

Advent Review

AND SABBATH HERALD.

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

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ELDER JAMES WHITE, *President*.
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HEART QUESTIONS.

Would I follow thee, my Saviour,
If the way led through the deep?
If the dark waves of affliction
Should dash about my feet?

If upon my cheerless pathway
Not one ray of light should shine,
Would I cling the closer to thee?
Would I claim the promise mine?

Would my faith be firm, unwavering,
If all worldly friends should leave?
If they should despise, forsake me,
Would I still thy word believe?

Would my soul, possessed in patience,
Bless the hand that holds the rod,
Knowing that each heartfelt sorrow
Draws me nearer unto God?

—Selected.

Our Contributors.

CULTIVATION OF THE VOICE.

BY MRS. E. G. WHITE.

SOME of our most talented ministers are doing themselves great injury by their defective manner of speaking. They are intelligent men, and should know that they are not pursuing a course which God can approve. Ministers should stand erect, and speak slowly, firmly, and distinctly, letting the voice go down deep, taking a full inspiration of air at every sentence, and throwing out the words by exercising the abdominal muscles. The chest will thus become broader, and by educating the voice, the speaker need seldom become hoarse, even by constant speaking. Instead of our ministers' becoming consumptives through speaking, they may, by proper care, overcome all tendency to that disease.

Ministers should stop to consider whether they are performing their life-work in such a manner as to accomplish the best and greatest results, or whether they are cutting their lives short by spasmodic efforts, without regard to the laws of health. God is pleased with men who do not think that they have attained perfection, but who are constantly trying to improve. He would have us come into connection with him, and increase in understanding, and reform our habits, ever rising higher, and approaching nearer the standard of perfection.

The minister of Christ should continue to search the Scriptures. He will never know so much of Bible truth that he need not search for more. A true Bible Christian will not find anything in the word of God justifying him in disregarding the laws of life and health. The Saviour of the world would have his co-laborers represent him; and the more closely a man walks with God, the more faultless will be his manner of address, his deportment, his attitude, and his gestures. Coarse and uncouth manners were never seen in our Pattern, Christ Jesus. He

was a representative of Heaven, and his followers must be like him. We are to make daily improvement; our ways and manners are to become more like the ways and manners of the holy angels. Every uncouth gesture and coarse and uncultivated expression, should be put far away. Every imperfection may be overcome if we learn of Jesus and closely follow his example.

The manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected. All who labor in the great cause of reform should study to become efficient workmen, that they may accomplish the greatest possible amount of good, and not detract from the force of the truth by their own deficiencies. All the vigor of a cultivated intellect and a well-developed body is called for to do justice to the work of God. Men of narrow minds, who feel no necessity of becoming efficient workmen, need to have this truth impressed upon them.

Ministers and teachers should discipline themselves to clear and distinct articulation, giving every word its full sound. Those who talk rapidly, from the throat, and who jumble their words together and raise their voices to an unnaturally high pitch, soon become hoarse, and the words spoken lose half the force which they would have if spoken slowly, distinctly, and not so loud. The sympathies of the hearers are awakened for the speaker, for they fear he is doing violence to himself, and they constantly expect him to break down. It is no evidence that a man is having a zeal for God because he works himself up into a frenzy of excitement and gesticulation. "Bodily exercise," says the apostle, "profiteth little."

Speakers and writers need much physical exercise, and abundance of pure air. The lungs need food as much as the body. The sleeping-rooms should be thoroughly ventilated, that the lungs may not be starved. This is very important to speakers, teachers, and students, and should not be neglected. Ministers should bring intelligent reason and common sense to bear upon these matters. If they will ponder upon them as they should, they will know what to do for themselves to preserve life. No minister can speak to the glory of God while he knowingly disregards the laws of life. Some do not realize the injury they are doing themselves until it is too late; then come sorrow, regret and repentance. But repentance cannot repair the broken-down lungs or the abused throat. Right habits adopted, even at the eleventh hour, will improve many cases, although persons must still suffer for the past transgressions of nature's laws.

