

Adventist 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 LOVE OF GOD.

Souls of men, why will ye scatter
Like a crowd of frightened sheep?
Foolish hearts, why will ye wander
From a love so true and deep?

Was there ever kindest shepherd
Half so gentle, half so sweet,
As the Saviour, who would have us
Come and gather round his feet?

It is God! His love looks mighty,
But is mightier than it seems!
'T is our Father! and his fondness
Goes far out beyond our dreams.

There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in his blood.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

But we make his love too narrow
By false limits of our own,
And we magnify his strictness
With a zeal he will not own.

There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

Pining souls! come nearer Jesus;
And O come not doubting thus;
But with faith that trusts more bravely
His large tenderness for us.

If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.

—Selected.

Our Contributors.

MISSIONARY ADDRESS.*

BY MRS. E. G. WHITE.

(Concluded.)

SOME ministers who have power in presenting the truth from the desk, neglect their duty in the family circle. They should manifest deep feeling in speaking of the truth in the families they visit, and then bow down and plead with God, that the light of truth may find its way to the heart of every member of the family. We should feel the responsibilities that rest upon us as Christians, and labor as though we realized the value of souls, remembering that one soul saved in the kingdom of God is worth more than ten thousand worlds like this. When

we have this spirit, we can more readily convince others that we have the truth. But so long as indifference is manifested, we cannot expect to exert a decided influence in drawing others to God.

When we see a world lying in wickedness, sinners going to ruin, and appeals for help coming from all directions, we are reminded of the many young men who might be workers in the cause of truth, if they would consecrate themselves to God. There are many who might be as efficient workers in the cause as those who are already in the field. God has not chosen any persons to engage in his work to the exclusion of others, but he has accepted those who were willing to bear burdens and responsibilities.

I have just returned from Indiana, where the people are eager to hear the truth. Upon very brief notice, houses of worship were crowded. Although it was in feebleness that I attempted to speak to the people, yet God sustained and strengthened me. When I saw the house so crowded, and the people so eagerly listening to the truth, my soul was stirred within me. My mind went out to the great missionary field. We are not all called to occupy the desk, but we are all called to be missionaries, though perhaps in a limited sense. None can be excused. It is the duty of every one to sow the seed of truth, that it may spring up and bear fruit to the glory of God. The Lord has not given his work into the hands of a few men only; but he has given to every man his charge.

The design of this Institute is to teach you how to work; and we hope that you will give time and attention to this course of instruction. Here is a God-given privilege, in the improvement of which you may learn how to labor intelligently for the Master. God will help all who will take hold to help themselves; but we cannot expect light and help to be given us unless we heed the light we already have. If we would be efficient laborers in the cause of God, we must learn how to work. If you would be a carpenter, you must learn the carpenter's trade; if you would be a worker for the Master, you must learn how to work for him. You should study to do your work well. It is the duty of every one so to labor that those who come into the truth, will come in ready to work in harmony with us on all points.

A few have borne the responsibilities and burdens of the work; but the cause is increasing, and their arms cannot encircle it. The work is becoming so much extended that no one individual can carry it forward. As Elders Haskell and Whitney have labored in the missionary cause, and have tried to show others how to work, they have met with success, and have gained an experience which they should impart to others. If you have already been somewhat successful in this branch of the work, do not think that you have learned all that is worth knowing, but attend this Institute and learn all you can. There are points on which you may receive instruction. The plans may be different from yours; if so, try to follow them, and work in harmony. It cannot be expected that all minds will run in the same channel; but you can all work understandingly after the same plan.

The tract and missionary work is an important part of the third angel's message. Canvassers must go out into various parts of the country. The importance of this work is fully equal to

that of the ministry. The living preacher and the silent messenger are both required for the accomplishment of the great work before us.

I see before me a number of youth. I hope you will individually feel the importance of laboring in the missionary cause. I love to see the young working for the Master; but it pains me to see young people professing our faith, waste their time and energies on outside adornments. How much better it would be for these persons to employ their time in the formation of beautiful characters, and in helping in the work of gathering souls into the fold of Christ. I would that you who are devoting your time to frivolity and needless display, could look over on the other shore and see the result of such a selfish, indifferent course.

All of us can be workers for the Master. Women might do much more in the missionary cause, if they would. There are many positions which they could fill acceptably. We should all learn to be self-denying and self-sacrificing; and as time is spent in preparing to present a pleasing outward appearance, so let us study to form such characters as shall rightly represent the religion of Christ before the world. As you go out to labor in the missionary work, your deportment and manner should be such as to please, and not to offend. You should labor in meekness, and with the fear of God before you. You should be Christian ladies and gentlemen; let your conversation and deportment be such as will recommend you to others.

There is missionary labor to be done in the distribution of tracts and papers, and in canvassing for our different publications. Let none of you think that you cannot engage in this work because it is taxing, and requires time and thought. If it requires time, give it cheerfully; and the blessing of God will rest upon you. There never was a time when more workers were needed than at the present. There are brethren and sisters throughout all our ranks who should discipline themselves to engage in this work; in all our churches something should be done to spread the truth. It is the duty of all to study the various points of our faith, that they may be prepared to give a reason for the hope that is within them, with meekness and fear.

A great work is before us. There are souls to be saved; and we are responsible for the salvation of those around us. Let every one see how much he can do to get the light before others. You will meet with ridicule, but that need not hinder you. Show yourselves men and women in Christ Jesus. Show that you can bear reproach. Remember that your Master bore the same before you; and have courage to stand for the right. There is a rich reward for you by and by. The Master will say, "Well done, good and faithful servant; enter thou into the joy of thy Lord." Who can understand the joy of the Lord? Who can comprehend it? It is the satisfaction of seeing souls saved through the virtue of his own blood.

He left the courts of Heaven, his royal throne, his majesty, his honor, his glory; he clothed his divinity with humanity, and for our sakes he became poor, that we through his poverty might be made rich. He took upon himself the form of a servant, and was made in the likeness of man; and he walked among the children of men, a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised

*Delivered at the opening of the Michigan Tract and Missionary Institute, held in the Tabernacle at Battle Creek, on the evening after the Sabbath, February 21, 1880.

for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." For the joy that was set before him, he "endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." When we consider the infinite sacrifice that has been made by the Son of God, in dying for the sins of the world, and then think that here are men and women who do not consider they have anything to do, any sacrifice to make for the salvation of their fellow-men, we can but cry to God to arouse us to a sense of our duty.

To the young who are obtaining an education at our College, we would say, Do not let your studies hinder you from attending these meetings, and learning what you can. You ought to make it your business while here to obtain an education in the things of God, as well as in the arts and sciences. To learn your duty to God and to your fellow-men, should be your highest aim. I can see a broad field open before you. Take hold intelligently and understandingly, working with your whole soul, mind, and strength, and you will see the work go forward.

There has been with us a great lack of prayer. We ask of the Lord, but do not believe we shall receive the things for which we ask. We lack that faith which takes hold upon God. He wants us to come to him in our feebleness, with faith, knowing that he turns his compassionate eye upon us, and that his willing hand is stretched out over us. We should have implicit confidence in God. He has met with us, and manifested his power in our midst. We have received special tokens of his love; and we know that the Lord is ready to hear us, if we only put our trust in him. When we come to him as a child to a parent, he will withhold no good thing from us. Jesus says if we love him and keep his commandments, he will pray the Father, and he will send the Comforter to bless us.

The old and young in our midst are falling beneath the power of death. Will they come up in the first resurrection? When I travel through the country, and see in the distance the white tomb-stones gleaming among the evergreens and ornamental trees, I am led to inquire, How many of the silent sleepers will awake in the morning of the first resurrection? How many have lived and died without hope for the future?

We want you to feel that God has a work for you to do, and that it is your duty to take hold of it earnestly and understandingly. We ask every one of you to engage in this missionary work, and do what you can for the salvation of souls. First, understand the truth yourself, and then you will desire to have others understand it. This is an important and solemn work; and we need to seek God in earnest prayer, that we may be prepared to perform our duty faithfully.

We should not only profess Christianity, but we should carry out its principles in our daily life; and if faithful, when Christ shall come he will place a crown of immortal glory upon our brows. I love him; he died for me; and I want to bring souls to Jesus. Let this be the feeling of every heart.

THE TRUE FRIEND.

BY NELLIE F. HEALD.

How dreary would this world be without friends! To love and to be loved—how it sweetens the chalice of earthly enjoyment! Every true pleasure is greatly enhanced when shared by those we love. There are many lonely moments, when the heart longs for sympathy and affection, when it turns from every other source of pleasure to the heart of a true friend. But friends, however dear and true, cannot satisfy the heart's deep need. Human friendship is imperfect. It cannot reach the inner recesses of the heart.

Friends, too, must part. They cannot always be with us. Death may set its icy seal upon some dear form, and the frozen lips utter no response to our lov-

ing appeal, the closed eyes return no answering look. Earth may present to us scenes of beauty and brightness; but they have lost their power to charm, because the heart that once throbbed in sympathy with ours is still and pulseless. We may be surrounded by all the comforts of life, but oh, the dreary desolation of the bereaved!

But deeply as we may feel the need of earthly friends, there is One whose friendship is dearer and sweeter, of whose aid and sympathy we have more urgent need. Our Saviour is that friend. He can supply all our need. Other friends may misunderstand and repulse us, but this dear Heavenly friend understands us perfectly. His sweet and tender sympathy enters into the heart's inner depths, soothing its wild throbbings, and speaking, "Peace, be still," to its troubled waters. Other friends may forget us; but he assures us, "I will never leave thee, nor forsake thee." When the blank future stretches out before us, dark and uncertain, he whispers, "I will guide thee with mine eye." At times he may seem far away, but the winged prayer will bring him near. Amid life's changes and uncertainties, we may remember for our comfort, that with him is "no variableness neither shadow of turning." He is the same loving, all-powerful, and perfect Saviour. "Jesus Christ, the same yesterday, to-day, and forever." The heart can feel no sorrow, no trial, that Jesus cannot bless for our present and eternal good. Let us, then, trust him and cling to him till the conflict of life is over; for love—unbounded love—shall guide us through this "vale of tears" to perfect joys above.

Battle Creek, Mich.

WHY?

BY ELD. A. S. HUTCHINS.

WHY will our brethren and sisters walk in the dark, suffering bondage, when there is light and freedom for them? "O taste and see that the Lord is good; blessed is the man that trusteth in him." Apply to God in faith and prayer, plead his precious promises, and his blessing will follow.

Some have braced themselves against the principles of health reform till they have nearly fought their religion away; but the temperance movement in our midst is bringing some of these dear souls into line. Some months ago they were slaves to appetite; but now their countenances brighten, and their testimonies have edge and force to them. Their confessions are to the point.

Some of the blessings already experienced by many of these friends are, 1. A better state of health; 2. An increased degree of peace of mind, and greater communion with God; 3. A stronger union with the church; 4. A love to hear of and talk about the principles of reform; 5. Money needlessly spent for idols is now used for reading matter; 6. An increased desire to do good to others.

Dear brethren and sisters, let us unite more fully to advance the cause of temperance.

A VISIT TO BROTHER "ELIHU."

BY ELD. R. F. COTTRELL.

I TOOK a little pains recently to visit the brother who wrote the tract called, "Elihu on the Sabbath," which has been so extensively published within the last twenty-five years. He was ninety years of age in January past, and is still able to walk about quite nimbly. His article over the signature of Elihu was written a little this side of 1830, published in the organ of the S. D. Baptists, and then put out in a tract. One of these tracts was found in a house in Connecticut, and came into the hands of Bro. White. From that time, numerous editions have been published in the English and other languages. Little did he think when he penned that article what the effect would be. He did not know that the little ball which he set in motion would roll on till the end of time, and tell in the Judgment in the cases of so many

This may teach us the importance of sowing the right kind of seed at all times. Though past the time of active labor, he is still speaking, as I said to him, not only in his own tongue, but in the German and other languages.

He has some peculiar views that have become stereotyped with him, in which he does not agree with S. D. Baptists nor with us. He does not, and probably will not, at his advanced age, recognize the fulfillment of the third angel's message. He has come down to the present from former generations, and may be of the class to whom the Lord says, "I will put upon you none other burden. But that which ye have already, hold fast till I come." Rev. 2:24, 25. He used to take pleasure in the explication of those portions of Scripture which are figurative, such as Solomon's Song; and some twenty-five years ago or more he suggested to me that "the company of two armies" (chap. 6:13) were S. D. Baptists and S. D. Adventists. His address is Benj. Clark, Alden, Erie Co., N. Y.

PRAYING FOR THE STRANGER.

A YOUNG lady from one of the British Provinces came to Boston seeking employment. In a church she attended, the pastor's prayer had some fervent petitions for the stranger. Her heart was greatly affected by an allusion so interesting to herself. She felt she was cared for, though unknown to the preacher, and though far from her own home. She must attend that church again, under the influence of such an attraction. At her next attendance a sermon about the prodigal son gave her impressions speedily resulting in her conversion, and union with the church. She has returned to her distant home, rejoicing in such a blessed result of her visit to this city, and never to forget the kindness of her pastor, whose prayer for the stranger had an issue of which he had not dreamed, and which will give new stimulus to the fervor of his interest in behalf of strangers and visitors here from distant lands.

Cannot other preachers see their duty and privilege in the fact above related? "I was a stranger, and ye took me in."—Selected.

SHUN THE SKEPTIC.

I WARN you to shun the skeptic,—the young man who puts his finger in his vest, and laughs at your old-fashioned religion, and turns over to some mystery in the Bible and says, "Explain that, my friend; explain that;" and who says, "Nobody shall scare me; I am not afraid of the future; I used to believe in such things, and so did my father and mother; but I have got over it." Yes; he has got over it, and if you sit in his company a little while longer, you will get over it too. Without presenting an argument against the Christian religion, such men will by their jeers and scoffs and caricatures destroy your respect for that religion which was the strength of your father in his declining years, and the pillow of your aged mother when she lay dying.

Alas! a time will come when that blustering young infidel will have to die, and his diamond ring will flash no splendor in the eyes of Death as he stands over the couch waiting for his soul. Those beautiful locks will lie uncombed upon the pillow; and the dying man will say, "I cannot die—I cannot die." Death standing upon the couch says, "You must die; you have only half a minute to live. Let me have it right away—your soul." "No," says the young infidel, "here are all my gold rings, and these pictures; take them all." "No," says Death. "What do I care for pictures?—your soul." "Stand back," says the dying infidel. "I will not stand back," says Death; "for you have only ten seconds now to live. I want your soul." The dying man says, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room. O God!" "Hush," says Death; "you said there was no God." "Pray for me," exclaims the dying infidel. "Too late to pray," says Death, "But three more seconds to live, and I will count them off—one, two, three!" He has gone! Where? Where? Where? Carry him out and bury him beside his father and mother, who died while holding fast the Christian religion. They died singing; but the young infidel only said, "Don't breathe that cold air into my face. You crowd me too hard. It is getting dark in the room."—*The Presbyterian*.

THE LOST.

BY L. D. SANTEE.

Lost? Aye, and lost forever; a soul has gone down to death,
Leaving this life's troubled fever, with a gasp and a struggle
for breath;

Down to sleep in the darkness, resting alone in the gloom,
Coffined, and shrouded, and quiet, with folded hands in the
tomb.

Close in the grave's dark prison, closed are the eyes, and dark;
One less ship on life's ocean, one more foundered bark;
Offers of mercy were slighted, now they are gone for aye;
For the chill and awful darkness has ended life's fleeting day.

Sometimes almost persuaded to look unto Christ and live;
Sometimes the troubled spirit almost prayed God to forgive;
But the lures of the tempter did blind him till he passed life's
border across,

Out from the light into darkness—God pity the soul that is
lost;

Lost to all hope of Heaven, to love, and hope, and peace;
Lost to the joys of the blessed, and the home where sorrows
cease;

Never a sadder being the grave's dark portals cross,
Than the soul that goes into darkness under God's frown,—and
lost.

Mercy, with drooping pinion, slowly turns away,
Leaving the gloom and the darkness, taking the beautiful day;
Leaving the gloom and the terror by which the soul must be
tossed

Deep in the darkness of error—God pity the soul that is lost!

THE NEW TESTAMENT ON ENDLESS TORMENT.

BY ELD. D. M. CANRIGHT.

WE found in the Old Testament only three of the nine texts relied upon as direct proof of the doctrine that the wicked will be tortured throughout the ages of eternity. We come now to the fourth text, which we find in the New Testament.

4. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:41.

Every candid person must admit that this text is one of the strongest that can be produced on this side of the question. The wicked are to depart into everlasting fire. The original Greek is *aiwion* fire, that is, everlasting fire. Then must they not suffer there eternally? Not necessarily. Let us compare this with another passage where the same term is used: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. The apostle, in referring to the overthrow of the cities of the plain, says that they suffered "the vengeance of eternal fire."

Now we ask, What happened to those cities? Are they still burning? Is the fire still alive in Sodom and Gomorrah? No; every intelligent reader knows that the waves of the Dead Sea have rolled over those plains for more than three thousand years. That fire has been long since extinguished, and yet it was an eternal fire. Hear Peter's testimony upon that: "And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6. It will be noticed that the cities of Sodom and Gomorrah were turned to ashes by eternal fire.

But how could it be said to be eternal fire, if the fire has long been out? The answer is simple. The cause is put for the effect; the destruction which it wrought was eternal. These cities were burned down, destroyed, never to be rebuilt. They never have been and never will be. Hence their destruction was eternal. The effects of the fire were eternal. And hence by the very common way of speaking, the cause is put for the effect, and the fire is called eternal. The simple meaning is, as any one can see, not that the fire is eternally burning, but that the result will be eternal. Let us take a few other cases to illustrate this use of the word eternal. Thus Paul says, "Of the doctrine of baptism, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." Heb. 6:2. Is the Judgment to be eternal? Is God to be eternally carrying on the Judgment, and never have done with it? Is it to be unending? If so, the world can never be judged. In

this case we do positively know that it cannot have that meaning. All will agree that it means that the effect of the Judgment will be eternal, the decisions of the court will never be reversed. The one who is judged to destruction will remain eternally destroyed. Those who are judged to life will eternally live. Hence the Judgment, by a common form of speech, is itself called eternal.

