Vansville to-day to meet a few brethren in that place. The T. and M. Institute held at Corsica is proving a blessing to the cause in Ohio.  
G. G. RUPERT.

## KENTUCKY.

**Litchfield, Grayson Co., March 8.**—Commenced meetings in the Hanging Rock (Baptist) church, Sabbath, Feb. 27, and have given twelve discourses on the prophecies and the Sabbath. The attendance has been good considering the weather and the roads. Six have commenced to keep the Sabbath; others are convinced. There are several preachers near, but they will not come out to hear, but do what they can to keep others away. Have appointments out to next Sabbath.

The Lord is precious to me.  
R. G. GARRETT.

## MAINE.

**Linneus, Aroostook Co., March 5.**—After my report of Feb. 20, I continued to hold meetings with Bro. Goodrich in Washburn and Maysville, until Feb. 27, when I left Bro. G. at Washburn, and went to fill an appointment for a meeting in a lumbermen's camp in Township No. 7, Aroostook Co., about fifty miles from Washburn. Sr. Dunbar, who lives about one and a half miles from this camp, had circulated among the men some reading matter on different subjects of present truth, and had become anxious that they might hear more upon the subject of the Sabbath and the law. I held three meetings. Between fifty and sixty were present at our Sunday-afternoon meeting, and between forty and fifty at each evening meeting. The men were mostly from the Province of New Brunswick. I never had a more attentive audience. I received a donation of \$6, and a strong invitation from the head man of the camp to visit him at Fredrickton, N. B. As I stood in front of the stand which the men had prepared for the occasion, with a large camp-fire burning before me, I felt that the Spirit of God was present; and the thought that this might be the last time I should ever speak to these men, and the only privilege that some of them would ever have of listening to the truth, was a solemn one; my soul was moved for them.

Some wanted to hear further,—wanted to hear on the Judgment and other truths connected with this message. May these men obey the truth, and be saved in the everlasting kingdom.  
SAMUEL J. HERSUM.

## ILLINOIS.

**Aroma, March 7.**—A church of eight members was organized here yesterday, with the usual officers. Two were kept away from the meeting by sickness. The Sabbath-school now has twenty members, and more will join it. The name of the church is Aroma. One week ago last Sabbath a brother was baptized, and united with the Kankakee church.  
D. T. BOURDEAU.

**West Salem, March 11.**—In my last report I mentioned that Bro. Foster was to have a discussion with a Disciple elder. It commenced Feb. 25. Two propositions were debated, in regard to the seventh and first day Sabbaths. They were stated in the usual manner. Five sessions were held, one each day; three were devoted to the first proposition, and two to the last. The truth gained a complete victory. Some of the brethren of the opposing party admit his defeat. One has decided for the truth since the debate.

We commence a course of lectures at Noble, the 15th.  
G. F. SHONK.

**Nora, Jo Daviess Co.**—At our monthly meeting in this place, which is just closed, the following resolutions were unanimously adopted:—

*Resolved*, (1.) That the scattered Sabbath-keepers of Nora, Apple River, Greenvale, Lena, and Winslow should be organized into one church, and sustain regular monthly meetings.

*Resolved*, (2.) That in order to bring this about, the name of the Greenvale church be changed, by permission of the Conference, to the Nora Union church.

*Resolved*, (3.) That the brethren of Winslow, and all other scattered brethren in this vicinity, be invited to connect themselves with this church.

*Resolved*, (4.) That the organization of this church be perfected by the election of officers.

A clerk and treasurer was chosen, but the election of a deacon and elder was deferred until the quarterly meeting in April. Let there be a general turnout to this meeting.

We must have a tent for this section. Only \$100 has been subscribed. We must have over \$100 more to purchase even a fifty-foot tent. Come, brethren, send in your freewill offerings. Send all money, whether pledged or not, to J. J. Carlock, Watseka, Iroquois Co., Ill., and state that it is to pay for the tent in Section No. 1. The Lord "loveth a cheerful giver."  
C. H. BLISS.

## MINNESOTA.

**Hutchinson, March 10.**—Feb. 11, we commenced a series of meetings in the township of Collins, about ten miles southwest of Hutchinson. Our congregations have been small, but the attendance has been quite regular. We believe that the Lord has blessed his feeble servants in presenting the solemn truths for this time. We have held, up to the present date, twenty-five meetings. Prejudice has been removed, and friends gained to the cause. One precious soul has fully decided to obey God, and we hope for several others. We have some future appointments. Brethren, pray for the work here.

E. A. CURTIS.

L. A. CURTIS.

**Steele Center, Steele Co., March 8.**—By the advice of Eld. O. A. Olsen and other brethren, I have come to Minnesota to labor among the Scandinavians. I left Chicago Feb. 3, and have held meetings with the Riceland and Steele Center churches, and also in a new field in Aurora township, where five embraced the truth.

We re-organized the Sabbath-school at Riceland, and ten joined the T. and M. society. The interest was good, and some commenced keeping the Sabbath. At Steele Center we also re-organized the Sabbath-school, and nine joined the T. and M. society. Yesterday two were baptized and taken into the church.