Frequently a young man is sent out to labor with a more experienced minister; and if he is defective in his manner of speaking, the young man is very apt to copy his defects. Therefore, it is important that ministers who have been long in the field should reform, though it cost them much painstaking and the exercise of much patience, that their defects may not be reproduced in young and inexperienced laborers. The young preacher should copy only the admirable traits of character possessed by the more experienced laborer, while at the same time he should see and avoid his errors. When some attempt to speak calmly, without excitement and excessive gesticulation, they become embarrassed, and feel a lack of freedom, because they are restraining themselves from following their old habits. But let all such feelings, which are mere excitement, go

to the four winds. That freedom of feeling that would result in your committing suicide is not sanctified.

Some reason that the Lord will qualify a man by his Spirit to speak as he would have him; but the Lord does not propose to do the work which he has given man to do. He has given us reasoning powers, and opportunities to educate the mind and manners. And after we have done all we can for ourselves, making the best use of the advantages within our reach, then we may look to God with earnest prayer to do by his Spirit that which we cannot do for ourselves.

OBJECTIONS TO THE PERIOD-DAY THEORY.

A BROTHER has had the kindness to copy for the REVIEW, from a late English work of high authority, the following good thoughts on the days of Gen. 1, exposing the period dodge. The last paragraph is unanswerable.

The fact of the alternations of light and darkness being distinctly defined as day and night in Gen. 1:5, is, in my mind, a strong argument in favor of natural days, and against periods. For what is the primary meaning of day and night?—and surely the primary and currently-used meaning must be designed here, where they are given as definitions. Any other meaning (such as in John 9:4: "I must work . . . while it is day: the night cometh, when no man can work.") is secondary and figurative, and derived from the primary one.

The use assigned to the sun and moon and stars,—which were made to shine upon the earth on the fourth day; viz., to be "for signs, and for seasons, and for days, and for years" (Gen. 1:14),—seems clearly intended for the advantage of God's intellectual creature, man. But on the period system of interpretation, he was not created to enjoy this benefit for myriads of years after it was prepared for him, all the animal existences on the earth—the work of the fifth and sixth days—intervening before man's appearance. There is something incongruous in this.

The visible appearance of the sun on the fourth day, in the midst of the week, furnishes a conclusive argument for natural days, if the term "and evening was," "and morning was"—which occurs six times—is to be interpreted consistently throughout. For it may be fairly assumed that the heavenly bodies began at once to fulfill the functions assigned to them, viz., "the greater light to rule the day, and the lesser light to rule the night" (Gen. 1:16); and therefore the fifth and sixth days, at least, must have been ordinary days of twenty-four hours each; and as they were of sufficient length for the works belonging to them, the first, second, third, and fourth may well have been sufficient for their respective works. The description "evening was, and morning was," being the same, the day must be homogeneous.

Mr. Birks well remarks, that ordinal numbers never occur, either in the Bible or elsewhere, when words of time are used as indefinite periods. And he adds, that the reason is plain: two, three, four indefinite periods make only one indefinite period. The simple fact that the days are numbered from the first to the sixth, is thus a clear proof that definite periods, or days, are meant.—Pratt.

NEVER was a saint a millionaire. Never was a millionaire a saint. Men who get rich aim at getting rich. They live for that. To this one purpose their thoughts and their energies are directed. They make their tastes, their friendships, their pleasures, all yield to this one engrossing object of pursuit. Men who get to Heaven aim at getting to Heaven. To this great object they deliberately consecrate their lives. The highest earthly interest must yield to this.

THE MILLENNIUM.

BY ELDER JAMES WHITE.

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

The terms employed in the text must be so understood as to harmonize with all parts of the text, and with the Holy Scriptures generally.

1. *Thrones.* These are thrones of judgment. This is evident from the fact that it is said of those who sat upon them that judgment was given unto them. Compare Matt. 19:28. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

2. *Souls.* The persons of the righteous when they shall be raised to immortal life. It is said of them that they lived. As man, formed of the dust, after receiving the principle of natural life from his Creator, was a living soul, Gen. 2:7, or a living person, so the worthy characters named in the text, after receiving the principle of immortal life from the Redeemer, and being seated with him on thrones of judgment, may be designated as the souls, or persons, of those who had lived righteously, had died, and been raised from the dead. Eight souls, meaning eight persons, were saved in Noah's ark from the waters of the flood. 1 Pet. 3:20.