Take another case: "Having obtained eternal redemption for us." Heb. 9:12. Eternal redemption! Is the Lord to be eternally redeeming his people, and never redeem them? Oh, no; but the effects, the results of their redemption, are eternal, hence it is called eternal redemption. Just so in the text under consideration. Everlasting or eternal fire means precisely the same that it means in Jude in regard to the cities of the plain. They were burned up, or as Peter says, "reduced to ashes," by eternal fire. Now we argue that if Sodom and Gomorrah could be burned with eternal fire, and at the same time be reduced to ashes, and the fire go out, so also the wicked can be burned with eternal fire, be reduced to ashes, and that fire may cease to burn. We leave our readers to judge if this is not the candid truth in the matter.

5. "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:46.

All will agree that this is by far the strongest text in the Bible in favor of endless torment. Our opponents themselves will admit that if this text does not teach it, then there is none that does; and we agree with them. But we are confident that it teaches no such thing, and that a few words of explanation will convince our friends of the same fact. Look carefully at what it does say. It says that the righteous shall go into everlasting life; the wicked, into everlasting punishment. Now, is not the life of the righteous unending? Certainly. Well, is not the punishment of the wicked to be parallel with the life of the righteous? Does it not last as long as the life of the righteous? Yes. Indeed, the original Greek term *aiwion*, rendered "everlasting" in the clause referring to the wicked, is the very term that is rendered "eternal" in the next clause referring to the righteous. Hence, literally, these shall go away into eternal punishment, and the righteous into eternal life. We have opposites in this text; that is, the punishment of the wicked is placed in direct opposition to the life of the righteous. Whatever the righteous have, the wicked have just the opposite, and it lasts just as long.

Now let us look carefully at the statement. The righteous go into eternal—what? into eternal life. What do the wicked have? They go into just the opposite of this. Now we ask what is the opposite to life? Let us have no evasion. The answer must be death; for death is certainly the opposite of life. Very well; then the statement plainly is this, that the wicked shall go into eternal death. They shall die, as the Scriptures say; and this death will be eternal. There will be no resurrection or coming to life from it. This is so plain that a child ought to see it.

But would this be eternal punishment? Well, we ask again, Is not death a punishment? Certainly it is as great a punishment as the law can inflict. Then if death is a punishment, eternal death would be an eternal punishment. Notice: the text does not say the wicked shall go into eternal punishing, but eternal punishment. The punishment is something that is done, completed, finished. Punishment is thus defined by Webster: "Any pain, suffering, or loss on account of crime." The wicked lose eternal life, hence their loss is an eternal loss, and therefore an eternal punishment. We maintain that this is the simple meaning of the text. The wicked are destroyed. This destruction is eternal, and hence their punishment is eternal.

Listen to the apostle Paul upon the same subject. Speaking of the wicked when the Lord shall appear, he says: "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1:9. Matthew

says that they shall go into everlasting punishment, but does not state, except by implication, what that punishment will be. Paul takes up the same subject, and carries it a little farther. He says they shall "be punished with everlasting"—so it is everlasting punishment. Then he explains what it shall be: "punished with everlasting destruction." This settles the question. Their punishment is to be destruction, and that destruction is to be everlasting; hence, it is to be everlasting destruction. We are willing to leave it to our readers whether this celebrated passage is not plainly harmonized with the position that the wicked shall be utterly destroyed.

6. "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Mark 3:29.

This is claimed to be a strong text proving eternal suffering; but it says no such thing. It simply affirms that a certain class of the wicked shall suffer eternal damnation. The only question is, What does damnation mean? Turning to Webster, we find as follows: "Damn.—To condemn; to decide to be wrong or worthy of punishment; to adjudge to punishment or death." To damn, then, is to condemn or adjudge to death. This is the simple meaning of that word. It means condemnation, and nothing more. Turning to the original Greek, *krisis*, Greenfield defines it thus: "Decision; sentence; condemnatory sentence; condemnation." Christ, then, simply affirms that those who sin against the Holy Ghost will be eternally condemned. But he does not say to what they are condemned, whether it is imprisonment, or stripes, or death, or something else. Other scriptures must determine that. But we have already seen that scores of texts plainly declare that the wicked shall die, perish, be destroyed, be burned up, etc.

(To be continued.)

A REVIEW OF PAINE'S "AGE OF REASON."

BY ELD. A. T. JONES.

(Continued.)

ON page 29 he says, "I recollect not a single passage in all the writings ascribed to the men called apostles, that conveys any idea of what God is."

He may not recollect, but that does not prove that there is not a single passage that conveys any idea of who God is. We find in Rom. 1:19, 20 that "that which may be known of God is manifest in them [margin]; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." Acts 4:24. Paul and Barnabas said, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; . . . he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Acts 14:15-17. "God that made the world and all things therein, seeing that he is Lord of Heaven and earth." Acts 17:24. "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. His memory must have been very poor.

Again, on page 28, he says, "As to the Christian system of faith, it appears to me as a species of atheism—a sort of religious denial of God. It introduces between man and his Maker an opaque body, which it calls a Redeemer, as the moon introduces her opaque self between the earth and the sun, and it produces by this means a religious or irreligious eclipse of light. The effect of this obscurity has been that of turning everything upside down." How much alike infidelity is in all ages! See Acts 17:5, 6. When Paul and

Silas preached Jesus, "The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also."

On page 39 we read, "But the Christian system laid all waste; and if we take our stand about the beginning of the sixteenth century, we look back through that long chasm, to the times of the ancients, as over a vast sandy desert." This was not the *Christian* but the *Anti-Christian* system. "It is an inconsistency scarcely possible to be credited, that anything should exist, under the name of a religion, that held it to be irreligious to study and contemplate the structure of the universe that God had made." That is true; and it is an inconsistency no less surprising, that a power professing to believe the Bible should hold it to be irreligious to study the Bible. Yet this also is a fact; and it was this very fact of that power "casting down the truth to the ground" (Dan. 8:12; John 17:14) that caused that "long chasm" reaching from the beginning of the "sixteenth century to the times of the ancients."

On page 37 Mr. Paine says, "Had Newton or Descartes lived three or four hundred years ago, and pursued their studies as they did, it is most probable they would not have lived to finish them." True; but was not Newton a Christian? Most assuredly. But on page 39 he again makes a most important statement: "The event that served *more than any other* to break the first link in this long chain of despotic ignorance, is that known by the name of the Reformation by Luther. From that time . . . the sciences began to revive, and liberality, their natural associate, began to appear."

This is true, every word of it, and how plainly it illustrates Ps. 119:130: "The entrance of thy words giveth light; it giveth understanding unto the simple." Mr. Paine's intense infidelity would not suffer him to allow this, of course; yet the revival of the sciences, liberality, and enlightenment was nothing else than the result of Luther's work of printing and scattering Bibles through Europe. By the light of the Scriptures the nations saw the despotic power that had kept them in ignorance, and they arose with Luther in the strength of the Lord, and burst the fetters that had bound them so long. They found and learned the truth, and the truth made them free. John 8:32; 17:17.

On page 43 he says: "Though it is not a direct article of the Christian system that this world that we inhabit is the whole of the habitable creation, yet it is so worked up therewith, from what is called the Mosaic account of creation, that to believe otherwise, that is, that God created a plurality of worlds, at least as numerous as what we call stars, renders the Christian system of faith at once little and ridiculous, and scatters it in the mind like feathers in the air. The two beliefs cannot be held together in the same mind; and he who thinks that he believes both has thought but little of either."

So far from this being the truth, it is directly the contrary. And I shall show that the two beliefs not only can, but must, "be held together in the same mind;" and that he who does not believe both "has thought but little of either." "Through faith we understand that the worlds [plural] were framed by the word of God." Heb. 11:3. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [plural]." Heb. 1:1, 2. "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the great-

ness of his might, for that he is strong in power; not one faileth." Isa. 40:25, 26. Also Ps. 147:4; Job 9:9; 38:31, 32; Ps. 33:6.

Again, on page 43: "A world of the extent of ours may, at first thought, appear to us to be great; but if we compare it with the immensity of space in which it is suspended, like a bubble in the air, it is infinitely less in proportion than the smallest grain of sand is to the size of the world, or the finest particle of dew to the whole ocean." I suppose Mr. Paine thought, when he penned this, that he was announcing to Bible believers something they had never known, or thought anything of; but he was grievously in error. More than twenty-five hundred years before he wrote this, it was announced and written in words far more forcible and sublime. Isa. 40:15, 17: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance. . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity."

The following, on mystery and miracle, pages 50 and 52, is sound and good, therefore we hold it fast: "With respect to mystery, everything we behold is, in one sense, a mystery to us; our own existence is a mystery; the whole vegetable world is a mystery. . . . But though every created thing is, in this sense, a mystery, the word mystery cannot be applied to *moral truth*, any more than obscurity can be applied to light. The God in whom we believe is a God of moral truth, and not a God of mystery or obscurity. Mystery is the antagonist of truth. It is a fog of human invention, that obscures the truth and represents it in distortion." Every Bible believer, every Christian, can indorse this; for the Bible is a *revelation*, and not a mystery.

He continues: "In the same sense that everything may be said to be a mystery, so also may it be said that everything is a miracle, and no one thing is a greater miracle than another. The elephant, though larger, is not a greater miracle than a mite; nor a mountain a greater miracle than an atom. To an almighty power it is no more difficult to make the one than the other; and no more difficult to make a million of worlds than to make one. Everything, therefore, is a miracle, in one sense, while in the other sense, there is no such thing as a miracle. *It is a miracle when compared to our power, and to our comprehension; it is not a miracle compared to the power that performs it.*"

This is all true. At the marriage in Cana of Galilee it was in reality no more of a miracle for Christ to turn the water into wine, than is performed before our eyes every season. The vine which he has created draws sustenance from the moisture of the earth and air; it buds, blossoms, bears grapes, they ripen, we extract the juice, and, lo, we have wine. So the only difference is, that there he did in an instant what here is done in a season; and the one required no greater exertion of his power than the other, for his power is almighty. The first was only a miracle in that it was "contrary to the established constitution or course of things." Dr. Horne gives this as the definition of a miracle: "A miracle is an effect or event contrary to the established constitution or course of things, or a sensible suspension or controlment of, or deviation from, the known laws of nature," etc. "Thus, the production of grain by vegetation is according to a law of nature; were it to fall like rain from the clouds, there would be a miracle." Yet even in that case, it would be no more of a miracle to the power that performs it, than it is in the present case where it is produced by vegetation; for it would be the Almighty Power which performed both.

(To be continued.)

—Edward Everett once said he had long since found that the great mass of what are called plain and common people could always understand a speaker if he understood himself, and used plain and simple language,

JOSEPH COOK ON SPIRITUALISM.

BY ELD. J. H. WAGGONER.

QUESTIONS are frequently asked concerning the present standing of spiritualism; whether it is becoming obsolete, or still making progress. Spiritualism will not lose its hold upon the minds of the masses while they are so ready to "turn away their ears from the truth, and be turned unto fables." 2 Tim. 4:4. Spiritualism is a flattering delusion; it exalts man in his own estimation, even denying that he is dependent, for existence or for salvation, on a Supreme Being. The Scriptures assert man's frailty and his fallen condition, and his entire dependence on Christ for a future life and happiness. It also calls for humility and self-denial as essential to securing the blessings of the gospel. It is easy to tell which system will be most readily accepted by the carnal mind.

Joseph Cook, in a recent Boston lecture, presented some facts concerning the *status* of spiritualism in Europe, among the learned and the noble. Mr. Cook speaks as follows:—

"Six renowned German names, to their own credit or discredit, can now be quoted in the list of believers in the reality of the alleged facts of the modern psychical spiritual manifestations. They are Professors Zollner, Fechner, and Scheibner, of Leipsic University, Professor Weber, of Gottingen University, Professor Fichte, of Stuttgart, and Professor Ulrichi, of Halle University.

"Professors Wundt, Thiersch, and Ludwig, of the same University saw only a portion of the experiments, and express themselves as not convinced of the objective reality of all the facts. Professor Wundt has published an article, which has been translated into English, in reply to Ulrichi, and insists much upon the tricks of legerdemain.

"The court prestidigitator of Berlin, however, has given to the public an affidavit, in which he says that the explanation of Slade's experiments by legerdemain and the allied arts is wholly impossible.

"Henry Slade, having proceeded to St. Petersburg in order to fulfill his engagement with M. Aksakof and Professor Boutlerof, and to present the phenomenon of psychography to the scrutiny of a committee of scientific experts, has had a series of successful sittings, in the course of which writing has been obtained in the Russian language. At one recent sitting, writing in six different languages was obtained on a single slate.

"On Wednesday, Feb. 20, accompanied by M. Aksakof and Professor Boutlerof, Slade had a most successful sitting with the Grand Duke Constantine, who received them cordially, and himself obtained writing on a new slate held by himself alone."

Prof. Zollner gives the following result of an experiment with a closed "book-slate," within which he had placed paper blackened with smoke:—

"I closed this slate, and remarked to Slade that if my theory of the existence of intelligent four-dimensional beings in Nature were well-founded, it would be easy for them to give the impression hitherto obtained on an open slate, inside a closed one. Slade laughed, and was of the opinion that this would be absolutely impossible; even his 'spirits,' whom he asked, seemed very much perplexed about this proposition, but at last answered on a slate, with a cautious, stereotyped reply, *We will try it.* To my great surprise Slade agreed that I should lay the book-slate (which, since I had blackened the paper, I had not once let go out of my hands), during the seance, upon my knees, so that I could always see half of it. We had been sitting perhaps five minutes at the table in the brightly lighted room, our hands linked with those of Slade upon the table in the usual manner, when I felt twice, at short intervals, that the slate upon my knees was pressed down without the slightest visible cause. Three knocks on the table announced that all was finished; and when I opened the slate I found inside, on one side the print of a right, and on the other of a left foot, the latter the same as we had obtained the two previous evenings. My readers may judge for themselves how fair it is for us, after such facts, to look upon Mr. Slade as a deceiver and trickster. Slade's own astonishment at the success of the experiment was almost greater than mine."

The most remarkable of the manifestations recorded by the Professor is that of having three knots tied in an endless cord. This, to us, seems utterly impossible. Of this, Mr. Cook says: "Zollner insists that the tying of knots in an endless cord proves the existence of a fourth dimension of space. Explanation of the phenomena in our three dimensions there cannot be, and so he is forced to adopt Kant's idea that there is a fourth dimension of space."

If spiritualism thus baffles all science and philosophy, the world must soon accept the idea that it does

work miracles, and we claim that in this it fulfills Rev. 13:11-14. Other scriptures show, with equal clearness, its origin and tendency.

Again he quotes from Professor Zollner, as follows:—

"At about half-past eleven o'clock, in bright sunlight, I became, wholly without expectation or preparation, a witness of a very extraordinary phenomenon. I had, as usual, taken my place with Slade at a card-table. Opposite me, and near the card-table, stood a small round stand. Something like a minute may have passed after Slade and I had seated ourselves and placed our hands, one above the other, together, when the round stand began slowly to sway to and fro. We both saw it clearly. The motions were soon more extensive, and meanwhile, the whole stand drew near to the card-table, and placed itself under the latter, with its three feet turned toward me. I, and as it seemed also Mr. Slade, did not know in what way the phenomena were to be further developed. For perhaps a minute nothing at all happened. Slade was about to use the slate and pencil to ask the spirits whether we were to expect anything, when I resolved to take a nearer view of the round stand which was lying, as I thought, under the card-table. To my greatest amazement, and Slade's also, we found the space under the card-table perfectly empty. Nowhere in the rest of the chamber could they find the stand which a minute previously had been before our eyes. After five or six minutes spent in breathless waiting for the re-appearance of the stand, Slade claimed that he saw appearances of lights of which I, as usual, could see nothing. Looking with more and more anxiety and astonishment in different directions in the air above me, Slade asked me if I did not see the appearance of large lights, and while I answered the question with a decided negative, I turned my head in the direction of the ceiling of the chamber, and suddenly saw, at a height of about five feet, the lost table with the legs directed upward into the air, float downward rapidly upon the top of the card-table."

The following quotation shows that Mr. Cook has some rays of light falling on his mental vision on the subject of these spirits:—

"I am no partisan for or against any yet unrisen star beneath the horizon of science. If the Biblical view of spirits, good and bad, could by modern evidence be proved to be true, I should be only the firmer believer in the Bible, with its whole supernatural history. If spirits that 'peep and mutter,' to use the Scriptural phraseology, are abroad in the world, and if there be need of warning modern generations as the ancient ones were warned not to have commerce with demoniacal powers, I wish to listen to that warning made of old a part of Divine Revelation. I am not in danger of supposing that these atrocious, poisonous whisperings which mislead men and women only too often into erratic opinions and conduct are from on high. Whenever good angels appear in the Biblical history, they flame like the sun, or otherwise exhibit openly overawing powers. The angel that stood at the mouth of the sepulcher could not be looked at by the soldiers. They were as dead men in his presence. Always the appearance of good spirits puts into awe the human observer. I do not read of such appearances in our modern circles. I am ready to receive scientific evidence from any quarter. Prove to yourselves, if you can, that Archbishop Whately was right (see his treatise on *Scriptural Revelations concerning Good and Evil Angels*) when he asserted that the Biblical truths concerning good and evil angels are truths for all time. I believe that already; but if you were to fortify this belief by modern instances, I should yet stand in Archbishop Whately's position, and make the teaching of modern spirits, especially of such as 'peep and mutter,' subject to the angelic spirits whose effulgence has made mortals as dead men, and to those communications which, by being absorbed into the veins of the ages, have been proved to give full health to human civilization. As the viper beneath the heel is subject to man, so would I have the witchcraft which peeps and mutters subject to Him who spake as never man spake."

But Mr. Cook cannot leave the subject without giving spiritualism a little "aid and comfort," as is his wont in the unfolding of his favorite theory. Following the remarks above quoted are these words:—

"The more you prove the better. I think you have proved nothing of importance except that there is a psychic force, and that the place for materialism is in fragments on the horns of Jupiter's moons."