I have spoken fifty-one times, and we have had the blessing of the Lord in all our meetings. I have sold ten Bibles. The brethren all seem willing to work, and have promised to live up to the truth. My health and courage are good. While I have labored for others, the Lord has blessed my own soul in a large measure. Bro. Nelson was with me awhile, but has now gone to another field; Bro. Jacobson has been with me the past week. I shall stay here a few days longer. We expect Eld. Grant here soon. Will the children of God please remember us in their prayers?  
L. JOHNSON.

## NEW YORK.

**Labor among the Churches.**—We have been laboring among the churches in Clinton, Essex, and Hamilton Counties, and have had some profitable meetings. I have found Bro. Jacob Wilbur to be an efficient laborer among the brethren; he is much esteemed, and many

regret that he is intending to leave this Conference and move to Michigan.

A temperance meeting was held at Bro. David Carr's, in North Creek, Warren Co., Feb. 15. A club was organized, to be known as the Chester Health and Temperance club.

Held four good meetings with the Chester church. Obtained one subscriber for the REVIEW, and a club of twenty-five Signs; sold some books, and every family in the church took the Testimonies. A. H. HALL.

DAKOTA.

Allentown, Turner Co.—Since my last report, I have canvassed the Sabbath question quite fully. One more has taken a decided stand. He is a man of influence, being a judge of the probate court, also deacon of the Presbyterian church. I think he will be a help to the cause of truth. Several others are investigating, for whom we are very hopeful. Pray for me, that God may direct. D. T. BIGGS.

Flandreau and Madison.—Came to Flandreau Feb. 26, and found a few Sabbath-keepers ready to engage heartily in the work. Have held five meetings with them; but the weather has been so severely cold and stormy for the most part that we could not judge much of the outside interest, though there was a fair attendance toward the last, as the weather improved. Five joined the tract society, and all these have adopted the tithing system and are paying the one-third. A family Sabbath-school was organized, and three joined the H. and T. Association as full members on the teetotal pledge. The others had done so before.

Came to Madison March 3, and found quite a large company of Sabbath-keepers, mostly from Vermont, who have come in here to locate claims for themselves and families on the prairies. Have had meetings every day since I came, and the brethren seem to have a mind to work. On the Sabbath a Sabbath-school was organized with forty-five members. After public service, an opportunity was given for those who desired to seek the Lord more earnestly to come forward, when almost the whole congregation moved. It was a powerful time, and several who were entirely backslidden and had given up the Sabbath, and some who had never kept it before, decided then and there to obey the whole truth, and be Christians. Shall remain with them another week, to perfect the organization of the church and tract society as far as practicable. S. B. WHITNEY.

PENNSYLVANIA.

Kelly Hill, Warren Co., March 8.—I have been doing missionary work here and in the vicinity, and have also held nine or ten meetings. As the result, fourteen have fully decided to keep the commandments of God and the faith of Jesus; others are keeping the Sabbath. This can be a strong company, if they will always remember where their strength is, and be often in prayer. One of their number lost his hearing when very young, so he did not learn to speak except with his hands. What a comfort we find in such cases; for the time is coming when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." Isa. 35:5, 6.

I expect to remain here a short time, and help organize a Sabbath-school, and get them interested in the tract work. S. THURSTON.

Fleetwood, Berks Co.—I have just closed some very interesting meetings in this place. Bro. Snyder, having learned the truth in California, came home and began to talk it among his friends; and as they became interested, he tried to get some Seventh-day Adventist minister to come and preach to them. Seeing from my report in the REVIEW that I was to be in Camden, N. J., he wrote to me, asking me to spend a few days with them; and as it was but a few miles out of my way home, I decided to do so.

I spent one week there, and had a very interesting time. Held eight meetings, and there was a rapid increase of interest all the time. But for a hoarseness which I had contracted at Camden, I should have staid another week. I expect to visit them again on my return South, and baptize those who wish to be baptized at that time. Four were keeping the Sabbath when I went there; when I left, others had decided to keep it, and many were thoroughly convinced of their duty to obey God. The people are all of German descent, and understand that language the best. Nearly all in the county belong to that class of people. I. SANBORN.

NEW ENGLAND.

SINCE Bro. Haskell's departure for the West, I have visited the churches at Amherst and Washington, New Hampshire, and held a two-days' meeting at each place. Some interest was manifested by those not of our faith. One man and his wife, who came nine miles to attend the meeting at Amherst, and were there both days, went home convinced that we have the truth, and we confidently expect that they will soon take hold of it. Their

first knowledge of present truth was obtained by attending a few of a series of tent-meetings held in New Hampshire years ago by Bro. Loughborough. Their interest has recently been revived by the missionary labors of a brother in Amherst, who induced them to attend this meeting. Efforts put forth with the right motive will be productive of good. The church here never seemed to be in a more prosperous and harmonious condition than at present.

While here I had the privilege of visiting Father Brown, an aged brother who is too feeble to attend meetings. Thirteen years ago, at the age of seventy-nine, he gave up his pipe, quid, tea, and coffee, and he has since strictly and conscientiously adhered to this decision. A little such firmness would be an excellent thing for some younger men, and women too, who find it so difficult to carry out the principles of the teetotal pledge.

Last Sabbath and first-day, I was with the church at Washington. The heavy thaw prevented some from coming who otherwise would have been present. One gentleman who accidentally stopped at the house of one of the brethren, was induced to remain through the meetings Sabbath and Sunday. He had been reading the Signs for a year past, and was deeply interested to hear as much as possible about the truth. The Sabbath-school here and at Amherst also has greatly increased in interest in the last few months. Sold at these two places \$34.05 worth of books and maps. I next go to look up some of the scattered ones in Cheshire county, N. H., and visit the company at Walpole. D. A. ROBINSON.