3. *Lived,* simply means that they will be raised to a condition of life from a state of death. This appears evident from what is said of those who do not live at that time: "But the rest of the dead lived not again [were not raised from death] until the thousand years were finished."

The word millennium signifies a thousand years. The millennium of Rev. 20 is to open with the revelation of the Son of God from Heaven, the destruction of the living wicked, the resurrection of the just, and the change of the living righteous to immortal life. It is a period in which Christ will reign with the just of all ages who have suffered with him. This period is bounded at each end with a resurrection. Christ declares that "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 Paul testifies "that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. But it is left to the Revelator to place these two resurrections one thousand years apart, one at each end of the millennium.

The popular view of this subject is that the gospel of Jesus Christ will so far control the minds and hearts of men that the whole world will finally be converted, and become holy by its influence; that this happy state will continue one thousand years; and that during this time Christ will reign with his people spiritually. And while some hold that he will come at the close of the millennium, when the Judgment will take place, others reject this doctrine plainly stated by our Lord and his apostles, that he will appear the second time to raise the righteous dead. These, accepting as divine truth the sentiment found in orthodox creeds, that the souls of the just go to God at death, where in his presence there is fullness of joy, and at his right hand pleasures for evermore, see no reason why our Lord should return to this world to raise the body once polluted with sin, now returned to dust; and as the result of such teachings, thousands in all the popular churches are giving up the Scriptural doctrine of the resurrection of the dead.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. Satan is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically,

mentally, and morally; hence sinners are more easily held by him in their rebellion against God, and in their sins. This state of things will increase till the world becomes fully ripe for her final doom. This is seen in the metallic image of the second chapter of Daniel. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron, but we also see the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, represented by iron mixed with miry clay. A careful examination will convince the intelligent Bible student that the Sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And the numbers of the just in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel is preached to all nations, and thus God visits "the Gentiles, to take out of them a people for his name." Acts 15:14. Among the finally saved will not be found all of any one generation, or all of any one nation; but some of every age and every tongue will join in the song of the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

The dealings of the great God of love, mercy, and justice with his people of all ages, are equal. The charge of rebellious Israel that His ways were not equal, and the Lord's interrogative defense, are given in these words: "Saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal?" Eze. 18:29. God tests all his created intelligences impartially. He has no favorite men, no favorite nation, and no favorite age. Adam had a wise and prudent test, both in Eden, before the fall, and out of Eden, after the fall. Had he lost moral power by the fall, and had his posterity become the lawful prey of Satan? He had the experience of the temptation, fall, and his expulsion from Eden, as a lamp to guide his feet in the path of obedience and faith. And has the race gradually sunken in physical, mental, and moral power all along the way of the ages? In like ratio has the light and power of the gospel of God's dear Son increased from the fall, in the Patriarchal, Jewish, and Christian ages.

But the doctrine of the temporal millennium, that gives to the church of Jesus Christ a sinless period of one thousand years, in which Satan will be bound, virtually charges God with inequality in his dealings with the children of men. Of the cloud of witnesses, the worthy patriarchs and prophets, Paul says:—

"And others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:36-40. In the name of reason and revelation we inquire, Why should God in his providence allow these to "wade through bloody seas," and millions of the holy martyrs of Jesus to suffer tortures and death by all the cruel means that wicked men and devils could invent, and then chain up Satan and pour a flood of light and glory upon the world, that will pass unborn millions up to Heaven "on flowery beds of ease?"

God's plan to convert sinners, and to save all who would obey him and believe in Jesus, has been in operation about six thousand years. A crucified and risen Saviour has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been con-

verted. And the prospects of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another, we would inquire:—

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have gone to earth's remotest bounds; so can we. They have saved 'some;' so can we.