No one who believes the Bible will deny that there is "psychic force," or spirit power and intelligence, outside of and beyond human control. But by "materialism" Mr. Cook means, and his hearers understand

him to mean, a denial of the immortality of the human soul. But with this idea of materialism his conclusion has no just relation to his premises. No matter how clearly the existence of psychic force is proved, it is not, and cannot be proved that that force is of human origin. Neither the Bible nor reason will justify the conclusion that these "spirits of devils working miracles," Rev. 16:13, are the spirits of dead men and women. It is easy to say a thing is proved when the essential part is taken for granted. But Mr. Cook makes his assertions with great confidence and complacency because he knows the popular feeling is with him in his assertion. It takes but little proof to confirm prejudice. We should very much like to see Mr. Cook try to prove that the doctrine of the immortality of the human soul has any necessary connection with the fact of the existence of psychic force. To do this he must prove that there are no other spirit existences but human spirits. Will he undertake this task? We think not. Yet this is exactly what is taken for granted in all his lectures against materialism. Without this grant, his arguments are without point and force.—*Signs of the Times*.

PROF. PHELPS ON SPIRITUALISM.

PROF. AUSTIN PHELPS, in a recent number of the *Congregationalist*, gives the following as his views of spiritualism. We bespeak for it a careful reading, as the views expressed are those of a candid, thoughtful man, who has evidently examined the subject carefully. He says:—

I do not hold to the hypothesis that spiritualism is of satanic origin, *without qualification*. I hold it as an hypothesis the probability of which must depend on the degree of mastery which science obtains over the whole subject. It is only under the condition that, before some of the phenomena in question science is dumb, that I resort to the supernatural theory at all. In common with the rest of the world, I am waiting for science to recover from its "despair," and to give us some explanation of the facts, which shall deserve respect. It is not wise to find more of the demoniacal in the universe than we are compelled to find. But so long as science gives us nothing better, my mind falls back upon the biblical demonology, as being the *most probable thing we have*, within the range of human knowledge, in explanation of the mystery. As a believer in the Biblical demonology, without qualification or deduction, I find no great difficulty in settling accounts with spiritualism.

Some minds can rest in having no theory on this subject. Others cannot. I doubt whether anybody can, whose nightly sleep is broken up for months by the sports of "racket-sprites" in his chamber. When we come upon phenomena which the police give up as beyond their province, and which Signor Blitz gives up as beyond his art, and which established and recorded science gives up as beyond its ken, and which even hypothetical science, within the range of *natural* operations, does not touch at all, we are impelled to ask, "What next?" Has anything else ever been known to human faith, or suggested to human thought, which possibly can give us some result better than the "despair of science?"

It is just here and under these conditions that the Biblical demonology comes to our relief. Why believers in the Scriptural demonology should hesitate to make the application, thus qualified, I do not understand. It surely is not unscriptural nor unphilosophical. If there is a world of demoniac intelligence, and if incursions *have been* made from that world into this, it is not unphilosophical to believe that similar incursions may be made again. Be it so, then, until science can explain the facts in some more satisfactory way. It is only when science stands stock still, and says, "Beyond this line I know nothing and can explain nothing," that we feel at liberty to look elsewhere; and not even then, except as we get the hint from a divine revelation.

I am less reluctant to admit the demonology of the Scriptures into the problem, because I suspect that our indignant and shamed recoil from the Salem witchcraft was given to our faith in the explicit declarations of the word of God. This is evinced more by silence than by speech, but is none the less real for that. We believe, not only less than our fathers believed of the kingdom of Satan, but less than the Bible, positively affirms. The reaction of the Salem tragedy is not a wise use from an abuse. There is danger in a truth ignored. This is specially the fact where supernaturalism is involved. That, in a certain amount, the human mind will have. If men do not find it, they will make it. Taught to ignore the divinely revealed forms of it, they will grovel in false

forms. The readiness with which spiritualism has made headway, I suspect, is due to the larger *disuse*, both in popular and clerical thought, of that portion of the supernaturalism of the Scriptures which concerns the personalities and activities of superhuman orders of created beings. That instinctive faith in the supernatural, which the Bible feeds with dignity and purity, if denied such food, we might naturally expect to find rotting in some such putrescent heap as that of modern spiritualism. There may be more danger than we think in believing nothing. Spiritualism is not an error of the schools; it is in the homes of the people. It is extending, broadcast. Our home missionaries find it away up in the mountains. Young pastors inquire what to do with it. Not a religious newspaper in the land has so large a circulation as that of its leading organ. We cannot afford to wait indefinitely, meanwhile believing nothing, for science to rid us of it. If it is a device of Satan, the sooner we find that out, and as religious teachers proclaim it, the better.

SUNSET.

BY FRANK S. PORTER.

THERE is a lesson to be learned from the sunset. Jesus said to his followers, "Ye are the light of the world;" and again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." If the last few rays of the setting sun have an unusual splendor and brilliancy, should not our last efforts in the cause of God be the best?

In view of the soon-coming Judgment, let us redouble our diligence, and walk in the light, while we have the light, that we may be the children of light. Begin now; now is the accepted time. Delays are dangerous.

Professed Christian, is your lamp trimmed and burning? Are you exerting all your powers to spread the light of present truth? The tract and missionary, Sabbath-school, and temperance works are all good agents to help us spread the truth. The last sunset is approaching; the last opportunity for doing good will soon be gone. The shades of evening are fast settling upon us; the hours of probation will soon cease; and shall it then appear that we have not done our duty, that our work is still unfinished?

Oh! let us work while the day lasts, and be prepared, when Jesus comes, to look up and exclaim, "Lo, this is our God; we have waited for him, and he will save us;" for soon "the night cometh, when no man can work."

—The following illustration covers a wide range: Along the South Downs are two paths, one a very few inches from the edge of the cliff, another about two yards off. Many have walked, and walked safely, along the first path, but it was *dangerous*. One step to the left, and they would have fallen, perhaps, several hundred feet, into the sea below; or, if a piece of loosened rock suddenly separated from the other parts, it would have carried the person who chanced to be treading it down, down with it, into the abyss below. Many, too, and I among them, have trodden the path farther in; we had as pleasant a view, with this great distinction from the more danger-loving passengers, *we* were safe; if we took a step to the left we were still on solid ground; if the edge were jagged, or even a huge mass of rock fell, we only saw unevenness or felt a slight shock. A gust of wind could not hurl us over, neither would sudden giddiness send us rolling down the precipice. Which path was *best*, was *wisest*, was *safest*? "The last," you say? Yet both have been walked without accident.

WHAT WE PAY FOR TOBACCO.—A writer in *Blackwood's Magazine* computes the whole amount of tobacco grown on the face of the globe at not less than 4,000,000,000 pounds. The price paid for tobacco by consumers, including all varieties, must exceed 25 cents a pound. A curious estimate makes the expenditures consequent on tobacco-using, direct and indirect, in a single century, to equal all the property on the earth. If 50 cents a day be spent by each devotee, the 300,000,000 in the world would waste \$3,000,000,000 in a single generation.

—There is no emulsion by which the church and the world can be taken together.—*Central Presbyterian*.

Educational.

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

A PRAYER.

FATHER, take not away
The burden of the day,
But help me that I bear it
As Christ his burden bore,
When cross and thorn he wore,
And none with him could share it:
In his name, help! I pray.

I only ask for grace
To see that patient face,
And my impatient one;
Ask that mine grow like his—
Sign of an inward peace
From trust in thee alone,
Unchanged by time or place.

—E. R. Champlin.

THE WHITE SOUL.

VIRTUE has ever two followers. The first walk in her train for the love they bear her divine form, for the delight of gazing on those lines of beauty which glorify her face, and for the ineffable serenity she breathes into their souls. The other class have their eyes solely on the rewards scattered along her path. Blind to her rare symmetry and the majesty of her step, deaf to the music of her voice, they are only eager to clutch the shining gifts she lets fall. The first do right because right is right, not for love of gain, nor for fear. Gain is the motive of base spirits, and fear the spur of craven souls.

A young Frenchman brought to D'Alembert the solution of a difficult problem. Said he, "I have done this in order to have a seat in the Academy." "Sir," replied D'Alembert, "with such disposition you will never gain one." Science must be loved for its own sake, and not for the advantage to be derived. No other principle will enable a man to make progress in science. And so of virtue. He who would progress in virtue must love her for her own sake. There are two ways in which this progress can be made. First, by the positive love of all that is high, pure, just, and true; and, second, by uprooting from the heart every base passion, every vicious inclination, every low tendency, every ignoble feeling. Here each has his own besetting sin. A vindictive disposition dominates over one; with another, pride is the bane of virtue; with another, jealousy. The person who is eager in his pursuit of virtue has no temptation to corrode his heart with schemes of revenge, no enthusiasm to waste on trivial objects, no time to throw away on trivial enterprises. His eye is ever fixed and steady; and though it may catch and reflect fleeting images of strife, envy, or revenge, they are soon forgotten, and melt away in the earnest gaze upward.

One excellent way of cultivating whiteness of soul is by reading biography.

"Lives of great men all remind us
We can make our lives sublime."

We want to see those we read about in their true characters, as they appeared in the simplicity of fire-side associations, and stripped of the robes they wore before the crowds that honored them. When we thus know Lincoln, for example, how little consciousness the man seems to have had of himself; how earnest he was to get at the exact truth of statements made; how sincere in his charity for all, how incapable of malice toward any. The interior life of Alice Cary appears to have been, in an uncommon degree, serene, pure, and high. Envy, detraction, selfishness, scorn, had no part in that noble womanhood. She saw not the excellence she had reached, but that which was still to be pursued; she considered, not how far she had outrun others, but how far she herself was from the goal.

Scorn and vindictiveness tarnish and blacken the soul more quickly and effectually than any other of the passions. Revenge taken into the heart and cherished there, poisons every noble aspiration. Envy, hatred, pride, pollute the soul to its very center; but the love of truth, purity, honor, justice, and intelligence, because these are in themselves worthy of our highest love, will mold the character, and insure a consciousness of integrity and spotlessness of soul that will be in possession when—

"Victors' wreaths and monarchs' gems
Shall blend with common dust."

TEMPERANCE AND EDUCATION.

I READ a story the other day which impressed me very much. It was from the Jewish Talmud, and it touches very much upon the position of teachers. The story runs that there had been a long drought in Palestine, and all the chief heads of the Jewish religion were engaged in praying for rain. The priests prayed for rain; the Pharisees prayed for rain; the rabbis, and the scribes, and all of them prayed for rain, and yet no rain came. At last one person, whom no one knew at all, stood up and prayed to God for rain, and immediately he who causes his wind to blow and his rain to fall, blackened the whole sky with clouds, and there came a burst of abundant rain. And then all the priests, and scribes, and Pharisees turned to this obscure and unknown person, and said, "Who art thou whose prayers are heard when all our prayers have been rejected?" and his answer was, "I am a teacher of little children."

That story shows, what is also confirmed by many other passages from the Jewish writings, the high estimation in which they held the teachers of the young; and I think all the wisest men in all ages have done the same. You will all remember what Luther's estimation of them was when he said if God had not called him to be a preacher of the gospel, the one office he would have chosen in preference to all others would have been that of a teacher of the young.

You need hardly be reminded of how a celebrated Roman Catholic ecclesiastic remarked, when he was speaking of the conversion of England to Roman Catholicism, in which he was a firm believer, "Give me the children, and I will give you the parents;" and I for one may safely say to the large body of English teachers, under whose influence, perhaps, many thousands of children are passing year after year, "Give us the children of England for a time, and then, even if the parents are entirely absorbed in the public-house, we may have some hopes of the future."

One thing is quite clear—that you may with perfect safety encourage your children to become total abstainers. I think you may not in the least degree fear the consequence of leading your children to take the pledge, but rather in doing so you will be conferring on them the possibility of spending a life saved from thousands of temptations, and far less liable to the danger and misery attendant upon the lives of the class from which those children are drawn.—*Canon Farrar.*

INTELLECT IN BRUTES.

THE Duke of Argyll, in his "Reign of Law," was, I think, the first who promulgated the dictum that man is the only tool-making animal. As far as I can ascertain, this assertion is admitted by development-ists, yet it is undoubtedly true that the Indian elephant makes two *implements*, or forms and alters certain things so as to adapt them specially to fulfill definite purposes, for which, unaltered, they would not be suitable.

One evening, soon after my arrival in Eastern Asam, and while the five elephants were as usual being fed opposite the Bungalow, I observed a young and lately caught one step up to a bamboo stake fence and quietly pull one of the stakes up. Placing it under foot, it broke a piece off with the trunk, and after lifting it to its mouth, throw it away. It repeated this twice or thrice, and then drew another stake and began again. Seeing that the bamboo was old and dry, I asked the reason of this, and was told to wait and see what it would do. At last it seemed to get a piece that suited, and holding it in the trunk firmly, and stepping the left fore-leg well forward, passed the piece of bamboo under the armpit, so to speak, and began to scratch with some force. My surprise reached its climax when I saw a large elephant leech fall on the ground, quite six inches long and thick as one's finger, and which, from its position, could not easily be detached without this scraper, or scratch, which was deliberately made by the elephant. I subsequently found that it was a common occurrence. Leech scrapers are used by every elephant daily. On another occasion, when traveling at a time of year when the large flies are so tormenting to an elephant, I noticed that the one I rode had no fan or wisp to beat them off with. The mahout, at my order, slackened pace and allowed her to go to the side of the road, where for some moments she moved along rummaging the smaller jungle on the bank; at last she came to a cluster of young shoots well branched, and after feeling among them, and selecting one, raised her trunk and neatly stripped down the stem, taking off all the lower branches and leaving a fine bunch on top. She deliberately cleaned it down several times, and then lay-

ing hold at the lower end broke off a beautiful fan or switch about five feet long, handle included. With this she kept the flies at bay as we went along, flapping them off on each side every now and then. Say what we may, these are both really *bona fide* implements, each intelligently made for a definite purpose.—*S. E. Peal, in Nature.*

THE NICE USE OF WORDS.

I USE *nice* in the sense of fit and elegant. No young lady who has enjoyed the advantages of a good education should make mistakes in the use of her native vocabulary. She ought, as by intuition, to pitch at once upon the right word to express her thought.

Let me illustrate by some examples:—

"I did not anticipate your sorrowful tidings," writes Anna to Maria, meaning that she did not expect them. She would have been very cruel had she anticipated them, for anticipation always carries with it a certain soft ringing of joy-bells.

"I was not in the least disappointed when I heard of your cousin's death," observes Miss Rachel to her friend, Miss Susan. She should say she was not surprised. To have been disappointed would have implied that she had hoped for the person's death, a state of mind quite unlikely.

"How can she be so disinterested, when everybody else is so full of enthusiasm?" cries Tillie. Not disinterested, please, but uninterested, or, better still, indifferent.

When you wish to have a remark repeated, "I beg pardon?" interrogatively, is preferable to "What, ma'am?" or "What, sir?"

You beg pardon when you have unintentionally offended, when you differ in opinion and wish to state the fact, and when you have done something awkward. You say, "Excuse me," when it is necessary to interrupt a conversation, to pass between some one and the fire or the window, or to leave the room or the table.

A little attention to these seemingly small matters will help our girls to become elegant and attractive women.—*Christian at Work.*

—The words "education" and "culture" are by no means synonymous terms. It often happens that a person upon whose education many long years of study have been spent, and of whose learning and acquirements there can be no question, is almost wholly deficient in that gentle deportment and that evident mental aptitude and discipline which mark the man of culture. On the other hand, real culture is not infrequently to be found among those whose opportunities for study and learning have been few, and whose field of observation and action has been limited. One of the surest marks of culture is a power of assimilating that which is learned, and of so disposing of it, in the mental structure, that it may best be used when it shall be called for. The person of culture has a large view, and a ready, but graceful, command of his knowledge. Learning should not be a matter of mere accumulation; it should also be made subservient to a desire to build up a rounded, full, and usable character and disposition. When there is a constant endeavor to attach to each thing learned its reason, and to put it in its proper place in the whole intellectual fabric, it will be found that a well-rounded culture is thus more likely to be attained than by any mere accumulation of wisdom, or by any process of intellectual miserliness in the hoarding of facts in the memory.—*S. S. Times.*

—The St. Louis Board of Education has decided to add to the course of study in the public schools of that city a series of oral lessons in etiquette. The *Advance* thinks the time may come when lessons not only on courteous and well-bred behavior, but on the common principles of morality, the laws of health, etc., will be regarded of as much importance as drilling in the art and mystery of "parsing" and "cyphering."

—A reformed orthography is to be introduced into all the Prussian schools the first of April, and no educational works with the old spelling will be used in schools after the lapse of a certain interval. The governments of Austria, Bavaria, and Württemberg have also adopted the new spelling.

—President Chapin, of Beloit College, Wis., who was elected in 1851, is the oldest college president in this country, so far as actual service goes.

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE SABBATH-SCHOOL COURSE.

THE Committee appointed at the recent session of the General Conference to consider the matter of Sabbath-school Lessons, and to suggest through the REVIEW subjects for future study, present the following:

The Sabbath-school, rightly conducted, may be one of the most important agencies in the salvation of the children and youth, as well as of those of riper years. Any system of public worship which does not provide exercise for all who attend, falls short of accomplishing that which the gospel is designed to do for every body of true worshippers. No one can remain a mere spectator in the church of Christ and retain a good interest. To cultivate that lively interest, to promote that spiritual growth, to make that acquaintance with the things of God, which are essential to the development of a symmetrical Christian character, one must have something to do. He must have a chance to exercise, and must learn to feel and bear responsibilities. In this, the Sabbath-school furnishes just what is demanded. In the Sabbath meeting no one is obliged to sit listlessly during the service while the minister and a few of the congregation bear their testimony. Every one may have a part to act.

But right here two most important qualities must be considered; namely, 1. The exercises should be of such a character as to accomplish the greatest good by imparting the best instruction upon the most appropriate topics; and, 2. They should be so planned and executed as to create and maintain an ever-increasing interest in the minds of the pupils.