March 9.

BLADON SPRINGS, ALA.

I HAVE closed my labors with the churches here, having spoken thirty-three times. Eighteen have signed the teetotal and six the anti-rum and tobacco pledge. Six have united with church No. 2, and three have received the ordinance of baptism. Church No. 2 had become much discouraged, and had given up Sabbath meetings, some having moved away and others taking no interest. They have now taken hold of the work with renewed courage. A new leader has been appointed, and their Bible-class and Sabbath-school have been revived. They have paid their indebtedness to the Publishing Association, and have met the expenses of my visit and labor among them. Some have paid up on s. b., while others have never paid. Many had gone back to the use of tobacco, after taking a solemn pledge that they would not use it. The struggle to get rid of it again has been hard. Why will any one go back to the filthy, unchristian habit, when they have once left it off? I think a great victory has been gained by these churches. I do not think so good a stand has ever before been taken in all the extreme southern States as the friends of temperance have taken here.

The churches here, by a unanimous rising vote, have invited me to settle among them, and have promised to sustain and help me in my labors. I leave here for Reynolds, Ga., to-morrow. That will be my address till further notice; though I may not be there, my mail will be forwarded. I would say to friends who sent me papers to New Orleans, that I have received them here. Will Eld. G. K. Owen, of Tennessee, give me his address? C. O. TAYLOR.

March 2.

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 PAST AND PRESENT WORK.

BY ELD. S. N. HASKELL.

It is ten years the coming season since our Tract and Missionary Society adopted the present system of organization, and we can but feel grateful that God has to such an extent blessed the labors of our brethren in their systematic efforts. Two objects have ever been before this Society: 1. To extend by means of our publications the light of present truth as far as possible throughout the world; 2. To act as agents for our Publishing Associations in doing business for our brethren and sisters with them. The objects before the society have ever been the same; but as the cause has enlarged, a new adaptation to the work on our part has from time to time been required.

One of the first general efforts made was to assist the Publishing Association to collect arrearages on periodicals, amounting to about twelve thousand dollars, and to establish a system of pre-payment. This was accomplished in one season. It then sent a pioneer sheet, *The Voice of Truth*, to more than ten thousand individuals. It also placed our leading bound books in hundreds of public libraries. In process of time, the vigilant societies were organized, which have been very efficient in placing the truth before tens of thousands of people who never before had read upon these subjects. This has been done largely by remailing the *Signs of the Times*. Our brethren east of the Rocky Mountains have done nobly in this respect. But our sacrificing friends are not all in the East. Some of those on the Pacific slope, who have more recently embraced the truth, seem just as willing

to sacrifice as any in the country. The final result of vigilant missionary labor the Judgment alone will reveal. This branch of the work never should be allowed to falter, and it never will as long as there are men and women possessing the spirit of the Master, who can re-mail our pioneer sheet and correspond with individuals.

There is, however, another branch of the work which has been entered upon to some extent, but never thoroughly systematized. It is that of the colporteur. There are thousands of cities and villages which should be thoroughly canvassed for our periodicals and other publications; but this work will require consecration on the part of those who engage in it, if it be done successfully. Publications should be sold and loaned, paying subscribers obtained, and tracts distributed. This work is as important and sacred as any connected with the promulgation of the gospel. It is really the pastoral work of the minister, which is as important as that in the sacred desk, if not more so. It is in this manner that we can come near to those whom we wish to save; and our influence be brought to bear more directly upon them. Those who cannot feel for others, who cannot deny themselves of ease and personal comforts, if need be, that others may be benefited, will find they lack that power which will reach hearts. "The reproaches of them that reproached thee fell on me," are words referring to Christ, who pleased not himself; and if we fitly represent him, we shall partake of the same spirit.

MINNESOTA TRACT SOCIETY.

THE semi-annual meeting of the Minnesota Tract Society was held at Hutchinson, Feb. 7, 8. The first meeting was opened in the usual manner, Sunday at 10 A. M. Minutes of last meeting read and approved. In accordance with a motion, the Chair appointed Brn. J. Fulton, J. Emmerson, and W. Brickey as a Committee on Resolutions. The Secretary's report was called for and read, as follows:—

Cash on hand June 26,	\$334.42
Received from districts,	721.84
"    agents,	632.78
"    on reserve fund,	299.00
"    mission "	30.50
"    S. N. Haskell acc't.,	2.00
"    educational fund,	9.00
"    donations,	3.50
"    temperance,	16.00

Total receipts,	\$2,049.04
Paid REVIEW Office,	\$1,165.05
" Pacific Press,	613.32
" freight,	33.72
" postage,	27.73
" agents,	182.13

Total expenses,	\$2,032.00
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Cash on hand, Feb. 6, 1880,	17.04
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FINANCIAL STANDING.

Books on hand,	\$ 878.29
Cash " " "	17.04
Due from districts,	1,134.78
"    agents,	188.98

Due to agents,	\$297.70
"    districts,	72.61
"    temperance,	27.00
"    REVIEW AND HERALD,	785.11
"    Pacific Press,	170.35

1,352.77

Balance to credit,	\$866.32
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A report of the labor of Sister Libbie Fulton, who is canvassing in Rochester, was read.