"They have wept as so few believed their report; so can we. They have finished their course with joy, and the ministry they have received to testify of the gospel of the grace of God; we can do the same. Can we reasonably hope to do more? 'It would take to all eternity to bring the millennium at the rate that modern revivals progress,' said the venerable Dr. Lyman Beecher, before a ministerial convention, held close by old Plymouth rock. And what hope is there that they will progress more rapidly? Is it in the word of God? Glad would we be to find it there. Sadly we read that 'evil men and seducers shall wax worse and worse, deceiving and being deceived.'

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with Him unless we first suffer in his cause?

"No doubt the world might be converted if they desired to know the Lord. And so, had all who heard received with gladness the word of God, the world might have been converted within twenty years of the day of Pentecost. If each Christian had brought one single soul to God with each successive year, the calm splendors of the millennial era might have shone upon the declining years of the apostles of Jesus Christ. But instead of this, ages of darkness came on. The world did not repent, but the church apostatized. If the gospel were to convert the world, we should have seen tokens of it ere this. But where are such omens to be found? Shall we look at Judson, who labored ten years before one sinner yielded to the claims of the gospel? Shall we look to the dense darkness of the heathen world? Shall we look at the formalism of the professed church? Shall we look at the wide extension of infidelity? Shall we look at the abounding of iniquity and the waxing cold of love? Shall we look at a world where eighteen hundred years of toil and tears have not brought one-twentieth part of mankind even to a profession of true Christianity, and where not more than one-fifth claim for themselves the dubious title of Christian nations? Shall we look over a world in which we cannot find one nation of Christians, nor one tribe of Christians, nor one city of Christians, nor one town of Christians, nor one village of Christians, nor one hamlet of Christians, save here and there where a questionable faith has led a few, with hypocrites even in their midst, to withdraw themselves from the world, and cherish the untried virtues of secluded life? Surely, after eighteen hundred years of experiment with that system which was to convert the world, men might point to some country, to some province, to some nation, and say, Behold the commencement of a converted world.

"But will not the gospel then prove a failure? That depends upon what is to be expected of it. If the gospel was to effect the eternal salvation of all mankind, then failing to accomplish that work is a failure of the gospel. If the gospel was to convert the world, then, if it is not done, it will prove a failure. But if the gospel was preached 'to take out of the Gentiles a people for His name,' then it is not a failure. If it was given that God might in infinite mercy and love 'save some,' then

it is not a failure. If it was given that every repentant sinner might have eternal life, and that every good soldier might receive a crown of glory, then it is not a failure. If it was given that an innumerable company might be redeemed out of every nation, and kindred, and tongue under heaven, then it is not a failure. If it was given that the vales and hills of Paradise restored might teem with a holy throng who shall be equal to the angels, and be the children of God, being the children of the resurrection, then it is not a failure. If it was given that the elect might be brought into one great family of holy ones, then it is not a failure. And was not this its object, rather than the exaltation of a worldly church to the splendors of earthly prosperity, while beneath the theater of their easy triumph there slumber the ashes of prophets and the dust of the apostles? Are they to hold jubilee a thousand years, while the martyrs' unceasing cry, 'How long! O Lord,' goes up to God? Are they to have their songs of triumph, while the whole creation groaneth for deliverance, and while that longed-for day of the redemption of our body is postponed? Nay, verily, the hope of the one body is one hope. The hope of the church stops not at death; it sweeps beyond earth's scenes of tempest and of storm, and reposes in the calm beamings of that Sun of Righteousness which shall glow above the bosom of Paradise regained."

The doctrine of the world's conversion and a temporal millennium being based upon false interpretations and incorrect quotations of certain portions of the Sacred Scriptures, it is proper that we should here notice those texts usually quoted to prove this doctrine, and show that they do not mean what they are said to prove:—

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. To the casual reader this passage may appear to prove that the heathen will be given to Christ by conversion. But the next verse shows their destruction instead of their conversion. The Psalmist continues: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. The stone cut out of the mountain without hands shall roll until it becomes a great mountain, and fills the whole earth. All that our temporal millennium friends accomplish with this passage, they do by quoting it incorrectly. We will here give the text as it reads: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35.