The first of these qualities will be looked for chiefly in the lessons written for study; therefore, in deciding upon subjects to be presented, the number of lessons to be devoted to each subject, and the general character of each lesson, careful thought and earnest prayer should be exercised, and the wisest counsel sought. It is our opinion that while Sabbath school scholars should be thoroughly instructed in the great doctrinal truths specially applicable to the present time, yet great care should be taken that the doctrinal framework be well joined, filled, and covered with the priceless, practical material found in the history of the life and teachings of the world's Redeemer, the "author and finisher of our faith." The lessons should be of such a nature as to enable the teacher to lead the pupil to Christ. It is a good thing to commit to memory his precious words. The plan of redemption, the great love of the Father, who gave his only begotten Son to die for us, the infinite sacrifice which Christ has made for our salvation, his rich lessons to guide us in every-day life, the "old, old story" of the cross, the work of Jesus as our Advocate at the right hand of God, and the glorious truth that he is about to come to earth again, to give life to his faithful ones, are themes which are full of interest, and which will find their way to the heart that is not hopelessly closed to everything good.

The second essential quality may be secured by a proper connection of subjects, by devoting enough and not too many lessons to each, and lastly, by the hearty co-operation of superintendents, teachers, and pupils, who have the interests of the school at heart. Of this we cannot now speak further.

In view of the foregoing, and from a belief that our Sabbath-schools are feeling the need of such a change, we would recommend that the subject at present being studied from the lesson leaves be closed up as soon as practicable, and that leaves be issued bearing lessons upon the following subjects, the number of lessons being indicated at the right:—

CHRIST.

- | | |
|---|----|
| 1. His glory with the Father before the world was, | 1 |
| 2. Association with the Father in the Creation of the Worlds, | 2 |
| 3. The Plan of Redemption, | 3 |
| 4. Leader of the Israelites, | 1 |
| 5. His First Advent Foretold, | 2 |
| 6. His Birth and Childhood, | 1 |
| 7. His Baptism and the Temptation, | 2 |
| 8. His Miracles and Teachings, | 10 |
| 9. His Oneness with the Father, | 2 |
| 10. His Betrayal, Sufferings, Crucifixion, and Resurrection, | 2 |

- | | |
|---------------------------------|---|
| 11. Our Advocate, | 2 |
| 12. His Second Coming Foretold, | 2 |
| 13. When Expected, | 5 |
| 14. Our Preparation, | 5 |

Interwoven with each lesson, should be some direct appeal to the heart, based upon thoughts suggested by the lesson.

Praying that God may bless in the study of these touching themes, the Committee would respectfully submit the foregoing, while the subject of lessons for the younger scholars will be considered in a future article.

C. W. STONE,
S. BROWNSBERGER, } Committee.
WM. C. GAGE,

OUR PRESENT WORK.

BY W. C. WHITE.

AS WE near the commencement of another quarter, it may be profitable for us to review the successes or failures of the one which is now drawing to a close. It will pay each teacher and officer to examine his work, and notice carefully what progress has been made during the last three months by himself, by his class, and by the whole school. If there has been a marked improvement in studying the lesson, or in the regularity of attendance, and an increase of interest in the school and the services of the Lord's house, we should study carefully the means employed and the influences used to accomplish these results, that by more earnest efforts and improved methods, still more may be gained the coming quarter. Nothing short of constant, steady, and permanent progress should satisfy the ambition.

Besides a steady improvement in the methods of the school, we should aim at a large increase of membership, and the establishment of many new schools during the spring quarter. Now that the winter is past, all of the old members who have been kept away by bad roads and their distance from the school should join the school for summer work. A committee may be appointed by each school to look up all the Sabbath-keepers in reach of the school, and encourage them to attend. The whole school should be active and earnest in the work of bringing in new scholars. Visit your neighbors, tell them about your school, give the *Instructor* to their children, and invite them to visit your school. Whenever visitors come, make them at home, meet them cordially, give them a place in your best class, and then furnish them with the lesson for the next Sabbath, and urge them to come again.

Gather in the little children; many who were too young to attend last year may be brought in and formed into infant classes.—*Signs of the Times.*

HOW TO WORK.

BY WILL. C. WALES.

THE mission of the Sabbath-school is an extended one. If conducted in a proper manner and in a right spirit, it will not only tend to promote the scholar's spiritual interest, but may be an important auxiliary in developing his intellectual powers, in creating or increasing a relish for the best associations, and in refining and elevating his whole nature.

But of all these considerations, it seems to me that the first mentioned is of paramount importance. The Sabbath-school should be a school of the heart, where the mind of each pupil will be led out in reverence and devotion to God.

The question with each teacher should be, "How can this most successfully be accomplished?" In the first place he must be in earnest, and feel a devotion to the interests of those intrusted to his care. He should try to realize that he is engaged in a mission the importance of which cannot be overestimated; for what can be a graver responsibility than that of having the religious training of a human mind during the most susceptible period of its existence? Let the teacher endeavor to feel that the spiritual condition of each scholar is what he should most zealously labor to improve. Since this cannot receive sufficient attention during the usual recitation hour, opportunity should be sought outside the school, where the teacher may become familiar with the members of his class, and learn definitely of their spiritual welfare.

Having been for a long time a member of a class that met regularly once each week for the purpose of considering the lesson and engaging in prayer, I think I

can state something of the benefits to be derived from these class meetings. And probably there is not one member of that class who would not unite in testifying to the benefits and blessings afforded by these occasions. Some will object to this plan on the ground of its impracticability; for it often happens that members of a class are separated far from one another during the week, and can only meet upon the Sabbath. But if you, as a teacher, feel the burden for your scholars which every teacher should feel, and appreciate the advantage of forming an intimate acquaintance with each member of your class, you will seek opportunity for meeting them upon the Sabbath as often, at least, as once each month.

If, without this aid, one could be a successful teacher, I believe he would greatly limit the degree of his success by omitting this most effectual means of reaching the hearts of his pupils. The scholar can hardly fail to be affected by seeing that his teacher has an interest in him, and what could tend more to assure him of that interest than to hear his teacher's voice raised in prayer for him and his companions?

Let the teacher tell his class of his interest in them, and of his anxiety that all may be permanently benefited by their association together; let all speak familiarly of their experiences, and there cannot fail to be a warmer feeling between members of the class. And as all bow in prayer, and lift their voices in supplication for themselves and one another, a bond of union and friendship, till then unfelt, will spring into life; and a Christian chord will be touched which, without these seasons, would have failed to vibrate. Let the teacher become acquainted with his class, and the class with each other, and there will be a spirit of harmony, and acquiescence with the wishes and plans of the teacher which could not otherwise be secured.

Battle Creek, Mich.

IS IT PAGAN?

A CORRESPONDENT of the *Christian Union*, Rev. Charles Wood, writing from Rome under date of Feb. 11, gives a spirited description of the Carnival as it had just been celebrated in that city during the nine preceding days. In the letter some statements are made relative to the origin and character of this festival which can hardly fail to interest those who are studying the Lessons on Prophecy, now appearing in the *Instructor Supplement*. One of the points made in these lessons a few weeks ago was that the Romish church borrowed many of her rites and customs from paganism. On this point Mr. Wood gives the following corroborative evidence:—

They [those celebrating the Carnival] have made the venerable old city look as if some more barbarous horde than Goth or Vandal had suddenly swept through her gates, and were dancing in triumph on her prostrate form. But the "mistress of the world" has not seemed greatly disconcerted by this invasion. She has grown used to it. Every year, for centuries, about the first of February she has been forced to submit to any liberties which this dancing, singing, shouting crowd might see fit to take. It is difficult to look back far enough to get beyond the time when these annual irruptions of organized insanity were recognized by the authorities, and christened with the mysterious appellation of "The Carnival." It was perhaps, one of the many festivals which the pagans were unwilling to part with, and which the church baptized in order that it might properly be permitted to enter within her sacred walls. Whatever effect such a sprinkling with holy water may have had, it changed but little the heathen aspect of the old-time feast. Her ancient lovers would have no difficulty in recognizing her now. She remains, in form and manner, very much what she always was.

After giving a somewhat detailed description of the various processions and pageants with which Rome had just been entertained, Mr. W. says:—

But, after all, what are Carnivals and Lents but different forms by which the desire of escaping from one's self seeks expression? Men have always felt that they were happiest when they were able to forget for the moment the perplexities and worriments of life; to forget for the moment themselves. The pagan knew but one way—that of merriment, gaiety, pleasure; and alas! this in the end he found was but a delusion. The Christian, too, knows of but one way,—the way that leads by the cross, the way of duty, the way of love to God and man. Rome, still half pagan, has tried for ages to unite these two incompatible methods, and for centuries to come, it may be, she will continue to precede her Christian fast by her heathen feast.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 1, 1880.

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

THE PACIFIC COAST.

THE work upon the Pacific coast has been pushed forward rapidly, calling for great sacrifice on the part of the comparatively few supporters of the work there. Eastern brethren have raised not much less than \$20,000 to send the first missionaries there with their cotton church, to pay for the types, presses, and other material to thoroughly furnish the Pacific Press, and to pay the railroad fare of those speakers who have taken the long journey to the coast. This was necessary and right, up to a time when the cause on the coast had gathered sufficient strength to sustain itself.

And now, as more laborers are wanted upon the Pacific coast, and as some of our feeble Eastern ministers need the change, the brethren in California, Oregon, and Washington come nobly up to the work, and offer to pay the fare of these ministers to the coast, and support them there, provided they remain, and are devoted and successful laborers, for the period of two or three years. We are in receipt of a letter from Eld. Haskell which entirely relieves this matter from all doubt.

There are debts upon the Pacific Press, partly in consequence of the local managers not making the great object for which the press was established the very first thing in all their efforts. With the blessing of God, the efforts to be immediately made to create an extensive market for our periodicals and publications throughout the Pacific coast States and Territories, will give the Office legitimate work, and will raise up patrons and supporters of the *Signs of the Times*, and other publications printed at the Pacific Press. There should be not less than four Tract and Missionary Institutes during the next winter. Through the efforts of the tract societies, and the labors of the ministers who shall make that their field for the next two or three years, the debts now resting upon the Pacific Press may be lifted, and the precious cause upon the Pacific slope be freed from all its financial embarrassments. J. W.

BEASTS, HEADS, AND HORNS.

A METHODIST presiding elder, passing through Battle Creek seven years ago, had a few leisure hours on the Lord's Sabbath, and decided to spend them at the S. D. Adventist Sabbath-school, at their house of worship. The lessons for that day were on the prophecies of Daniel and John, relative to the beasts and their heads and horns. The same gentleman visited our large Sabbath-school in the Tabernacle a few weeks since, and the lessons were on the prophecies, as he stated it, "just where they were seven years since."

We need not say that the impression upon the mind of this man of ability and influence, was prejudicial.

The reader should not infer from the foregoing, that the lessons used at the Battle Creek Sabbath-school are all upon the prophecies of Daniel and John, for this is not the case; but it is very possible that the prophecies, the sanctuary, and the messages have occupied time in our Sabbath-schools, a portion of which could have been improved to better advantage in teaching the practical lessons given by Jesus Christ and his holy apostles.

And arg not many of our ministers committing a similar error in traveling the same doctrinal ground over and over before the people, until they lose the power of these subjects out of their own minds, and are consequently destitute of power to move the people? There are subjects opening before us on the great scheme of human redemption, with which are connected practical subjects of the most thrilling interest, and

of the greatest importance to our people at this time. And it does appear to us that a proportionate amount of time occupied with these subjects would give new life to both speakers and hearers. We want men of power to preach the gospel of the kingdom, who will receive their light and life from the great Source of light and strength. J. W.

TRACT AND MISSIONARY INSTITUTES.

THE Tract and Missionary Institutes, conducted by Eld. B. L. Whitney, of Rome, N. Y., in Wisconsin and Minnesota, have been very successful, as has been the case with those held in Pennsylvania, New York, Ohio, and Michigan. Bro. Whitney closes his work in this department for the spring with a class in Iowa and one in Ohio.

We regret the disappointment our people of the Kansas Conference feel in not enjoying the labors of Eld. Whitney at the time of the first appointment. Changes in appointments should always be avoided if possible. Bro. Whitney was here, and telegraphed and wrote letters inquiring if the change could be made. And having letters in his possession at the time from the president of the Kansas Conference, stating that the time appointed was unfavorable, he agreed with us that the time of the Kansas Institute should be postponed. And let it be understood that the Institute would have been held at the time of the second appointment, had not the president of the Kansas Conference decided by letter to this Office, that none would be held in that State this spring.

Laborers are few. The field is extensive, and the harvest is abundant. Those who take the general oversight of the work are extremely anxious to serve all and to please all, in laying plans for the general good of the whole. They are sometimes placed in trying positions, and are liable to make mistakes. Those they serve, who find difficulties sometimes in their local work, should not be too exacting and complaining of those who may err in the general management.

Kansas had too many camp-meetings last year; and when, in consequence of the sickness of several Kansas preachers, and other camp-meetings being held at the same time, and the General Conference Committee being all engaged, we spared neither time nor expense in telegraphing to Illinois and Iowa for help for Kansas; and while Kansas charges considerable to our account for making two or three unfortunate changes, we would suggest that it would be well for her to put a little to our credit for extra exertion in her behalf in time of need. Let brotherly love continue. We have received a most cheering letter from Eld. Whitney, dated Medford, Minn., March 26. He says:—

"We had an excellent meeting in Wisconsin, and were able to accomplish more than I anticipated in the week's time. I think this meeting will have a good influence on the work there. The Wisconsin ministers took hold in earnest to sell books, according to the recommendation of the General Conference, taking nearly \$500 worth with them from that meeting. All the ministers of the Conference but one were present, and all go out to work in behalf of the society in connection with their labor among the churches till tent season. We had an excellent Sabbath meeting, and a good spirit was manifested in the meetings during the entire session.

"I am surprised at the attendance and interest here in Minnesota. Although the roads are extremely bad, our class numbers seventy, including all the ministers in the State but one. Bro. Grant said that we should not have more than twenty at most, and yet we have more than three times that number. There is an earnest interest in the class, the best, I think, I have seen in any Institute thus far. I am glad to report that I come to each Institute with new zeal and enthusiasm, which seems to increase constantly.

"I regret the disappointment and unpleasant feelings of the Kansas brethren; but I am satisfied that

much more will be accomplished for the advancement of the work by the meetings in these two States than would have been by one meeting in Kansas.

"And now a word or two by way of suggestion relative to our tract work. It is a decided conviction with me that we are in need of two or three tracts of the nature of 'Sufferings of Christ'—tracts that are not doctrinal or controversial, but that contain pure and undefiled religion of a practical nature. I believe these to be as much needed as anything for our tract workers; for as we need more practical preaching, so we also need more practical reading. I hope that as you apply yourself to the important task you have laid out for your summer's work, as indicated in your article in the REVIEW of this week, entitled, 'Our Publications,' you will consider this, and, if consistent, give us something of this kind.

"It is with regret that I read of the probability of our brethren being deprived of your labors and counsel at our camp-meetings this season; but I certainly shall pray that you may have the special blessing of God in the important work you propose to do."

Eld. Whitney's labor as teacher of the true system of tract and missionary work, and conductor of institutes, has but just begun. He is an educator, apt to teach, and every way fitted to his work. As he may pass from Conference to Conference, Kansas will stand as good a chance as other States.

The benefit of these Tract and Missionary Institutes will be seen not only in the instructions given in this branch of the work, but the thorough discipline given will greatly benefit those who receive it, in other departments of their work. J. W.

THE AGE TO COME.

QUESTIONS ANSWERED.

1. It is asked how the Father subdues the enemies of Christ unto him before his coming, when it is not until the end of the thousand years, that is, after the second resurrection, that Satan and his followers are destroyed. We answer that the great decision is made in this conflict between the forces of darkness and light, between truth and error, at the time when probation ends. Then God gives all power and all judgment into the hands of his Son. From that time the powers of darkness have no influence over God's people, no opportunity to hinder or mar his work. At present they are in a measure free. They are working against Christ; they are warring against his cause. It is undecided who will be saved. All this is changed when probation ends; the people of Christ are then forever delivered from Satan's opposing influence. "The last enemy" of Christ and his people "that shall be destroyed is death;" and that, so far as it relates to the people of the Lord, is destroyed when they are made immortal. Then Satan is cast into the bottomless pit; the wicked are in their graves; the work of subjugation is completed. They now only wait their execution. They are like the culprit who is shut up in prison, his career of crime and transgression of law restrained, and he only waiting his execution. So with the devil and his followers after Christ comes. The scene at the end of the thousand years is not the arrest of the criminal, or the subjugation of an opposing power, but simply the execution of the sentence.

2. We are asked, also, to explain Acts 15:14-17: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Beyond controversy, this scripture refers to the work of the gospel among the Gentiles. Verses 15 and 16 are thrown in parenthetically to show the prophecy by which this work is pointed out. If we

read verses 14 and 17 in connection, we have this declaration: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." The language plainly implies that no further work is to be done after this work among the Gentiles, introduced at the beginning of this dispensation; for the object of this is to gather out the residue of men, or the last that will be saved of the human family. The only difficulty is, to determine in what respect this is building again the tabernacle of David, which has fallen down as described in the 16th verse. That it does not refer to any future literal restoration of the throne of David in Jerusalem, is evident from the prophecy; for Peter applies it to the work of the gospel at the present time. And it is the building of the tabernacle of David in this respect: it is the filling up of the tribes of Israel which are to be saved, and constitute the redeemed in the future eternal kingdom of glory. The literal seed fell through unbelief and disobedience. The requisite number could not be found from them to make up the nations of the saved. Hence, if the work had not been extended to the Gentiles, there must have been a failure in these prophecies which speak of the kingdom of David, using that as a representation of the future kingdom of Christ. Hence this work which is to make the fulfillment of these prophecies possible may justly be called the building of the tabernacle of David, and setting up the ruins thereof.