Voted, That, as Dist. No. 9 is extinct, it be stricken from our records, and that hereafter Dist. No. 10 be known as Dist. No. 9.

Adjourned till 2 P. M.

SECOND MEETING.—A report was read by the Secretary, showing the financial standing of each district. Bro. J. Emmerson made a statement of the course taken by their district to raise its debt. "The debt was divided among their churches, and each church cheerfully agreed to pay its share."

Dist. No. 3 proposed to pay one-half its debt in this way, if the other half could be disposed of in any other way. This was agreed to by all present, and Brn. House, Curtis, and Babcock were appointed to apportion the debt.

The Committee on Resolutions submitted the following:—

Whereas, By the advice of the General Conference, and in harmony with our sister Conferences, we have raised a reserve fund, and

Whereas, This fund has proved a great saving of time and means by enabling us to keep an assortment of our publications constantly on hand in the State depository, therefore

Resolved, That we heartily approve of this plan, and invite all our brethren who have not already done so to donate to this fund.

Whereas, A complete assortment of our works is kept at the State depository, therefore

Resolved, That we urge our brethren in all parts of our Conference to order all publications from said depository, through the officers of the T. and M. Society.

Whereas, The Publishing Association is desirous that all periodicals be ordered through the tract society; and whereas, our T. and M. society has become responsible for all the different papers taken throughout our Conference, therefore

Resolved, That we invite our brethren to order their papers through the tract society.

Whereas, The General Conference has recommended that one hour each day be devoted to family reading; and whereas it has been shown that we have failed in not studying the testimonies as we should, therefore

Resolved, That we urge our brethren to procure, as far as possible, the writings of Sister White, and read them as recommended in the circular of Dec. 21, 1879.

Whereas, At the camp-meeting held at Hutchinson, in June, 1878, it was decided by a large majority that a sum equal to one-third of our tithes be paid to the T. and M. society; and whereas, but few have adopted this plan, therefore

Resolved, That we call the special attention of our brethren to their vow, and earnestly request them to help lift the debts due the Review and Signs Offices by paying into the T. and M. treasury the amount above specified.

Resolved, That the ministers who have charge of the several districts be held responsible for the carrying out of the foregoing resolutions.

Moved and seconded that the report of the committee be accepted.—Carried. The report was then considered item by item, and adopted.

Adjourned, sine die. H. GRANT, Pres. NETTIE G. WHITE, Sec.

IOWA T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at State Center, Jan. 25, 1880, at 2 o'clock p. m. Opening prayer by the President. The Vice-president and seven directors were present. Minutes of previous meeting read and approved.

Report of labor for the quarter just closed was then read, as follows:—

Table with columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

\*Agents. Note.—Of the money received, \$178.24 was membership fees and donations; \$158.52, on sales, and \$385.96, on periodicals. Received on other funds, \$556.25. Total receipts, \$1,228.97. The local societies at Oskaloosa, West Union, Waukon, and Lansing failed to report.

Elds. Butler, Farnsworth, and Morrison made some interesting remarks on the various branches of our work, and offered some suggestions which were afterward acted upon by the Board of Directors, and which, if carried out, will make our society more efficient in the future.

Adjourned to call of Chair. The directors held three meetings; the following is a summary of the business transacted:—

Moved, That the Secretary be authorized to write a circular letter to the librarians and scattered members throughout the State, requesting them to do their business through the Secretary of the district in which they live, instead of through the State Secretary, as many are now doing.—Carried.

The subject of our ministers' selling publications for the benefit of the society was then presented; the society to supply them with publications, pay all necessary expenses on the same, and receive all profits arising from sales. Most of the ministers present offered to do this, and on motion their offer was accepted by the Board.

Voted, That a Benevolent Fund of \$500 or more be raised, to be used in assisting the worthy poor by supplying them with our periodicals and otherwise assisting them as the Board of Directors may decide.

SECOND MEETING, Jan. 26, 3 o'clock p. m.—Prayer by Eld. Butler. Pledges were taken for the Benevolent Fund, \$327 being pledged to this object, and \$107 paid.

Appropriate remarks on reporting were made by Eld. Butler, contrasting the number of members belonging to the society with the few reports returned. Yet there was an improvement in this respect over the previous quarter, when we consider the almost impassable condition of the roads, which prevented the holding of church quarterly meetings in many places.

Geo. I. Butler, Pres. Lizzie Hornby, Sec.

GENERAL SUMMARY.

The following is the General Summary of tract and missionary labor for the quarter ending Jan. 1, 1880:—

Table with columns: Conferences, No. Members, No. Reports Returned, Members Added, Families Visited, No. Letters Written, No. Signs taken in Clubs, Subscribers obtained for Periodicals, Pages of Tracts and Pamphlets distributed, Periodicals Distributed, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

\*Sales.

M. L. HUNTLEY, Sec.

Notes of News.