If these words of the prophet do not impress the mind of the reader with the idea of utter destruction, then language fails to express the thought. In this remarkable passage the following points are worthy of notice:—

1. The stone smote the image upon his feet, and brake the iron, clay, brass, silver, and gold, to pieces together. Here is destruction, not conversion.

2. They became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them. Here is illustrated the final removal of all earthly governments.

3. Then the stone became a great mountain, and filled the whole earth. In this prophecy, the stone has nothing in common with the image. The image, a symbol of earthly governments and all wicked men, is first removed, and then the stone fills the whole earth. But if it be urged that the dashing of the heathen (Ps. 2:9) and the breaking of the image (Dan. 2:34) mean the conversion of the world, then Paul's words, "The God of peace shall bruise Satan under your feet shortly," prove the conversion of Satan.

4. A nation shall be born in a day. Here is another incorrect quotation. Isa. 66:8, reads: "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring

forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This text has no allusion to the conversion of sinners; but it evidently refers to the resurrection of the just, when the nation of the saved shall be born, or brought from their graves, in a day, or at once, at the sounding of the last trumpet.

5. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Then let it be borne in mind that this prophetic declaration is to be fulfilled in connection with other events in the period covered by the woe, when it is also said, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15, 18.

Here, again, destruction, and not conversion and preservation, is the burden of the word of the Lord by the prophet. Astonishing, that grave divines should find a converted world under the last woe of the Almighty, in connection with the manifestation of his wrath in the destruction of sinners.

6. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:14. Those who teach the world's conversion claim that the gospel is not only to be preached to all nations, but that every individual is to hear it, believe it, obey it, and become holy by it. What then? The end? No, not until the world has enjoyed a sinless period of one thousand years. But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimating that the world will be converted, and remain sinless a thousand years.

7. "They shall all know me, from the least of them unto the greatest of them." Jer. 31:34. These words from the Lord by the mouth of his prophet are in the promise of the new covenant, and relate, first, to the condition of each individual with whom the new covenant is made; and, secondly, to the fullness of the blessings of the gospel, when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state will be brought into covenant relation with God, the Scriptures do not teach.

8. "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:3. See also Isa. 2:4. The reader will please notice that Micah 4:1 speaks of the exalted state of the professed church of Christ in the last days. Mountains signify earthly government. The church, here represented by "the mountain of the house of the Lord," was to be exalted above the hills. It was to be established in the tops of the mountains.

In verses 2-5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of popular professors, who are looking for the conversion of the world, would say. The statement commences thus: "And many nations shall come, and say." Verse 2. But the Lord speaks in verses 6 and 7, as follows: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." "In that day," when many nations are prophesying peace and safety, the Lord's remnant people are driven out and afflicted.

But we have more and very decisive testimony in regard to the state of the nations in the last days. The Lord speaks by his prophet thus: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears." Joel 3:9, 10. Instead of peace among the nations, or that they will not lift up the sword against each other in the last days, "evil shall go forth from nation to nation," and "the

sword of the Lord shall devour from the one end of the land even to the other end of the land: no flesh shall have peace." Jer. 12:12; 25:32.

This subject may appear still more clear and forcible by arranging what many nations say, and what the Lord says, side by side as follows:—

MANY NATIONS SAY.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. Micah 4:2, 3.

THE LORD SAYS.

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Joel 3:9-12.

To this agree the words of Paul: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:2, 3. How strikingly is this saying of peace and safety fulfilled in the preaching of the temporal millennium, the conversion of the world, and the prophecy of peace among the nations; while Scripture and facts combine to show that the world is sinking still lower and lower, the wicked are waxing worse and worse, and the nations are making far greater preparations for war than at any former period.

9. The glory of the Lord shall fill the earth, as the waters cover the sea. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "Blessed are the meek; for they shall inherit the earth." Matt. 5:5. This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition when it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

NAME AND TRADE MARK.

In the news items of our daily papers, we learn that a whisky firm of Kentucky sold their name and trade mark (brand) for more than \$56,000.