3. It is also requested that the 38th and 39th of Ezekiel be explained, especially those passages which speak of the destruction of Gog and Magog, in the land of Israel, of their burial, of the burning of their weapons of war for seven years, and the cleansing of the land in this manner from all those enemies of God's people.

In the 40th chapter of Ezekiel and onward to the end of that book, we have a description of a remarkable sanctuary which God offered to the people on certain conditions. The conditions were that the people should be ashamed of their iniquities and put away their transgressions; Eze. 43:11; but we have the declaration of another prophet, Jer. 6:15, that they did not comply with these conditions by being ashamed of their iniquities, and hence the prophecy was never fulfilled. Had they complied with it, it would have been fulfilled; but its fulfillment, as is certain from the specifications given, must have been in the former dispensation. This is plainly shown in the work on the Sanctuary, pp. 162-166.

Chapters 38 and 39 of Ezekiel are evidently a part of the same vision, hence resting on the same conditions; but the conditions never having been complied with, that prophecy is not to be fulfilled.

Without doubt, had ancient Israel heeded the invitations sent them of God through his prophets and messengers, instead of rejecting and persecuting his servants, he would have gathered from them a sufficient number to people the earth made new. Then this conditional prophecy given by Ezekiel would have been fulfilled; the enemies of God's people under the names of Gog and Magog would have been gathered to that land, and would have been destroyed in the manner he had described; the sanctuary promised would have been built; and that people would have been placed in that position of exaltation and glory which is here set forth. But they made a disastrous failure; and God was obliged to reject them on account of their hardness of heart and blindness of mind.

He then goes to the Gentiles with his offers of mercy, and gathers from them the number required to make up the company of the redeemed. This, in Romans 11:25, is called the "fullness of the Gentiles." This is the building of the tabernacle of David, and restoring the ruins thereof, spoken of in Acts 15:17; and when this is done, then we shall have all of the substantial features of Ezekiel's prophecy fulfilled, only in another manner. A call is made, when Christ

comes, to the fowls of the heavens to come to the supper of the great God as described in Rev. 19. This is the same that would have been fulfilled as described in Ezekiel 39:17 if Israel had complied with the conditions. At the end of the one thousand years, the enemies of God's people again appear upon the stage of action under the names of Gog and Magog, just as given us in the book of Ezekiel. This is carrying out substantially the same purpose there brought to view; namely, the destruction of all the enemies of his truth and his work; only this is a dispensation later, and accomplished in a different manner.

It was the failure of ancient Israel through unbelief, and their provoking God by lack of faith in his word, which has made all this extension of time, and these new features in the plan of salvation, necessary. But the end will be accomplished at last as God proposed in the beginning; all Israel will be saved, the number being made up by believers in Christ from all nations; the throne of David [Christ] will finally be established. The earth will be purified from sin and the curse, and made a fit dwelling-place for the people of God. The enemies of the great King will be blotted from existence, and the universe will be pure and holy and happy, without a pang of suffering, or a stain of sin. But this end is to be reached, as the proof in this and previous numbers plainly shows, by a process far different from that involved in the doctrine called the "Age-to-Come."

FOR THE TRUTH'S SAKE.

THE following communication from a brother in Texas shows what some of our friends are having to suffer for the sake of the truth. But like persons of whom we read in the apostles' days, they seem to take joyfully the spoiling of their goods, and count it a blessing that they have the privilege of suffering for the cause of Christ. Bro. E. Taylor writes from Navarro Co., Texas:—

"I send you a copy of the preamble and resolutions of the Bethesda Baptist church, as published in the *Observer Index*, issued at Corsicana, Texas; also by the *Texas Baptist*, a paper published at Dallas, Texas; also in the *Texas Baptist Herald*. The church would not give us a Bible defense, although at their Conference meeting before, they agreed to have the matter discussed. We stand to-day and rejoice in the truth, a few of us, despised and denounced as evildoers. Bro. H. and family, Bro. T. and family, and myself and family, constitute the little company of Sabbath-keepers here."

The following is the preamble and resolution referred to, taken from the *Texas Baptist* of March 11, 1880:—

PREAMBLE AND RESOLUTIONS.

Whereas, Charges have been preferred and sustained against the two Brethren, Elijah and Elisha Taylor, for heresy and disorder in doctrine and practice,

FIRST, HERESY. In that they teach that our Saturday is the Christian or true Sabbath, and thus ally themselves with the schismatics known as Seventh-day Adventists and the Jews.

SECOND, DISORDER. In that they engage in ordinary secular pursuits on the Sabbath day, which we hold to be contrary to the law and gospel.

THIRD, IRREGULAR PRACTICE. In that Eld. Elijah Taylor did administer the ordinance of baptism to his daughter, Lillie, without the knowledge or consent of the church, contrary to the law of Christ. In which act he was aided and abetted by Eld. Elisha Taylor.

Whereas, We are commanded to reject him that is an heretic after the first and second admonition, also to withdraw ourselves from every brother that walketh disorderly,

Be it resolved, By Bethesda Baptist church, that we do hereby withdraw fellowship from the aforesaid Brethren Taylor.

Resolved, Second, That we withdraw all authority from them as Baptist ministers, and demand of them a surrender of their credentials as such.

Resolved, Third, That a copy of these resolutions be sent to the *Texas Baptist* and *Texas Baptist Herald* for publication.

Done by order of Bethesda Baptist church, two

and a half miles west of Corsicana, Navarro Co., Texas, in regular conference, on February 21, 1880.

ELD. B. F. CORN, *Moderator*.

B. K. DUNCAN, *Clerk*.

THE WAY THEY PROVE IT.

THE *Restitution* teaches that the wicked dead will never be raised to life again. But Paul, in Acts 24:15, said that he had "hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." This is almost too unwieldy a camel for them to swallow but a correspondent, one J. A. Simonds, in the *Restitution* of March 24, 1880, attempts to gulp it down in the following theatrical manner. After quoting the text, he says: "This text as it stands here, seems to teach the resurrection of the unjust. But there must be some mistake about it!"

Oh, yes! Happy thought! We have made up our minds, they seem to say, that there will not be any resurrection of the unjust; and so though Paul plainly says that there will be a resurrection of that class, we will set that over to the "mistake" account, and pass it by on that ground. It does not strain some men's egotism half so much to claim that the apostle Paul made a mistake, as to admit that they make one. And as if they were the lords and regulators of his inspiration, they proceed with the utmost nonchalance to tell us what the apostle *meant* to say, as this writer does further on.

"He evidently meant to say this," says Mr. S. in the next paragraph; but unfortunately he did not say what he meant to, and so our modern paragon of humility steps forward to set him right before the world.

We had intended only to present that first most astonishing declaration to the reader, and leave it there; for one such declaration is sufficient to brand with everlasting condemnation any theory which drives its advocates to such a resort. But there are other points which we can hardly let pass, not because there is anything which deserves an answer, but because the blindness and falsity of the reasoning should be exposed.

Of the text, Acts 24:15, he says, "It has no parallels in all the writings of Paul or of the other apostles. There are no passages like it." Will he then tell us what Christ "meant" to say, when he declared that the hour is coming in the which *all* that are in the graves shall *hear* his voice and shall *come forth*; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation? John 5:28, 29. And what about Matt. 25:41-46? Absurd to suppose that only the wicked that happen to be alive when Christ comes, fall under that sentence. See also 1 Cor. 15:22; 2 Cor. 5:10; Rev. 1:7; 20:5, 12-15. No passages like it forsooth!

Our writer says that Paul was only expressing the hope of his accusers? Could perversion go further? Read the passage, verse 14: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God [who? the same I, Paul; I have hope toward God] which they themselves also allow [here they agree with me] that there shall be a resurrection of the dead both of the just and unjust."

He claims that the resurrection is conditional, depending on the righteousness and holy character of those who are to share in it. This is a great mistake. A universal resurrection of the race is decreed without respect to character. The plan of salvation itself involves this: "In Christ shall all [who die in Adam] be made alive." And after that they will live or die on their own account, and not on Adam's, according as they are righteous or wicked. But this resurrection is in two divisions, the first and second—the first to eternal life, the second to eternal condemnation and death. And to the first there are conditions: a man must be holy to have a part in that. Rev. 5:6. Being unholy, they are left to the second. This is all the condition there is.

“THE SEVEN TIMES.”

SOME writers on chronology have had not a little to say, first and last, on a supposed prophetic period which they introduce under the name of “the seven times,” and interpret to mean a period of 2,520 years. Marvelous is the arithmetical and historical jugglery then resorted to to find a starting point and an ending place for this important and far-reaching period.

The latest in this line is a long article in one of our March monthly exchanges, in which the writer finds four points from which to begin, and the same number at which to end, them. The table of these times he introduces with this Latin flourish, containing a marvelous combination of singular and plural: “Termini a quo and ad quem of the Seven Times.”

It is claimed that this period is found in Leviticus 26:18, 21, 24, 28. The only trouble with this is that there is no such period brought to view in that chapter, nor anywhere else in all the Bible. When the Lord through Moses declared to the children of Israel, “If ye will not for all this hearken unto me, . . . I will chastise you seven times for your sins,” the language employed was not an adjective and a noun, indicating duration, but simply an adverb indicating degree. It is not in the Septuagint, επτά καιροί, a noun and its adjective, seven times, as in Dan. 4:16, but επτάκις, an adverb, seven times or sevenfold. Neither is it in the Hebrew a noun and its adjective, as in Dan. 4:16, ושבעה עשר, but simply an adverb שבע. Under this word Gesenius says: “The form שבע is also: a) Adv. seven times, Lev. 26:18, 21.”

It strikes us that it would be far better for people to spend their strength in trying to ascertain the correct application of the prophetic periods that are given in the Bible, rather than figure so laboriously to find a place to begin and end those which are not given; and so avoid being like the man who in reading the parable of the talents, Luke 19:21, “For I feared thee, because thou art an austere man,” read it, “an oyster man,” and entered into an elaborate argument to show the fitness of such a comparison!

TO CORRESPONDENTS.

A. A. THOMAS: See the question of the day of Christ's crucifixion discussed in REVIEW No. 12 of last volume, and in other places too numerous to mention.

W. G. BRALLIAR: It is true that Mosheim was a writer of the 18th century, and Neander of the 19th. Whatever statements they make concerning the early ages of the Christian era, they must draw, like all other modern writers, from evidences which have come down from those times. But they are not the writers upon whom Christians rely to prove the authenticity and genuineness of the New Testament Scriptures. Historical evidence can be traced back to the days of the apostles themselves. See chapters 17, 18, and 19 of the work, “The Bible from Heaven.”

A correspondent asks us to inform him where Lot's wife is at the present time. It has been a long time since any one has been able to trace her movements. The fact of her falling under the judgments of God for her disobedience, would preclude the possibility of her being in Heaven. There is equally good evidence that she is not in hell. The last we hear of her in the Scripture record is, that she was a pillar of salt between Sodom and Zoar. If our correspondent designs to ask what has become of that monument, or if any traces of it can be found at the present time, we answer that explorers who of late years have searched for it, report that they find no trace of anything which can be identified as the remains of that unfortunate woman. There is nothing, apparently, in her being turned into a pillar of salt which would necessitate permanency. The material would probably waste away and in process of time entirely disappear, though Josephus declares that it was in existence in his time, and Clement, following him, makes the same claim.

—Vice has more martyrs than virtue.—Colton.

Our Tract Societies.

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

—Cometh the blessing down,
Cometh the joy from Heaven,
Cometh the victor's crown,
The sense of sins forgiven,
To him who nothing offers to his gracious Lord,
But a heart of deep contrition and a trusting of his word.

OUR HIGH CALLING.

BY ELD. S. N. HASKELL.

WHEN we consider the importance and sacredness of God's work, and the imperfection of the human instrumentalities he has used, and is using, to carry it forward, the words of the poet seem peculiarly appropriate,—

“Oh, to grace how great a debtor
Daily I'm constrained to be!”

The influence of this world, its wealth, customs, and popularity, are all arrayed in deadly conflict against the truth of God; still its victorious march is seen in the case of the humble, confiding child of God, whose life is devoted to the accomplishment of the work of God upon the earth. Those who so devotedly believe the truth that they can waive personal interests, and sacrifice their ease, comfort, and pleasure for its advancement, are partakers of the Divine nature, and are uniting their interests with a cause which will finally triumph and bear off an eternal victory. It is “not by might, nor by power, but by my Spirit, saith the Lord of Hosts.”

The tract and missionary societies have thus far been efficient in accomplishing the objects set before them; but their future success depends upon a close union with God on the part of the workers. Nothing short of a daily experience in divine things will avail for us in the perilous times upon which we have fallen. It will require constant thought and much meditation and prayer to enable us to partake of the Divine nature, and ripen for the kingdom of God. Putting forth efforts under difficulties gives an experience which can be attained in no other way.

The special call for colporters opens a new field of labor, and will test the hold which many have on God, and the amount of real love for souls which they possess. If missionary workers do no more than to call on families, have a social chat with them, and give away a few tracts, but little will be accomplished. To bring men and women to a saving knowledge of the truth is the object of our labor, and this object should constantly be kept before the mind. The mechanic goes to his work at a stated hour, and returns to his home at an appointed time daily; but not so with the colporter or minister who is actively engaged in the service of his Master. Time and talents are consecrated to Him who has called him to this field of labor; and he remembers that a faithful record is kept in Heaven of every misspent hour.

A thorough conversion of head, heart, person, and substance is needed. There should not only be a willingness, but a desire, to economize and sacrifice for the privilege of laboring for the Master. Christ, whose servants we are, had not where to lay his head. He came to earth to exemplify the missionary spirit; he suffered contumely and reproach that he might see souls saved in the kingdom of God. Are we better than he? A few short years of labor and toil, then an eternal weight of glory. Who would not strive for it?

The apostle Paul presents, as an evidence of our joint-heirship with Christ, the fact of our having suffered with him, in the following words: “Heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.”

SHALL WE HAVE THEM?

BY ELD. S. N. HASKELL.

IN REVIEW No. 1, present volume, under the heading “Tract Society System Tested,” it was suggested that a report should be made at the time of the quarterly meetings in April covering the following points:—

1. The number of families in each district.
2. Stating how many have Testimony No. 29.
3. How many have “Spirit of Prophecy” for family reading.
4. How many have the REVIEW, also Good Health.
5. Giving the addresses of those who fail to take the

above-mentioned publications, with the reasons why they do not have them.

One object in calling for this report is to prepare the way, so that steps can be taken to supply those unable to pay for these publications. Also, in obtaining the required information, a visiting spirit among the brethren, which is so much needed, will be encouraged, not to chit-chat upon nothing in particular, but to inquire after one another's spiritual welfare, and watch for one another's good. Every family of S. D. Adventists should be visited or corresponded with for this purpose.

Each State Secretary will take steps to learn, as nearly as possible, the above facts concerning each district in his or her society, and report at the next general quarterly meeting.

THE SIGNS OF THE TIMES FOR 1880.

HAVING made some improvements in the Signs, both in appearance and contents, we have concluded to give the tract societies their choice between the two editions. We have received many criticisms on the eight-page edition, because its size would not admit that variety of reading matter which was thought indispensable to a successful missionary paper, and some have suggested that the twelve-page edition would be more acceptable to the tract societies. We are not only willing, but anxious, to please those societies which have worked so diligently and effectively in the past.

The Signs of the Times is no experiment. Experience has fully proved that it is necessary to have two papers,—one for a church paper, the organ of the denomination. Our brethren throughout the country—on the Pacific as well as on the Atlantic—have done well in accepting the ADVENT REVIEW as the church organ. We are pleased with our success in placing it in almost every family of Sabbath-keepers in California.

Besides this we must have a missionary paper; one which, while it advocates the great truths of the third angel's message, is not so distinctly denominational as the REVIEW; one which shall contain a variety of that which will be of greatest interest to new readers, with none of the matters pertaining to the churches only, such as can be of no interest to those not identified with us as a people. To serve this purpose the Signs of the Times has been published.

We do not intend to let the Signs fall below what it has been in the past, but, on the contrary, we shall aim to make it better than any volume which has been published. Our twelve-page edition, being stitched and trimmed, is more convenient to handle, and contains more matter than the eight pages of previous volumes. This affords opportunity for that variety of reading which must render it acceptable to the tract societies, and to the numerous readers throughout the world to whom it is sent. PUBLISHERS SIGNS OF THE TIMES.

PROSPECTUS FOR 1880.

TWELVE-PAGE EDITION.

A LIVE religious family paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, departments devoted to Temperance, The Home Circle, News, The Missionary Work, and The Sabbath-school.

Price, per year, - - - - -	\$2.00
To new subscribers, with Way of Life as premium, - - - - -	2.00
To tract societies when ordered for the poor, or in clubs for free distribution, - - -	1.50

EIGHT-PAGE EDITION.

Condensed from the above. Per year, - -	\$1.25
In clubs of ten or more, each, - - - - -	1.00

Address, Signs of the Times, Oakland, California.

AN ADVANCE MOVEMENT.

WE have sent this week to our tract societies a circular letter in reference to the Signs of the Times as a missionary sheet. We expect there will be a move made from Maine to California in the tract society work. We appeal to our brethren and sisters everywhere in reference to remailing our periodicals, also to our brethren acting as colporters. The Signs should be introduced into ten thousand families by personal effort in visiting.

Our brethren have done nobly in the past in taking clubs of the Signs, and remailing them to individuals in different parts of the world. There are believers at the present time in every portion of the civilized world rejoicing in the truth, as the result of the method so generally adopted by our vigilant missionary societies, of taking the Signs in clubs and remailing them. The final result of this labor will only be revealed when Christ, the Captain of our salvation, places on the heads of the patient, sacrificing laborers, crowns bedecked with stars, representing souls saved for his kingdom.

A faithful record has been kept of the prayers for the

blessing of God to attend the *Signs*, as they have been carried by the mail to different portions of the globe, accompanied with letters which breathed the spirit of true devotion to the work. God has bottled the tears shed by some, because they could do no more in this direction. He has accepted their feeble efforts put forth for the salvation of precious souls.

FRUIT OF THE LABOR.