—Japan is to have two locomotives from Pittsburg, Pa. —The Zulu war cost the British government £5,138,000. —The famine in Persia still continues, and urgent appeals for help are made. —If the Jesuits are driven out of France, they propose to take refuge in Spain. —Twenty-one railroads run into Chicago, on which 272 trains arrive and leave daily. —It is now said that Bismarck has no thought of resigning the Chancellorship of Germany. —By a recent rise of the Vistula River, 30 villages were flooded, and some of them destroyed. —The committee in charge of river and harbor appropriations has granted Chicago \$125,000. —On the 8th of March, the import duties collected at the Chicago custom-house amounted to nearly \$28,000. —A party of 100 Chinese, driven from San Francisco by the "hoodlums," recently arrived in New York City. —In Glasgow, Scotland, on the 5th inst., 16 persons were killed and several severely injured by a boiler explosion. —The Iowa Legislature is considering a bill to abolish the custom of "treating," and to make it a punishable offense. —The Presbyterians are making very encouraging progress in Mexico. In a single Mexican State 3,000 converts are reported. —During 1879, the English Wesleyans expended over \$1,900,000 in completing chapels, schools, ministers' houses, and organs. —Some of the Catholic priests of New York are trying the intimidation-plan to keep the children from attending the public schools. —The American Bible Society has decided to establish an agency in Persia, and Rev. Wm. L. Whipple has been appointed to take charge of it. —A convention to celebrate the 500th anniversary of the Wycliffe translation of the Bible is to be held at Trenton, N. J., some time in September next. —The news from Afghanistan is, that Mohammed Jan is again recruiting forces. He has several thousand followers, and the number is rapidly increasing. —The gas works attached to an iron foundry in St. Petersburg, Russia, exploded on the 12th inst., and the foundry with three large buildings was destroyed. —A great fire occurred at the weaving works in Moscow, Russia, on the 8th inst. The entire building was destroyed; 24 persons were burned to death, and 29 injured. —The Baptists are the pioneer missionaries of Liberia, Africa. They organized their first church in 1821, and they now have 22 churches, with 1,600 communicants. —Many of the religious newspapers are seeking to make capital for Sunday-observance out of the Tay-bridge disaster, pronouncing it a judgment for the running of Sunday trains. —According to the official report, the sustentation fund of the Free Church of Scotland shows an actual decrease in contributions of \$30,000, as compared with the contributions two years ago. —The Primate of Ireland and one of his bishops have recently sent large contributions as Peter's Pence to Pope Leo. And Ireland is starving. No wonder the news comes from Rome instead of Dublin. —The American Missionary Board has received nearly \$20,000 more for the first four months of the present financial year, ending Jan. 1, than for the corresponding period during the past three years. —On the 8th of March, the bark Elbana, from Newport, Wales, to St. John, N. B., was wrecked, and the captain and 7 men were drowned. Another wreck, that of the British ship Isabella, is reported, with a loss of 7 men.

—The creditors of Archbishop Purcell, of Cincinnati, want the church property, for which much of their money was spent, sold to liquidate their claims. This measure the Catholic clergy of that city have formally expressed their determination to resist.

—All but two of the Protestant ministers of Worcester, Mass., and one Catholic priest, unite in a paper suggesting that no funerals be held on the Sabbath (Sunday), except in cases of absolute necessity; that when they are held, publicity and display should be avoided; and that there should be no public exposure of the body.

—The Congregationalist states that the last appeal of the Evangelical Alliance to the Austrian government in behalf of religious liberty has been so far successful that the government concedes the right of the missionary of the American Board at Prague to maintain public religious services in his house, and to hold public meetings in the halls under certain restrictions.

—New York proposes to follow the example of some of the large English cities, and start coffee-houses to counteract the influence of the liquor-saloons. Practical business men have taken hold of the enterprise. The design is to provide pleasant refreshment-rooms, with recreation in the form of simple games, and to furnish newspapers, magazines, etc., that the rooms may be as attractive as the saloons and bar-rooms.

—Evidently there are two sides to the Chinese question. The Advance says: "An American Methodist missionary in China, Rev. Nathan Lites, was lately set upon by a mob, and severely beaten. So fierce were the 'hoodlums' of Yening-foo that they would have drowned the good man had not the magistrate of the district opportunely come to his rescue. So it seems there are 'Kearneyites' on both sides of the Pacific."

—San Francisco, Cal., is in trouble over the labor question. The sand-lot orators are making war on the Chinese laborer. Secret meetings are held, and the lives of those who employ Chinamen are freely threatened. The Christian Weekly says, "The daily bulletins from San Francisco read like those from Paris during the Reign of Terror." Revolutionary demonstrations have been carried so far that Kearney has been arrested for incendiary language.

—The London Standard, the organ of the British Ministry, declares editorially that Great Britain must watch, and, if need be, resist the claim of this country to a preponderating influence over the Panama canal, when constructed; also that England can no more allow the preponderating influence of another power to be imposed upon her trade at Panama than at Suez. But President Hayes has spoken in favor of the Monroe doctrine, and Count de Lesseps has expressed himself as favorable to it.

—A short time ago, we mentioned, in our news department, the pope's encyclical claiming the right of the ecclesiastical power to exclusive jurisdiction over marriage and divorce. The Italian government is now contesting this claim; and the subject of divorce, pro and con, is being warmly debated. One paper maintains that the tendency to divorce is a sign of advanced corruption, and that the true remedy is the restoration of the Christian marriage and the re-establishment of the family on the basis of Christian law. On all sides the battle is being waged with energy and warmth, and this is the moral and intellectual question of the hour.