One year ago last January, the *Signs* commenced with a list of about 8,000 subscribers. Upon a careful examination near the close of the volume, it was found that the permanent subscribers were increasing at the rate of nearly 1,000 per year. These subscribers were from every civilized nation on the globe. Even Japan and China were represented on the list. But this was not all. Many of our vigilant societies who were taking from one to two hundred copies at the commencement of 1879 added during the year to their number from 50 to 100 more. New vigilant missionary societies were organized, and additional clubs taken, until at the close of the year an edition of 10,000 was printed and sent to our friends everywhere.

Those becoming permanent subscribers were mostly persons who had received the paper from some missionary worker, and instead of responding to them had sent their address with their subscription price direct to the *Signs* office. In view of these facts, and the beneficial results of this kind of labor upon those engaged in it, a preamble and resolution was passed at the time of the General Conference, by the General Tract and Missionary Society, recommending the same course to be pursued with the *Signs of the Times*, until some other pioneer sheet should be prepared to take its place.

THE PRESENT VOLUME.

In view of the above, the present issue is "For the S. D. A. Tract and Missionary Societies" throughout this country and the world wherever the English language is spoken. No pains will be spared by its publishers to make it just the paper that is needed by the missionary workers. The neat heading of the paper, the variety of the matter, the different departments, including the Home Circle, General News, Miscellany, etc., cannot fail to interest any who would be interested in the truths it contains. It will also give a general idea of the work we are trying to carry forward.

It has been proposed to issue a sixteen and an eight-page edition of the *Signs* the size of the REVIEW. But to this there are serious objections: 1. With the sixteen-page nothing whatever, not even a small four-page tract, or the weekly *Instructor* or *College Record* could be mailed with it for one cent, and this at times is very desirable. 2. The eight-page edition is too small for a good missionary paper, and cannot contain that amount and variety of matter which should be found in a missionary paper. Therefore, feeling assured our brethren would want a larger paper than the eight-page, we adopt the twelve-page edition. With it can be mailed a copy of the weekly *Instructor*, the *College Record*, or a sixteen-page tract, without increasing the postage above one cent. The only difficulty we have to meet is the expense. A twelve-page paper costs more in proportion to its size than an eight-page, on account of the stitching and trimming. It therefore cannot be afforded with its present number of subscribers at less than \$1.50 per year.

Notwithstanding this, and in order that nothing may stand in the way of all adopting the best paper, the Publishing Association now makes the following

VERY LIBERAL OFFER.

Those societies and individuals who are taking clubs of the eight-page edition, who wish to change to the twelve-page edition, can do so by adding to what they have paid or agreed to pay, one-half of the additional cost for the remainder of their subscription. The Association will give the other half.

Thus, if the Madison V. M. Society has paid for twelve copies till Jan., 1881, the extra expense from April 1st (9 months) would be thirty-seven and one-half cents per copy, or \$4.50 on the club. The Association will give half of this, so that the change will cost the society but \$2.25.

Those individuals who have taken the eight-page paper at \$1.25, can change to the larger edition by paying at the rate of fifty cents a year additional.

The Association also makes the following offer, to stand for a few months, hoping to increase its circulation to 20,000 which will pay expenses at the above figures, providing it can have in addition to the above a list of 3,000 full-paying subscribers.

To new clubs of ten copies to one address, at \$1.50 per

copy, we will give two copies extra; if they subscribe for twenty copies at \$1.50 each, four copies extra will be sent as a premium, and in the same ratio. For every additional ten copies, two extra. For one hundred copies they will receive twenty extra. This will give our missionary workers the privilege of taking the twelve-page edition at a very low price.

But we shall trust to our tract societies to help the Association in this matter. As many as are able should subscribe for one copy for themselves at \$2.00. The clubs should be increased wherever it is consistent, and wherever they are not already organized, organize them. The *Signs* Office needs the patronage of the friends of the cause, and our tract societies need the paper. It will contain that matter which is adapted to the missionary work. We hope the interest taken in this pioneer sheet will be greater than ever before, and instead of an edition of 10,000, we expect ere the close of the present volume that it will be 20,000.

We cannot afford to slacken our hand now. We are too near the Judgment. It is not an untried experiment to remail the *Signs of the Times*. Every mission in Europe except Switzerland was commenced in this manner. It should, with *Good Health*, be placed in every respectable reading-room in the country, and on board of hundreds of steamers which traverse our rivers and lakes, and thus be read by hundreds of thousands of people during the present year.

S. N. HASKELL,
President Gen. S. D. A. Missionary Society.

LABOR IN HOPE.

BY M. L. HUNTLEY.

"In due season we shall reap if we faint not."

MANY efficient workers are inclined to become discouraged and inactive in the missionary work, because they do not see immediate results of their labors. But frequently just as they reach this point, circumstances develop the fact that the seed they have sown has been taking root, and is now ready to spring up and bear an abundant harvest. The following letter from a brother who has been sending out reading matter, illustrates the experience of many:—

"Dear Bro. —: I herewith inclose a letter from —, in which he expresses a desire for help. You can see what an interest he has in the truth. . . . I have been of the opinion that I could not do anything in the cause of God, but I have changed my mind. We can all work in the vineyard of the Lord. We must sow the seed, and wait patiently for God to give the increase. This is my first effort in the T. and M. work which has borne any fruit, and it gives me courage to make greater efforts than ever before. The letter is as follows: 'I have distributed all the tracts you so kindly sent me, and would like to have another package. I saw —, and we decided to take the *Signs* together. The next time I see him, I will get a dollar from him, and send you two dollars for the twelve-page edition. I would like very much to read the life of Wm. Miller. If you have it, send it to me. Have you heard anything about the tent? I hope they will send a strong man here to proclaim the truth.'"

Previous to the reception of this letter, an earnest request had been made for tent labor at that place by the gentleman to whom it was addressed. Thus it is evident that two persons are about taking a stand for the truth as the result of the efforts of this brother who had thought that he could do nothing in the cause of God. And not only this, but the way is being opened for the truth to be publicly proclaimed to many others. Let all missionary workers take courage.

THE T. AND M. INSTITUTE AT SIGOURNEY, IOWA.

ONCE more we call attention to this important meeting, earnestly requesting all who can, to attend, especially ministers and T. and M. officers. To give all a better chance to attend, we have concluded to omit the usual State quarterly meeting, for this quarter, which was to have been held in Sandyville the last of April. The regular reports from districts should be sent to Lizzie Hornby, Davenport, Iowa, as is usual after the district meetings have been held. We hope for full reports. The T. and M. Institute at Sigourney will be of greater importance than a State quarterly meeting; so let us have a large attendance.

The practical instruction in book-keeping afforded at this Institute will be of more than sufficient value to justify the expense, even if we had no higher motive than to learn to do our own business correctly. A person who has learned to keep the T. and M. books correctly, can keep his own. We have the assistance of a practical book-keeper who asks us nothing, as individuals, for the instruction given. Let those who can, bring bedding, and be as little burden as possible upon our friends at Sigourney. We shall try to improve

every moment of the time, and expect it will be an opportunity of spiritual improvement as well as of instruction in the different branches of our work.

Let all come who can.

GEO. I. BUTLER, Pres. Iowa T. and M. Society.

T. AND M. INSTITUTE AT OAKLAND, WIS.

THIS meeting, just closed, was even more successful than, on account of the short notice given, was anticipated. The class numbered about sixty, and the different parts of the State were represented. Nearly all the ministers of the Conference were present. Instructions were given in T. and M. work, Sabbath-school and Conference departments, and singing.

A good degree of the blessing of God was sensibly felt throughout. The importance of this work was made very plain to us; and while we realized our lack of zeal in the past, we felt to resolve to be more earnest in the future.

God blessed our meetings on the Sabbath. The word spoken was timely and well received.

The general T. and M. fund received some attention, \$120 being pledged and paid to it. It was recommended by the meeting to raise a State reserve fund of \$1000, in shares of \$20 each. Thirteen of these shares were taken at the time.

All feel much encouraged; and though proficiency in the system of work could hardly be attained in so short a time, there is a willingness to engage in the work, and we confidently expect a better state of the cause.

All were especially glad to see at this meeting our aged Brother Atkinson, who though feeble in health, encouraged us much by his testimony, and faith in God.

At the close of the meeting the following resolutions were unanimously adopted:—

Resolved, That as members of the Oakland T. and M. Institute, we would express our gratitude to God for the privileges enjoyed in these meetings, and for the measure of his blessing which has attended us.

Resolved, That we accept the light which God has given us by his Spirit concerning the importance of the work of circulating our publications, and pledge ourselves to engage in this work with increased zeal and earnestness.

Resolved, That we express our appreciation of the kind and efficient labor of Bro. Whitney, and pray God's blessing to attend him in his important and arduous work.

Resolved, That we feel under great obligations to the church at Oakland for their hospitable and kind entertainment, during this meeting.

G. C. TENNEY.

OHIO T. AND M. RESERVE FUND.

WHILE nearly all the other Conferences have raised more or less for a reserve tract fund, we, for various reasons, have made no effort in this direction. But we can put it off no longer. Having decided to deal in Teachers' Bibles, Family Bibles, Concordances, Dictionaries, and other religious books in addition to our own, and to have all our ministers sell for the society, a capital of about \$1,200 is required to keep a stock on hand without running in debt. Besides, we can buy much cheaper for cash than on credit.

Therefore, the friends of the cause in Ohio are invited to raise \$1,200 for this good object. The money is needed now; still, pledges can be made to it, and the money paid as soon as consistent. Each minister and librarian will please lay the matter before the brethren, and take their pledges. The money can be paid through the librarians, or, if more convenient, it can be sent directly to our State Secretary, Miss Ida Sharpe, Clyde, Ohio, or to myself at the same place. Our more able brethren, who can give \$100 or more, are specially invited to give to this State fund.

D. M. CANRIGHT.

THE MINNESOTA INSTITUTE.

ALL are agreeably surprised in the attendance at this Institute, which commenced at Medford, Minn., Wednesday evening, March 24. The class, which already numbers over sixty, includes all the Wisconsin ministers except one, and a good representation of brethren and sisters from different parts of the State. Considering the roads, which are very bad, this attendance seems surprising.

An excellent interest is taken in the meetings thus far, and there is every prospect of a successful Institute.

B. L. WHITNEY.

Medford, Minn., March 26.

—The old exhortation, "Be ye clean that bear the vessels of the Lord," was never more in need of being written in every minister's heart than it is to-day.—*Examiner and Chronicle*.

NO GARNERED SHEAVES.

ALMOST ripe was the harvest,
With its wealth of waving grain;
And I looked for the reapers busy,
Scattered up and down the plain.
Oh, I watched till the fields were whitened,
But no one came to glean;
And I saw how the reapers, listless,
Just leaned on their sickles keen.

And I called: "O reapers, hasten,
There's a chill breath over the plain;
Ye must gather the harvest quickly,
And bind up the ripened grain!"
But the reapers replied: "We're ready
To join in the harvest home;
And we wait with our sickles sharpened,
Till the Master-reaper come."

Oh, where was the Master-reaper,
That he tarried when fields grew ripe?
And why were the reapers all listless
When their sickles were glancing so bright?
From places made fragrant with blossoms,
All over the fruit-strewn lands,
They were bringing the choicest of treasures
For the Master-reaper's hands.

And now, when the Lord of the harvest
Is calling all over his lands,
When the laborers, eager and joyous,
Are hastening with well-filled hands;
I know as they pass before him,
How he looks on his own, and grieves
For the wasted fields—for the many
Who are bringing no garnered sheaves.

—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.

MINNESOTA.

Canby, Lincoln Co., March 21.—The Lord has given me freedom in presenting the message before the people here. Many have listened with attention to the word spoken. The Lutheran priest is doing all he can to keep the people away from our meetings, and warn his members against me. Have preached eight times. I intend to stay another week, at least, and after faithfully doing my duty, leave the result with the Lord.

Will the dear people of God remember me in their prayers?
C. NELSON.

Kasota, March 22.—I have been laboring in this vicinity about four weeks. Some have covenanted to keep the commandments of God, and others are deeply interested. Indeed, the interest, which was good from the first, deepened and widened until the close of the meetings.

Last Sabbath a Sabbath-school was held in the school-house. Twenty were present, and the interest was good. Sold some copies of the Song Anchor, and obtained eight subscribers for the REVIEW. We earnestly desire that this people may be sanctified through the truth.

W. B. HILL.

OHIO.

New Antioch.—Have just closed a ten-days' meeting at this place. Quite a number were present from Leesburg. We had freedom in preaching, and labored largely for the benefit of the believers, taking up the subjects of health reform, spiritual gifts, missionary work, etc. All turned out well, and gave good attention to the subjects presented. The church has improved very much since we were here last spring, and the Sabbath-school is now about as good as any in the State. Three young women made a good profession, and were baptized. Two united with this church; the other will join at Leesburg.

The brethren greatly feel the need of a meeting-house, as they now occupy a school-house. Trustees were elected, a building committee was appointed, and several hundred dollars was subscribed toward a house. We hope it will be finished before next winter. We feel greatly encouraged about the little society here, and expect a good future for them. Bro. Gates assisted me here.

The Leesburg church are also planning for a meeting-house. We see no reason why the southern part of Ohio is not as good a field of labor as any part of the State.

D. M. CANRIGHT.

IOWA.

Davis City, Afton, and Osceola.—Since my last report, I have held seven meetings at Davis City. Three were received into the church, one of whom had quite recently taken his stand for the Sabbath. The brethren are of good courage.

I then went to Afton. Found the brethren somewhat divided in sentiment upon some points. Two declared their intention to keep the Sabbath. Have some hopes of a better state of feeling in this place.

I next came to Osceola, where we have enjoyed some good meetings. The brethren here are all full of courage and hope.
J. H. MORRISON.

Albany, March 22.—We closed our meetings in this place last evening, with a crowded house, some being unable to gain admittance. As the result of our effort here, sixteen have signed the covenant, and three or four others have commenced to keep the Sabbath. One favorable feature is, that there is not a broken family in this company; every husband has his wife with him in the truth. Three were keeping the Sabbath when we came here, and now there is a company of over twenty, all but two of whom are heads of families.

We organized a Sabbath-school last Sabbath. There will be about twenty children of Sabbath-keeping parents, and some others we think will join the school, making over forty scholars.

A Freewill Baptist and his wife are among the number who have accepted the truth. He has preached for thirty years, and will make a good leader. He has been addicted to the use of tobacco, but says that, by the grace of God, it shall go, with other errors.

Bro. E. W. Farnsworth was here, and preached three discourses, which gave an impetus to the work; and Bro. A. Daniels has been with us a good share of the time, rendering efficient aid. I stopped at Maynard a short time. The secretary of the Sabbath-school there gives an encouraging report. There are on the roll twenty-six names of scholars and teachers. The brethren need help, and Bro. Daniels will hold Sabbath meetings here for awhile.

The Lord has helped us this winter, and our courage is good.
J. D. PEGG.

West Union, Waukon, Village Creek, and Clarence.

—Feb. 28, 29, I spent with the church at West Union. The churches in the northern part of the State have for two years been almost entirely without preaching, and I fear they have suffered some on this account. There seemed to be nothing particularly discouraging in this church.

I was with the church at Waukon, March 6, 7. This is one of the oldest churches in the State, and was one of the largest; but it has been greatly reduced by removals. As the more prominent members have moved away, leaving the burdens to drop upon other shoulders, we fear that some who remain have not realized these obligations as they should, and as a result they have grown but little spiritually, and a general feeling of discouragement rested upon the church. I tried to set before them those mutual obligations which rest upon every member of the church. A leader was appointed, and the ordinances were celebrated, and the church seemed somewhat revived, though I could not repress the thought that if those who had been so remiss in duty in the past did not see the sinfulness of such a course, and reform, the church would soon become extinct. Sold several volumes of "Spirit of Prophecy."

I went to Village Creek, March 13. This little church, mostly composed of Swedes, is still battling for the right. Some outside interest was manifested, and we think a good impression was left.

March 20, 21, I spent with the Clarence church. The members of this little church are scattered, and it is with considerable difficulty that they meet. Most of the brethren from Olin were at the meeting, and quite a good representation from Lisbon, so we had a good congregation, and our meetings were profitable. The brethren have a neat house of worship, and here, as elsewhere, it has a tendency to give permanency to the work. A commendable zeal was manifested in obtaining useful reading matter.

My experience while laboring with the churches during the last three months convinces me that our people are suffering more from a neglect to read the Testimonies and other works of that nature than from any other one cause. I am amazed at the almost universal neglect of these works, and cease to wonder that many of our people are backslidden and discouraged.

March 23.

E. W. FARNSWORTH.

DAKOTA.

Allentown, Turner Co., March 22.—Closed our meetings here last night, after having given twenty-nine discourses. Twelve are keeping the Sabbath, two of whom were keeping it before we came. Several more are deeply interested, but want to investigate a little further before deciding. I sold about \$5.00 worth of publications, obtained six subscribers for the REVIEW, two for the Swedish paper, and four for the weekly *Instructor*, also distributed 1,555 pages of tracts. I hope those who have taken a stand will feel the importance of being thoroughly converted.

The expense of these meetings has been about \$2.00. I feel to praise God for what he has done for this people, and for me.
D. T. BIGGS.

Madison, March 22.—Since my last writing, I have been laboring to set things in order, and gather in those who are interested. Twenty have signed the covenant; and we have organized a tract society with nineteen members, raised a club of eighteen for the weekly *Instructor*, and nineteen for the *Signs*, and obtained nine subscribers for the REVIEW, four for *Good Health*, and one for the *Tidende*. The tithing system was generally

adopted. Eight or ten have commenced the observance of the Sabbath, and nearly all have taken part in the meetings. The Lord has wrought powerfully for us, and some who had wandered far from God and the truth have been brought back, and are now rejoicing in the light. Among those who have signed the covenant are a Baptist family, who have embraced the Sabbath since my last report.

As the friends from the East had not received their letters, we could not fully organize the church, but expect to do so at our next visit, when we expect that a number more will be baptized and unite with them.

LATER, MARCH 24.—Three more have signed the covenant. A vigilant missionary society has been partially organized, with twelve members. I have sold two sets of "Spirit of Prophecy," and obtained four full members to the H. and T. Association on the tectotal pledge. Circumstances have seemed to make it necessary to remain here longer than I had designed, but the results seem to indicate that it is providential.
S. B. WHITNEY.

KENTUCKY.

Litchfield, March 21.—I commenced meetings at Hanging Rock, Feb. 27, and continued three weeks. Sixteen have signed the covenant; others are convinced, for some of whom I have hope. I have sold books to the value of \$9.70. Some are very bitter in their opposition to the truth, misrepresenting us and wresting our words.

I have been urgently requested by several to lecture at Litchfield. They have offered me the use of a house of worship, and the hotel-keeper offers to keep me and my horse free of charge while I stay. The people have paid all my expenses since I have been with them. I return home for a few days. Brethren, pray for me and the cause of truth here.
R. G. GARRETT.

MICHIGAN.

Clyde, Allegan Co.—I met with the brethren here March 21, 22. Our meetings were of an encouraging nature. The Methodist preacher spoken of in my last report, took a decided stand for the truth at these meetings. Two discourses have recently been given here against the Sabbath, by Eld. Hall (Baptist), to both of which I replied. His positions were so contradictory that the truth only appeared in a clearer light. A company of twenty-five was organized; others will join them soon. Steps were taken toward organizing a Sabbath-school. Fifteen copies of the weekly *Instructor* were ordered. At the close of the meeting Sunday evening, I received a challenge from Eld. Scott, of Decatur (Free-will Baptist), for a discussion on the Sabbath, and the state of the dead. Circumstances seem to require that I accept.

March 23, I visited a family by the name of McCollum. They had never heard a discourse on the various points of our faith. The wife commenced the observance of the Sabbath last August; the husband kept last Sabbath for the first. They were led to accept the truth by reading the pamphlet written by Eld. Littlejohn, "The Constitutional Amendment." The Lord has blessed the truth to the good of the people here. To his name be all the praise.
H. M. KENYON.

Freeland.—In consequence of an injury by a horse, I was unable to labor for several weeks; but as soon as I dared to venture, I held meetings in several places. At last, by urgent request of the church at Freeland, Saginaw Co., and the advice of Eld. E. R. Jones, I entered upon a course of meetings here, under very unfavorable circumstances. Serious difficulties which threatened the disruption of the church, imposed a heavy burden; for, while discoursing to crowded houses evenings, it was necessary to plead earnestly with the church every Sabbath on the subjects of union, confession, and charity. The word of God, by his Spirit, has taken some effect, and light begins to come in. The friends at Williamstown are in frequent attendance. Seeing their duty plainer, confessions have been made, and harmony is being restored among them. A wide breach had been made here by an estate being thrown into law for settlement; but it is now being settled by mutual agreement.

The outside interest has steadily increased, and some are already deciding to obey the truth. Two Catholic young men have frankly acknowledged their conviction that we have the truth, and that Catholicism is wrong.

There is hope of some fruit here, and we feel to acknowledge God's mercy and blessing, and continue to labor as duty may demand.
M. E. CORNELL.

MAINE.

Arroostook Co., March 17.—I came to this county Jan. 8, and joined Bro. S. J. Hersum in labor. Our meetings have been good, and I trust profitable to those who have attended them. Some who were discouraged and backslidden have been reclaimed, and some have taken a decided stand for the truth. Our brethren generally have manifested a willingness to adopt the tithing system, and to do what they can to help forward the cause, but it is impossible to get money at present; they can pay debts at the store with produce, but get no money for it. This makes it very difficult to get means to buy books or take our periodicals.

At East Washburn we organized a church of twelve members, and four have since united, making sixteen in all. After the tent was taken down one year ago last August, a strong effort was made to destroy all that had been done during the tent-meetings. Ministers of different denominations have been here and preached against the Sabbath and law, and some have taken pains to go from house to house and advise our brethren and sisters not to go into church organization, or accept the visions of Mrs. E. G. White. The result is, as has been stated, a church has been formed, and the brethren and sisters are very anxious for Bro. and Sister White to visit them another summer, if they can consistently with other duties.

We have organized a health and temperance club here, and 138 in this county have signed the teetotal pledge; total to the three pledges, 175. This is encouraging. Some noble victories have been won over tobacco and tea. Only twenty-nine have as yet paid the initiation fee; others will as soon as they can. Every Sabbath-keeper in Maine should sign the teetotal pledge, and get as many others to sign as they can. Some who were not Sabbath-keepers that signed the pledge last fall, are now rejoicing in the truth. Get people interested in the temperance reform, and the way is prepared for them to accept the whole truth.

We re-organized the Sabbath-school at East Washburn. The non-revival of the wicked dead had been agitated in the place, and was causing some unpleasant feelings; so Bro. Hersum spoke upon the subject Feb. 8, showing that the Scriptures teach the resurrection of the wicked dead. Dr. Lenfest spoke in the afternoon on the opposite side, and Bro. Hersum reviewed him in the evening. Some have confessed their error, and renounced the non-resurrection doctrine. God has helped in this place. To him be all the praise. I thank God for the light of present truth.

My address, for the present, is Hartland, Me.

March 17.

J. B. GOODRICH.

REPORT OF THE BATTLE CREEK MATERNAL AND DORCAS ASSOCIATION.

The ninth annual meeting of the Maternal Association of Battle Creek was held in the Tabernacle at this place Sunday evening, March 21, 1880, at which time the following report was read:—

On the afternoon of the 8th of March, 1871, twelve mothers, feeling deeply their need of Divine wisdom to aid in the right discharge of their responsible duties, and of the operation of the Holy Spirit upon the hearts of their children, met at the house of our dear departed Bro. and Sr. Gardner, and subscribed their names to the few simple rules that formed the basis of our society. Our number has steadily increased until we have now enrolled upon our book the names of one hundred and sixty-nine mothers, and their five-hundred and fifty-eight children.

For the first eight years our weekly meetings, which continued with but little intermission, were entirely devoted to prayer and mental and religious culture, with gratifying results. Circumstances well known to most present necessitated a change in the order of our exercises. A little more than a year ago we felt constrained, as far as it was in our power, to act a mother's part to the many young persons constantly coming among us; not only to pray for their spiritual welfare, but to relieve the temporal necessities of such as were needy. So we proposed to devote one afternoon each month, or more if necessary, to sewing, making and repairing their clothes, the remainder of the meetings to be conducted as heretofore. We little realized the task we had undertaken. Work accumulated upon our hands until we can now find time for only one religious meeting on the first Tuesday of each month.

Our usual attendance is from eighteen to twenty. It is interesting to see with what cheerfulness and alacrity these dear sisters work, feeling amply rewarded for all their toil by the grateful thanks of the recipients, and the sweet satisfaction that arises from a sense of doing right, and, although imperfectly, at an infinite distance, following in the footsteps of our Divine Master, who went about doing good.

On the sixth of January last, in order to obtain more assistance and to remove some objections, so that young persons and those who were not mothers might feel free to attend our meetings (a fact we think not generally understood), we added the name of Dorcas to our society, so that now it will be known as the Battle Creek Maternal and Dorcas Association.

For the past few months our labors have not been confined to our own poor; but, through the kindness of some of our absent members who increased their subscription, one lady giving a liberal donation, others smaller ones, and with the gifts of clothing from the New Year's tree, we have been enabled to render timely and essential aid to several poor, suffering families, even outside of our own community. Their grateful expressions of surprise, and thankfulness are too lengthy for insertion, but might add greatly to the interest of this report.

In reviewing the labors of the past year, we feel that humility becomes us on account of the defects in our service. Gratitude should swell our hearts for our Heavenly Father's kindness. Strength and grace have been graciously vouchsafed to us. Death has not been permitted to enter our ranks, or protracted sickness to hinder any of us.

We feel grateful, too, for the favor conferred upon us in devoting one evening of this precious, important time

to the interests of our Association, and trust it may prove a source of encouragement, "provoking us to love and good works." We hope it may create a more general interest, and bring efficient workers to our assistance; for truly in this, as in other enterprises, the work is great, and the laborers few.

For the future, let us be encouraged to toil on, animated by the thought of the great recompense every faithful worker may hope ere long to receive, when the Great Arbitrator, our blessed Saviour, shall appear.

MRS. L. P. BAILEY, Pres.

SUSANNAH SISLEY, Sec.

Battle Creek, March 16, 1880.

TREASURER'S REPORT.

Cash on hand at beginning of the year,	\$ 5.58
Amount received during the year,	41.07
Amount expended,	39.52
Cash on hand, March 9, 1880,	7.13

CLARA SALISBURY, Treas.

The Vigilant Committee report 122 garments made and 99 repaired, besides relief extended to the needy in other ways.

SPECIAL MENTION.

THE AMERICAN SABBATH.

SECRETARY OF THE NAVY, THOMPSON, ADVOCATES THE FORCIBLE MAINTENANCE OF THE AMERICAN DAY OF REST.

The following report of a meeting of the New York Sabbath Committee, from the New York *Herald* of March 8, 1880, speaks for itself. Bro. J. L. Shockey informs us that it was copied into the *Cincinnati Gazette*; and the sentiments expressed evidently find extensive favor among the people. It shows how rapidly events are tending toward the great crisis in the near future, according to Rev. 13:11-17.

The New York Sabbath Committee, which is an unsectarian organization, composed of several well-known gentlemen of different denominations, held a meeting last evening at Association Hall, attracting an audience that completely filled the large room. The Chairman of the committee, Mr. Norman White, presided, and interesting speeches were made by Richard W. Thompson, Secretary of the Navy, Rev. Roswell D. Hitchcock, Mr. George H. Andrews, Mr. W. W. Atterbury, the Secretary of the committee, and Mr. White. Secretary Thompson was received with applause. He said that in listening to the eloquent tribute of the preceding speaker to the greatness of our country he could not help asking himself the question, How did it become so? We have seen the other nations of the earth struggling for centuries through difficulties and embarrassments, and yet they have not reached that point in grandeur which we in one century have so gloriously gained. How did all this come about? The answer is plain. Our fathers brought with them across the briny deep the holy word of God. [Applause.] Herein is the mystery, if there be any mystery, about our grandeur and greatness. It is the Bible that has made us great. We are a Christian people, entertaining diverse views, practicing different forms of worship, but tracing all our faith to that great fundamental law given to us amid the thunder and lightning of Sinai—that God made the Sabbath for man, not for himself. He needs no rest; he is a spiritual being—a pure essence. But when he created us of material substance—of bones, muscles, nerves, and fiber—he taught us that we do not possess the power of incessant labor.

A FIRMLY FIXED PRINCIPLE.

I take it there is no principle better fixed in the American mind than the determination to insist upon the conformity by foreigners to our Sunday legislation. We are a Sabbath-keeping people. [Applause.] Men say that we have no power to interfere with the natural right of individuals; that a man may spend Sunday as he pleases. But society has a right to make laws for its own protection. They are not religious laws. The men engaged in this grand work of securing the enforcement of the Sabbath laws do not want to force you into any church, for these gentlemen represent all denominations. They want to make you observe the Sabbath day as a day of rest merely—peaceably if they can, forcibly if they must, only so far as it is necessary to protect society. Destroy the Sabbath, and you go out of light into darkness. A government without the Sabbath as a civil institution could not stand long enough to fall. [Applause.] Why are we so especially interested in Sabbath laws? Because there is no other government that depends so much on the morality of its citizens as ours. Here, where we have a republic with its existence depending upon the mass of the people, it is necessary to have a general observance of the Sabbath. [Applause.] Our national life may depend upon it. We may quarrel to any reasonable extent on anything else—about banks and the tariff—perhaps we could do without both; but the American people will never give up their Sabbath. Mr. Thompson concluded with an eloquent picture of the beneficent effects to the workingman of the Sabbath at home with his wife and family, and closed with a stirring appeal to the assemblage to do everything to preserve what has come to be known in Europe as "the American Sabbath." He had come to New York, not to make a speech, but because he had been interested in this cause, and had been a worker for it for thirty years, and he earnestly added that he intended to work for it for thirty years to come.

THAT EUROPEAN WAR.

A WAIL of trouble comes up from every section of Continental Europe at this moment. Disguise the ugly fact as one may endeavor to do, there is no denying that the nations foresee war not far off, and that it troubles their spirits to make preparation for it. What a name Bismarck would make for himself in history if he could only force a general disarmament! But alas! he cannot! Peace! peace! is the cry; but there is no peace. A significant fact is the perturbation of the little countries which lie near the large ones likely to be affected by the approaching struggle. Switzerland is fortifying certain mountain passes which her brave army may have to hold for the protection of her neutrality, and Holland and Belgium are coquetishly indulging in projects of union. We had a rumor not long ago that Austria was seriously considering a proposed plan of fortifying Vienna. But this has been denied. The Austrians make no secret, however, of the fact that they are fortifying extensively on the frontiers which would be liable to invasion in case of a general war. Poor Austrians! They have no sooner got their alliance than they find themselves pushed forward into a field which is already very smoky, and where there is every probability that they will be compelled to give battle.

Of one thing there seems a dolorous certainty, and that is that the war, when it comes, will be long. Every nation has made up its mind to that. Europe will engage in one grand prolonged struggle before the sword is thrown aside. Some countries and one or two nations will undoubtedly disappear from geography before this great cataclysm is over. Which will they be? Will Germany sink under the weight of her armor? Will Russia surprise Europe with wonderful military talent and success, as Prussia did in 1866 and in 1870-71? Will England be forced into the field? These are questions which are asked in drawing-rooms, in newspapers, and on the street every day. The French have been trying to turn their attention to colonization of late; but as soon as they get engrossed in that profitable subject, a war rumor calls them back to cares and worries, which totally unfit them for pioneering. Perhaps the successive ministries here would have been more fortunate in securing reform and progress toward enlightened free government if they had not been perpetually harassed with the need of forming, equipping, and keeping well in hand a tremendous army.

I do not fancy that any war will be likely to break out just at present; but when it comes it will come like thunder in a clear sky, and will be declared on some trivial, inane pretext. It may come in summer, and it may be set aside until next spring or summer. But unless some grand reform is operated—unless disarmament or arbitration can be forced upon Europe's attention—everything henceforward tends toward a general war, in which almost all the Great Powers will take sides. Meantime, I suppose that we shall continue to sell wheat, leather, clocks, guns and pistols, meat and butter to the fighters. —Edward King, Paris, Feb. 11.

RELIGIOUS AND POLITICAL LIBERTY IN RUSSIA.

THE terrible conflict in Russia between Atheism in its most atrocious form and the civil authorities, illustrates principles which society everywhere will do well to heed. Among these, the two which are most important are that a religion which is mere superstition and formalism, and a church which relies upon ritualistic observances instead of the truth to benefit men, eating away as they will all faith and sincerity from the national character, undermine at the same time all reverence for law. The other is, that cruel and pitiless repression aggravates the evils it is designed to cure. We cease to wonder that Nihilism increases, when we read that the other day, the right to receive advertisements was withdrawn for a month from the St. Petersburg *Golos*, because that journal had made public the fact that for twenty-six years an archbishop had been incarcerated in a fortress for the "crime" of non-conformity, and because at the same time it had intimated that this prisoner, together with two other clerical prisoners, had been forgotten by the government officials. The *Golos* unquestionably was right in the opinion that these poor victims of resentment had been forgotten, had been suffered to remain in confinement long years after their term of sentence had expired. The arbitrary government permits no such opinions, however. In enforcing such measures Russian royalty only helps to make revolutions certain.

How relentlessly the persecuting disposition of the Russian despotism is maintained in the midst of all the agitation that pervades the empire, appears from the following narrative: "In the Russian town of Vesnesensk there are considerable numbers of a sect called 'Stundistes,' who deny the efficacy of the ceremonies of the Greek Church, and base their religious views solely on the teachings of the Bible. They hold meetings for the study of the Scriptures and prayer, but have no officiating clergy. They were called upon to sign a declaration of recantation, publicly to conform to the ordinances of the Greek Church, and to express their readiness to receive five hundred blows if they should relapse into Stundistism. Under intimidation the declaration was signed by some, but many stoutly held out. It was then determined that those who refused should be publicly flogged, the next day being fixed for the execution. All

Appointments.

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

DISTRICT QUARTERLY MEETINGS

To be held April 10 and 11.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

- DIST. No. 7, Iowa, at Adel. A. J. STIFFLER, Director.
DIST. No. 1, Wis., at Hebron. G. C. TENNEY.
DIST. No. 8, Wis., at Mackford. C. W. OLDS.
DIST. No. 2, Iowa, at Lisbon. J. T. MITCHELL, Director.
DIST. No. 4, Penn., at Randolph. O. F. BOWEN, Director.
DIST. No. 9, Wis., Lyons, near Baraboo. WM. H. CANFIELD, Sec.
DIST. No. 10, Iowa, at State Center. S. M. HOLLY, Director.
DIST. No. 2, Ind., at Wolf Lake, April 11. J. S. SHROCK, Director.
SPRING district, at Springfield, Clark Co., Ohio. E. H. GATES.

- DIST. No. 1, Iowa, at Waukon. A full attendance is desired. F. H. CHAPMAN, Director.
DIST. No. 3, Ill., with the Gridley church. Eld. Ballenger is expected. C. TURNIPSEED, Director.
DIST. No. 2, N. Y., at Roosevelt. Hope Eld. M. H. Brown will be present. WM. TREADWELL, Director.
DIST. No. 2, Mich., at Bunker Hill. We desire a good attendance. JAMES ROBERTS, Director.
DIST. No. 3, Ohio, at North Bloomfield. We want to see a general turnout. R. A. UNDERWOOD.
DIST. No. 3, Mich., at Convis. Meetings will commence Sabbath morning at 10:30. M. B. MILLER, Director.
DIST. No. 4, Me., at West Sumner, April 11, at 11 o'clock A. M. We desire a general attendance, also a full report. GEO. W. WASHBURN, Director.
DIST. No. 7, N. Y., at West Winfield. We hope all the members will be present as far as possible. Expect Bro. Foy will be there. N. C. WHEELER.