—The many items in the news departments of the various papers showing that public attention is being called to a stricter observance of Sunday, indicate the progress of the Sabbath controversy, and give us some idea of the spirit that actuates the religionists of the day. Such items as the following from the Christian Weekly are not infrequent; indeed there are several of that tenor in its issue of March 11. It says: "The trustees of the St. Louis Law Library, which has for some time been opened during certain hours on Sunday, decided recently to close it on that day. So much dissatisfaction was expressed at their decision that the question was submitted to the Library Association, who sustained their action by a vote of 53 to 44."

Obituary Notices.

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

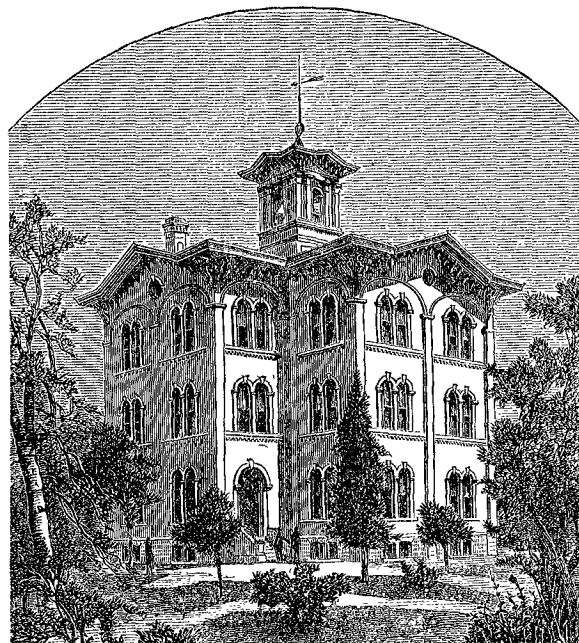
PIKE.—Died near Seward, Neb., Feb. 27, 1880, Leonard A., son of Eli and Edna E. Pike, aged 8 years, 6 months, and 13 days. Funeral discourse by the writer, from Jer. 31:16, 17. M. HACKWORTH.

FLICK.—Died suddenly, of apoplexy, in Bonaparte, Iowa, Nov. 16, 1879, Bro. Isaac Flick, aged 56 years. Bro. F. was formerly a member of the Christian church; but he embraced present truth under the labors of Eld. McCoy in 1878, since which time he has been a consistent and faithful S. D. Adventist, and a zealous worker in the T. and M. work. Funeral services in the Baptist church. Discourse by Eld. Livermore (Baptist), from the words, "Be ye also ready." H. DETWILER.

ASHBAUGH.—Born July 30, 1795; died Feb. 3, 1880, at New London, Iowa, Martha Ashbaugh. This aged sister embraced the truth over twenty years ago. A passing emigrant picked up a Review near her house, and left it, supposing it belonged there. She became interested, sent for books, and began to keep the Sabbath. During nearly all of this time, she lived away from any of like faith. She spent several years in Montana, keeping house for her son. A year or two ago she came to New London, and occasionally met with the Mt. Pleasant church. She was baptized last spring by Eld. Washburn, and joined the church. For one of her age, her understanding and memory were remarkable. She was a person of more than ordinary ability. She loved the truth; and her Bible and the Review were most highly prized. Dr. Busby (Methodist) preached the funeral discourse. GEO. I. BUTLER.



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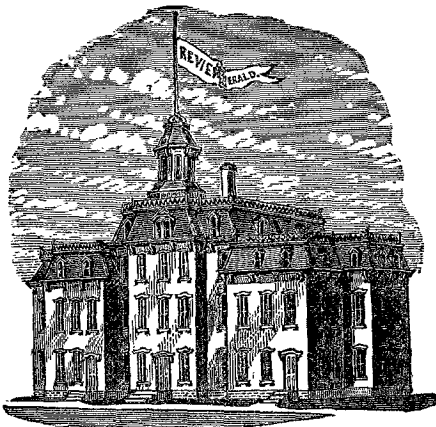
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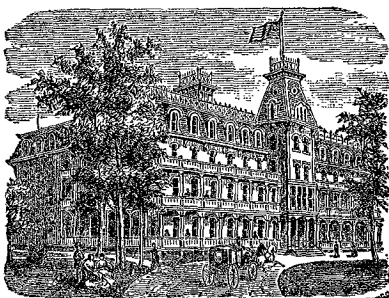
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## The Review and Herald.

Battle Creek, Mich., Thursday, March 18, 1880.

### THE CONFERENCE.

In another part of this paper will be found a report of the business proceedings of the special session of the General Conference just closed. Though but few came in especially to attend the Conference, brethren from various States were already here, so that the field was as well represented as is usual in the regular annual sessions. And all entered with interest into the consideration of the important subjects which came up for action. Every move was carefully and prayerfully considered; and if the recommendations of the Conference are carried out, we believe they will have a molding influence upon the cause which will result in great good.

The best of feeling and good cheer prevailed throughout. And we were happy to see a greater degree of freedom than usual in canvassing the subjects which came up for consideration. They were viewed from every side, and apparently all that need be said for or against was presented. Had the remarks been reported the reader would have had good sermons on the various questions which were considered.