- DIST. No. 2, Ohio, at Waterford. All who are interested in the cause of present truth are invited. Let no member of the T. and M. society fail to report. A. M. MANN.
DIST. No. 8, Mich., with the Freeland church. Librarians will please report in season to J. McGregor, District Secretary. A general attendance is earnestly desired. E. S. GRIGGS, Director.

- DIST. No. 5, Neb., at the house of Bro. Vest, six miles west of Halifax, Greeley Co., on the 3d Sunday in April, at 1 o'clock P. M. C. P. BOLLMAN, Director.
Albion, Neb.

- DIST. No. 4, Iowa, at Mt. Pleasant, Henry Co. Hope to see a fair representation from each church in the district. We very much desire Eld. Washburn or Hankins to meet with us. W. W. CONKLIN.

- DIST. No. 3, N. Y., at Adams Center, April 17, 18. The meeting is one week later than usual to secure help. The Sabbath-school and health and temperance work will both receive attention. W. H. BROWN, Director.

- DIST. No. 1, Nebraska, at the Wentworth school-house, near Admah, Washington Co. Will the brethren of the Decatur and Fremont churches attend? Brn. A. J. Cudney and Geo. Dawson will be there. Come one and all. H. A. WHITTAKER, Director.

- DIST. No. 9, Mich., at Vassar. In connection with this meeting we will hold a T. and M. Institute. Eld. E. R. Jones, Bro. Minor, and others are expected to assist as instructors. Hope to see a general gathering of our people at this time. WM. OSTRANDER.

- DIST. No. 13, Mich., at Memphis. Eld. Lamson is expected to be present. A general attendance is requested. Let every librarian come, and bring his or her books, as there will be a drill in book-keeping and T. and M. work generally. GEO. O. STATES, Director.

AVON, Wis., April 10, 11. H. W. DECKER.
We will meet with the church at Partello, Mich., April 3, 4. Will all the members be present? M. B. MILLER.

The next general quarterly meeting for the Maine T. and M. Society will be held with the church at South Norridge-week April 17, 18. J. B. GOODRICH.

The general quarterly meeting for Dakota will be held at Swan Lake, April 17, 18. We hope to see a full attendance, as there is important business to attend to. S. B. WHITNEY.

Nothing preventing, I will meet with the brethren at Potterville, Mich., in their district quarterly meeting, April 10, 11, Mrs. Lane filling the Orleans appointment, as per last REVIEW. E. B. LANE.

We expect to attend the quarterly meeting at Bloomington, Ill., April 3, 4. Hope to see the brethren from Mackinaw, Gridley, and Leroy. Come prepared to care for yourselves as far as you can. Arrange to stay over Sunday, as we have important business to attend to. E. O. HAMMOND. J. F. BALLENGER.

The S. D. A. meeting-house at West Salem, Ill., will be dedicated Sunday, April 25. We extend a cordial invitation to all the brethren in this section, expecting this to be the

largest and most important meeting ever held in this part of the State. Eld. R. F. Andrews is expected, and requests a general attendance. G. F. SHONK.

The new S. D. Adventist meeting-house in Niantic, R. I., will by divine permission, be dedicated to the service of God on Sunday, April 4, at eleven o'clock A. M. Sermon by Eld. I. Sanborn. Our brethren and sisters in Rhode Island are cordially invited to attend, and we should be pleased to see any from other States. The dedication will probably be followed by a series of meetings. GEO. D. CHESTER.

In connection with the district quarterly meeting at Buck's Bridge, N. Y., April 10, 11, we desire to have an interesting and instructive Sabbath-school exercise. Let the schools at Silver Hill, South Pierrepont, West Pierrepont, Chase's Mills, and Norfolk be well represented, and let all come well prepared with the lessons for the second Sabbath in April. Learn the pieces on pages 14, 21, 30, and 101 in Song Anchor. Bring your Lesson Sheets, Instructors, and Song Anchors. CHAS. C. LEWIS.

STATE quarterly T. and M. meeting for Division 3, Michigan, at Wright, Ottawa Co., April 17, 18. The district secretaries and librarians should be in attendance with their books. Eld. A. O. Burrill, and perhaps others that can give instruction in book keeping, will be at this meeting. Let there be a general attendance of officers and missionary workers. Eld. Miller is requested to appoint the State meeting for Division 1, and Eld. Jones for Division 2. J. FARGO.

No providence preventing, I will meet with the churches in Indiana as follows:—

- At Frankton, April 2-7.
Patrickburg, April 9-13.
Bloomington, where Bro. Butcher may appoint, April 15-19.
Noblesville, April 20, 21.
Alto, at T. and M. State quarterly meeting, April 23-26. Hope to see a general turnout at all these meetings. S. H. LANE.

I WILL hold meetings in Wisconsin as follows:—
Quarterly meeting for Dist. No. 3, at Waterloo, April 10, 11. Meeting will commence Tuesday evening, the 6th.

Will hold a general meeting and S. S. convention at Sand Prairie April 17, 18. The lessons assigned for Bible-class, youth and children, are the lessons for the third Sabbath in March. For the infant classes, Lesson 8 in Bible Lessons for Little Ones. Eld. Tenney is expected to be present, and we request a general rally from neighboring churches, and of scattered Sabbath-keepers. A. D. OLSEN.

The State quarterly meeting of the Indiana T. and M. Society will be held at Alto, Howard Co., Ind., April 23-25. Let each district report to the State Secretary, S. S. Shrock, Ligonier, Noble Co., Ind., so that he will have a full report to present at the State meeting. Let each church society that is in debt make an effort to raise means to meet its indebtedness, as we desire to free the society from debt. Also let each church s. b. treasurer send to Dr. Wm. Hill, Rochester, Ind., all s. b., that he may be able to report amount on hand at the State meeting. We appeal to all to make out all reports promptly and correctly, that we may know how the cause stands in the State. S. H. LANE.

- Cleburne, Texas, April 3, 4.
Dallas, " " 10, 11.
Plano, " " 17, 18.
Turner's Point, Texas, " 24, 25.
Savoy, " May 1, 2.
Denison, " " 8, 9.
Sherman, " " 15, 16.

We confidently hope that all will be prepared to attend every meeting in their respective localities. Let those at a distance come prepared to remain till the meeting closes. We hope the friends at Fairview will attend the Sherman meeting. All come to seek God and learn all you can. Time is short. R. M. KILGORE.

THE SIGNS OF THE TIMES.

A RELIGIOUS PROPHETIC JOURNAL.

This is the pioneer sheet of eight pages (the size of the REVIEW page), circulated everywhere by our Tract and Missionary workers, at the low price of one dollar a year to the T. and M. societies only.

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

There will be a special edition of the SIGNS of twelve pages, for old subscribers, who are generally members of our churches on the Pacific coast. This will contain the eight pages of the pioneer sheet with four pages of church matters, reports and appointments inserted, making twelve pages, which will contain nearly three hundred square inches more than the old size of eight pages. Price, invariably, \$2 00 a year.

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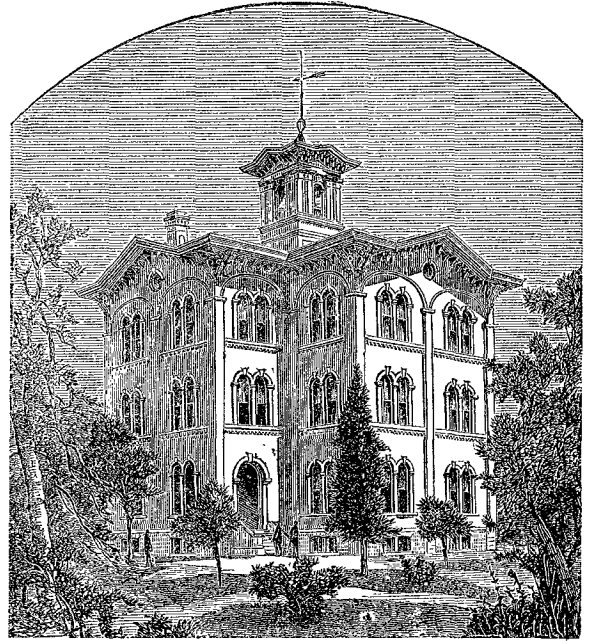
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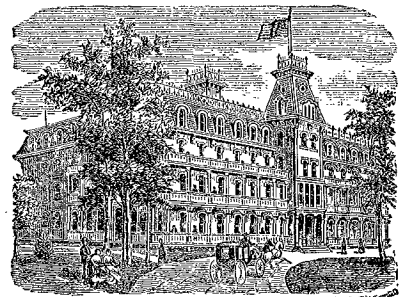
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Day Express and Mail daily, except Sunday. Pacific and Atlantic Express daily. Night and Evening Express daily, except Saturday and Sunday. H. C. WENTWORTH, Gen. Pass. Agent.

The Review and Herald.

Battle Creek, Mich., Thursday, April 1, 1880.

EXPERIENCE AND VIEWS.

LAST week we called for copies of the pamphlet entitled, "A Sketch of the Christian Experience and Views of Mrs. E. G. White," printed at Saratoga Springs, N. Y., in 1851. As we had decided to reproduce the book, with a sketch of the writer's parentage, early life, Christian experience, views, and extensive labors, in connection with a full explanation of her peculiar and wonderful experience, and the relation she sustains to our people, answering common objections to her views, making a volume of three or four hundred pages, we wished several copies to cut in the preparation of the work.

We wish here to state that we have found a sufficient number of copies in this city, and the work is progressing finely. The subject has occupied our Sabbath afternoon service for several weeks. Questions are presented in writing, which are patiently considered, and the objections raised are thoroughly answered. The result seems to be good. We earnestly invite all who read this, who may have difficulties in their minds relative to the peculiar work of Mrs. White, or objections to her views, whether they are in print or otherwise, to forward statements of such difficulties and objections to this Office, at their earliest convenience.

We regard the afore-mentioned pamphlet as one of great value. It has not been reprinted, from the fact that time was necessary for the fulfillment of the important statements it contains. And it was also necessary that the pulpit gentlemen who have distinguished themselves in endeavoring to arrest the influence of a humble, uneducated Christian woman, should have time to fully manifest the spirit of the dragon, in giving publicity from the pulpit and through the religious press, to the grossest misrepresentations and false statements relative to Mrs. W. and her work.

The time has now come for the pamphlet to be reproduced, and the writer of it and her work to appear before the reading public in the light of the real facts in the case. Since the time Mrs. W. wrote this little work, she has, in the providence of God, been gradually called out, step by step, until at the present time she stands in the front rank of our speakers, frequently addressing the largest religious assemblies, holding, as none of our other speakers can, from five to twenty thousand, for a period of eighty minutes. The public have a right to demand full statements of the facts in the case, and the relation Mrs. W. sustains to an active, growing people whose influence is extending everywhere. This fact also calls for just such a work as we are now putting through the press.

J. W.

We wish to say to our friends who are ordering the several volumes of the Testimonies to the Church, that the call for them has been such that the last complete set is sold. We are, however, reproducing them in the form of Mrs. W.'s volumes entitled "The Spirit of Prophecy," and hope to have them ready by the month of June, so that they can be furnished at our camp-meetings.

J. W.

The importance of the above-named works, which are out of print, and others which should be produced, seems to forbid not only our attending the eastern camp-meetings, but also making a tour to the Pacific coast. We are worn, and dare not enter the field. We decide to do what we can in the preparation of these works, mostly, however, by the assistance of others.

Elder Corliss, Brother Henry Holser, reporter, and Elder Fero and his wife, are excellent helps. May God crown our efforts with success.

J. W.

David, the husband of sister C. Lawton, of Adams, N. Y., is in this city, in health, visiting friends. He expects to go West April 5th.

UNDERSTOOD.

We are happy to notice that the historical facts concerning the institution of Sunday observance are getting to be quite well understood by both people and papers which are not bound by the fetters of any theological ring. History is plain upon this subject, showing that this observance rests wholly upon tradition and human enactments, and that the early testimonies which are claimed to prove that Sunday was kept as the Sabbath by the early fathers of the Christian church, are simply pious frauds. We believe the time is not far distant when even theologians will hesitate to expose their igno-

rance or bigotry by claiming any divine authority for the Sabbatical character of this day.

The following from the Chicago *Weekly News* of Feb. 19, 1880, is offered in illustration of these remarks. A correspondent of the *News* wrote, asking, "When and why was the Sabbath changed from the seventh to the first day of the week?" to which the editor responded as follows:—

"The change of the day of worship from the seventh to the first day of the week was an innovation of the early Christians, but the work was so gradual and slow that it is impossible to say when the change was fully accomplished. It was not until after the Reformation that the change was confirmed by legal enactments. In the first ages after Christ, it does not appear that his followers abstained from their regular business upon Sunday, but were accustomed to meet early in the day for some religious services, and then disperse to their various callings. The day was rather accounted as one for rejoicing and pastime, and later some portions of the day were set apart for sports. During the reign of Elizabeth, and down to the times of Charles I., plays were performed at the English court on Sunday, and the church did not object. As late as the reign of Edward VI. (1543), Sunday was classed as a holy day with Christmas and Good Friday, and was not regarded by Cranmer as more sacred. When the Puritans and other strict religionists gained ascendancy, they called the first day of the week the Lord's day and the Sabbath, as the word Sunday was derived from mythology, as the day for sun worship. From this time the devoutly religious character which Christians had given to the seventh day became attached to the first."

DIDN'T LOSE HIS 'LIGION.

WE commend the following item to the consideration of that Episcopal pastor, and all others like him, who advocate theater-going and other worldly indulgences, as set forth in our last issue. We agree with the *Congregationalist* that the kind of religion here presented is coming to be immensely popular:—

"The *Congregationalist* repeats the story which General W. N. Armstrong tells of a pious colored brother, loud in exhortation but exceedingly shaky in morals, who was remonstrated with by his employer for various breaches of the law that brought scandal on the establishment. 'Yes, boss,' said the culprit, 'I owns squar up; I's done broke ebery one ob de c'mandments; but, bress de Lord, I's nebber lost my 'ligion!' The *Congregationalist* adds as a 'snapper': 'Unless the signs of the times are deceptive, too many white folks are getting hold of that colored religion.'"

THE DUNKIRK, OHIO, INSTITUTE.

WE are happy to announce to our brethren that Eld. James White will attend our Dunkirk meeting. We know that this will be an inducement for many to come. We all need the benefit of his experienced labors. Eld. B. L. Whitney will be present, and conduct the Institute and a class in music. Prof. Miller, teacher of elocution in Battle Creek College, will be with us all through the Institute, and give instruction in elocution and the culture of the voice. Eld. St. John, who is to go to the far West to labor, will be with us here just before he goes. There will be preaching each evening, besides other religious exercises. All the arrangements for the summer's labor will be made here.

On the whole, we think this Institute will be invaluable to those who are alive in the work, and we expect it will be as interesting and important a meeting as we have yet held in the State. The place is easy of access, being on the Pittsburg, Ft. Wayne and Chicago road, and only six miles from Forest on the Cincinnati, Sandusky and Cleveland road, where the trains make good connections. All our people here live in Dunkirk, so that none will have to go out of town to stay. Board free. Let us see a grand rally at our Dunkirk meeting, April 14-26. District secretaries must be sure to have their reports here on time.

D. M. CANRIGHT.

UNITY.

BY ELDER R. F. COTRELL.

THE article on the Unity of the Church, in the REVIEW of Feb. 19, first page, should be read with great care, especially by those of but short experience in the cause of God. The unity of believers is of first importance; and to secure it there must be a yielding spirit. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility." 1 Pet. 5:5.

It is hard for some to learn that the independent, selfish spirit of infidels and worldlings must be given up. We hear them say of a brother or a sister, If they do so and so, or if they don't do so and so, I will

do so and so. Thus they are ready to begin a petty quarrel on the least provocation. We do not so learn Christ.

Some, having become disgusted with the church to which they belonged before embracing the present truth, feel free to take positive ground that they will never unite with any church. Such a one does not understand the obligation to submit to God and his people.

The religion of Christ is intended to take this selfish willfulness out of us; so that we shall not say positively, I will do this, or I will not do that, but, "If the Lord will," or "If it be in agreement with the will of the Lord, I shall take such a course." A true-hearted disciple will consult with his brethren, especially those older in the faith, to learn the right course to be pursued, submitting his judgment to theirs. And let that one who professes faith in the truth, but has determined not to unite with the church which is keeping the commandments of God, and has taught him the truth, search his own heart for the motive which prompts to such a course. Perhaps it may be discovered that it is because of selfishness that he determines not to unite with a people who hold that God's cause is first of all, demanding ourselves, our means, our all, for its advancement. Is it to avoid paying the Lord his tenth of all he so bountifully gives?

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.

The address of E. D. Hurlburt, Director of Dist. No. 2, Neb., is Valparaiso, Neb.

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.—Employment among Sabbath-keepers to work on a farm by the month or by the year. Address Leslie Travis, Otsego, Allegan Co., Mich. Box 112.

A YOUNG man wants employment among or near Sabbath-keepers, as teacher or farm-hand. Michigan or adjoining States preferred. References given if required. Address W. A. Clute, Grass Lake, Jackson Co., Mich.

RICHARD CONSTANTINE of Calverton, Baltimore Co., Md., a first-class miller, has lost his place by keeping the Sabbath. Any man wishing to employ a good, trusty man in a flouring mill will do well to correspond with him. Direct as above.

NOTICE TO THE CHURCH CLERKS AND TREASURERS OF THE NEW YORK CONFERENCE.—With this notice I send blanks to every church clerk and treasurer in the Conference, so far as I have their addresses. Should any fail to receive a blank, I will send another, if notified, and the proper address given.

I trust there will not be a failure on the part of a single clerk or treasurer to return the blank at least, which should be done, though (in the case of some of the treasurers) there be nothing to report. The clerks should make their reports as full as possible. It is absolutely necessary that every one should do this, in order that a complete summary may be made out to send to the Secretary of the General Conference, which I am required to do.

N. B. The State Treasurer's address is L. T. Nourse, Chittenango Falls, Madison Co., N. Y.

My address is changed from Manlius Station to Syracuse, N. Y. E. W. WHITNEY, Conf. Sec.

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