Sabbath was a day of unusual interest. Bro. White spoke on the position, privileges, and responsibilities of men as ambassadors for Christ. In the afternoon a portion of the time was spent in social meeting, and the remainder in examination of candidates for baptism. Four precious young men, two of them students mentioned in last week's report, came forward, desiring this ordinance, and at their special request Bro. White acted as administrator. The baptism passed off pleasantly and impressively, in presence of the large concourse of people who lined the banks of the river. In the stand these young men have taken, a triumph has been gained at which we all rejoice.

The brethren who have attended the Institute and Conference now go to their fields of labor hopeful for the future, and confident in new plans and determinations for the advancement of the work the coming season.

### TRACT AND MISSIONARY INSTITUTE IN IOWA.

We have secured the services of Eld. B. L. Whitney to hold a T. and M. Institute in Iowa, continuing over two Sabbaths, from April 2 to 12. This meeting will be held at Sigourney, Keokuk Co.

We desire the presence of all the ministers in the State who can attend without plain evidence that duty leads elsewhere. We want as many as possible of the directors, secretaries, and librarians to attend, and all others who are interested in the T. and M. work. It will be said that this is a very unfavorable time to secure a general attendance. We know it; and hence we have not appointed the meeting with the expectation that it will continue as long as other Institutes which have been held, and which will be held in the future. We do not at this time expect a general rally. It would be out of the question at this season of the year. But we expect such meetings will be held in the future; for the tract and missionary society is yet to accomplish a mighty work in the earth. It must and will succeed. It is destined to be one of the most important agencies in existence for the prosperity of this cause. Its importance has been demonstrated beyond all cavil. In order to fulfill its mission, these T. and M. Institutes are an absolute necessity. I expect to see them held in the near future in all parts of the field. Our people must be educated, to make this great work a success.

Eld. Whitney is having excellent success as a teacher in this branch of the work. He has a little over a week which he can spend with us in Iowa, and give us the benefit of his knowledge and experience. Should we let this occasion pass without improvement, we should neglect a precious opportunity. Though while sowing and planting are in progress, the season is not favorable for a

general rally of our people, perhaps there is no time in the year when our ministers could better be spared from their labors in the cause. No doubt many others can come then as well as at any time, and we want all such to attend by all means. But we especially urge all our preaching brethren in the State who expect to labor in the future to be sure to come. The instruction will be specially calculated to help them. We must have the help of all our brethren in the ministry to rouse our people to the importance of this branch of the work. We want them to instruct our T. and M. officers wherever they labor. How can they do this, unless they thoroughly understand it themselves? Let us have a full attendance at Sigourney, April 2-12.

Geo. I. Butler, Pres. Iowa T. and M. Society.

### MINNESOTA T. AND M. INSTITUTE.

The Minnesota Tract and Missionary Institute will be held at Medford, commencing Wednesday evening, March 24, and continuing till Wednesday evening, March 31.

It is especially desired that there should be a general attendance of the ministers and district officers, as the special object of this Institute will be to give such instruction in reference to the work as will enable those who shall attend to labor more efficiently to build up the interests of the T. and M. work in the great State of Minnesota.

We sincerely hope that all who can do so will attend, and we particularly urge the ministers, directors, and district secretaries, as far as possible, to be present. Let all librarians who can do so attend; and each church, as far as consistent, be represented. We would call attention to the action of the General Conference in reference to the importance of this work, and we trust the Minnesota Conference will not be behind others in this good and great work. Let there be as general a representation as possible.

H. GRANT.  
B. L. WHITNEY.

### NOT A PLEASANT SEAT.

The situation in Russia is we think about as aptly expressed as language can put it, in the following sentence from the *Christian Union* of March 3:—

"The Tsar has got tired of trying to prevent the escape of steam from the boiler by sitting on the safety valve, and has honored a substitute by asking him to sit there instead."

This substitute, Gen. Melikoff, has already experienced one actual attempt on his life, with plenty of threats for the future.

### HOW SOME PERSONS PRACTICE SELF-DENIAL.

WHILE reflecting on the expenditures of some persons and families who do but little or nothing for the spread of present truth, the following circumstance comes to mind, which well illustrates how some persons practice self-denial: A minister had been speaking of the duty of each of his hearers to practice some self-denial, and thereby be able to contribute something to the object which he had presented before them. The audience were discussing the matter, and deciding what each one should deny himself of, when a youth resolved to deny himself of pickled herring, as he never had any relish for that article of food.

A. S. H.

## Appointments.

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

I WILL be in So. Lancaster, Mass., Sabbath and Sunday, March 27 and 28. J. O. CORLISS.

GENERAL meeting at Monroe, Wis., March 27, 28. Elds. Olsen and Tenney, will be present. H. W. DECKER.

SPRING ARBOR, Mich., March 24-26, 7 P. M. Springport, March 27, 28, at 10:30 A. M. and 7 P. M. We desire a full attendance. M. B. MILLER.

I WILL meet the Zion church, Kan., at the Burton school-house, April 3, 4. Hope all the scattered members of this church will be present. J. H. COOK.

SOUTH AMHERST, Mass., March 20, 21. Meetings will be on Friday evening at 7 o'clock. Hope to see all the friends in that vicinity at the meeting. D. A. ROBINSON.

QUARTERLY meeting of Dist. No. 6, Mich., at Orleans, April 10, 11. It is highly important that every librarian be present for the two days, with his or her books and reports. Eld. E. B. Lane and wife are expected. We hope this will be a time of refreshing. F. HOWE.

QUARTERLY meeting of Dist. No. 7, Mich., at Estella, April 10-12. At this meeting we shall expect to see every librarian and the District Secretary, with their books. Come, brethren, to remain till the close. Let none fail to report.

A. O. BURELL.  
F. SQUIRES.

PROVIDENCE permitting, there will be a T. and M. Institute held at Sigourney, Iowa, April 2-12. Meetings commence

Sabbath evening, the regular instructions of the Institute, the evening following. We expect all our ministers will attend, and many others. (See article in this issue.)

Eld. B. L. Whitney will be present. Instructions will be given in the Sabbath-school work, in keeping church, s. b., and Conference books, and in music. This will be an excellent opportunity for instruction, and it should be improved. GEO. I. BUTLER.

THE quarterly meeting of the T. and M. society of Dist. No. 4, Neb., will be held with the Richmond church. The church quarterly meeting will be held in connection with it to accommodate members at a distance who wish to attend both meetings. We hope all the brethren will make an extra effort to attend. Hope to meet Bro. Boyd; Bro. Starr will be in attendance. Would be glad to have the brethren from Norton Co., Kansas, meet with us. All librarians should be prompt with their reports that no delays be necessitated. CHAS. P. HASKELL, Director.

THE T. and M. quarterly meeting of Dist. No. 1 (Neb.) will be held at the Wentworth school-house near Admah, Washington Co. Meeting will commence Friday evening, April 9, and hold over Sabbath and Sunday. I trust the brethren will make a general rally from all parts of the district. Come prepared with provisions and bedding to stay until the close of the meeting. Above all, bring the Spirit of the Lord with you, and make it a missionary meeting indeed.

A. J. CUDNEY.

THE State quarterly meeting of the Ohio T. and M. Society will be held at Dunkirk, April 14-26. There will be an Institute held at this time, similar to the one held at Corsica. It will be necessary for all the directors, district secretaries, and ministers to be present. Librarians and colporters should also attend. This meeting is located at Dunkirk, so that we may have a large attendance of the Sabbath-keepers in Eld. Rupert's district, as few of them have attended our other meetings. Competent instructors will be present to teach in the various branches of the work.

D. M. CANRIGHT.

## 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.

WANTED.—A young man, who is a Sabbath-keeper, to work on a farm by the month. Address T. T. Wheeler, Brookfield, Mad. Co., N. Y.

PERSONS wanting tents or camp furniture the coming season would do well to send for price list to Wm. Armstrong, 241 S. Water St., Chicago.

WANTED.—A young girl of sixteen would like a place in a small family to do house work. Battle Creek preferred. For further information, address Mary Adams, Breedsville, Van Buren Co., Mich.

Bro. Dennis Morrison, writing from Oakland, Coles Co., Ill., requests any of the brethren living in that part of the State who know of a house of worship that can be had to hold meetings in, to write to him at once. Direct as above.

To the churches in Dist. No. 1, Pa. Conf., who have been looking for a visit from me, I would state that my plans have been delayed if not wholly interrupted. Will try to give definite statement next week. D. T. FERRO.

FOR SALE.—Two acres of land with an abundance of fruit on it, also a good house of seven rooms, and a stable. Very pleasantly situated one mile from and in good view of the Sanitarium, College, Tabernacle, and city. Address, Box 313, Battle Creek, Mich.

This week I send out blanks to the ministers of the Pa. Confer, ence, for their individual reports. There will be two for each one,—one for last quarter, and one for the present. Please make a full report, and send to me at Wellsville, N. Y. D. T. FERRO, Sec. Pa. Conf.

Battle Creek, March 15, 1880.

I WOULD like to sell or trade a small farm in Lenawee Co. Mich., for a house and lot in Battle Creek. Said farm consists of thirty-four acres, horse, barn, and fences in good repair. All tillable except a small piece of timbered land. Address W. P. Randall, Jasper, Lenawee Co., Mich.

### Books Sent by Express.

A E Flowers \$7.20.

### Books Sent by Freight.

Lizzie Hornby \$345.88, B L Whitney 72.90.

### Cash Rec'd on Account.

Kan Conf Fund, Mrs C L Thinius, s b, \$2.00, John Oppy 10.00 Eld T M Steward 10.00, A J Cudney 15.00, A H & T Association (per M F Stillman) 19.50, per F A Porter 75c, per C O Taylor 5.75, Iowa T & M Society per L Hornby 211.48, Wm Ings per Mrs J L Rhodes \$400.00, A J Stover 25.00.

### Mich. T & M. Society.

Dist 15 per L G Moore \$10.00, Dist 13 per M F Mullen 6.85, Dist 13 per G O States 90c, Dist 5 per W J Hardy 1.00.

### Mich. Conf. Fund.

A Van Tassel & wife, s b, \$4.00, Wright per E B Lane 38.44, Wayland per E B Lane 12.00.

### S. D. A. E. Society.

M A Baker \$5.00, Sr. Coon, thank-offering, 50c.

### Gen. Conf. Fund.

N S Raymond & wife \$17.63, Tenn Conf, tithe, per D Long 7.50, Mrs A Coon 50c, P D Flood 5.00.

### European Mission.

P E Ferren \$5.00, A G Daniels 10.00.

### English Mission.

Thos Lane \$5.00, J Stover 10.00.