How many names have been blasted and homes tainted to make this name so valuable (computed by dollars and cents), God alone knows. How many marks have been deepened upon tender hearts, and tender lives, and beautiful faces, that this trade mark should command a marketable value, those who have met some of the results of the work of the whisky fiend, and those who have felt his awful power, can only give a shadowy description.

Our blessed Father, in his word, shows so many incidents, in the tracing out of which such lines as resemble the one in hand are shown, leading to developments that bring the touch of his finger and the enemy's complete overthrow. At such a moment the fire searches the building, the hay and stubble are utterly consumed; aye, and in the burning the result of whisky traffic, even if it is a \$56,000 name and "trade mark," goes down in the ruin. A mistake was made in this bargain, one having paid too much, and the other selling too cheap.—*Jas. P. Hall, in The Christian Woman.*

WHEN Christ was about to leave the world, he made his will. His soul he committed to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes fell to the soldiers; his mother he left to the care of John; but what should he leave to his poor disciples, who had left all for him? Silver and gold he had none, but he left them that which was infinitely better,—his peace.

EXPERIENCE, TOBACCO.

BY ELD. R. F. COTTRELL.

YESTERDAY, Jan. 13, I visited a brother who is in the eighty-ninth year of his age. He embraced the Sabbath between fifteen and twenty years ago; but has been isolated from Sabbath-keepers most of the time, seldom having the opportunity of meeting with our people, and never uniting with any church.

He told me that from early life he had used tobacco; that his father used to tell him it was a sin, but he did not heed it. Recently he was reflecting on his spiritual state. He felt convicted that he was in a backslidden state, or that he was at the best lukewarm, and remembered that the Lord said that he would spew such out of his mouth. He began to examine himself, and to pray earnestly that the Lord would show him his faults, that he might put them away, and again feel that he enjoyed his favor. And it seemed to him that the Lord was present, entering into conversation with him. The text was presented to him that bids us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. That, he told the Lord, he wanted to do. The Lord reminded him of what had been done for him, and asked him what he was willing to do in return. He replied, "I will give up all, and make any sacrifice, that I may please thee." He had not yet even thought of his tobacco. But the question then came to him, "Will you give up your tobacco?" He replied, "I will, by thy assisting grace;" and he spit it out of his mouth, determined to use no more.

He had tried a number of times before to quit its use; but it always made him sick. Now that he had promised before God, he felt he must keep his vow; and he pleaded earnestly with God for help. His prayer was heard. This was over a month ago; and he has not tasted tobacco since, nor felt the least desire for it. He is happy in the love of God, and joyful in hope; and feels that he is ready now to depart in peace.

This is the substance of his experience, as nearly as I can relate it in brief, as he related it to me. It may help some soul to see the evil of the filthy habit as it is in the sight of a holy God; and at the same time to learn that there is help in God for those who will, by his grace, abandon it forever.

SABBATH-SCHOOLS AND SOCIAL MEETINGS.

BY ELD. W. H. LITTLEJOHN.

THE Sabbath-school, the social meeting, and the preaching service, act an important part in the development of spiritual life in the church. They are not antagonistic to one another, but each is an important adjunct in carrying forward the work of the Master. If you give undue prominence to any one of these auxiliary methods of advancing the interests of the church, or if you attempt to ignore or belittle the value of any one of them, you do so to the damage of all concerned. Each should have its proper time, place, and attention. No member of the church should be shut up to the interest of any one of them; but every one should rather be alive to the interests of them all.

These remarks are made because it seems to us that some of our churches are in danger of swinging around from culpable indifference to Sabbath-schools as a means of grace, to an undue estimation of their relative importance.

This disposition has been manifested in several places we have visited in the practice of allowing the Sabbath-school to trespass upon the time which properly belongs to the social meeting or preaching service. The natural hour for social meeting or preaching in the forenoon, for example, is from half past ten until twelve o'clock. This is so, because an earlier hour would find the people of the community outside of the church, with the morning work on their hands, and unprepared to attend service. Again, should it be postponed until half past eleven, they would necessarily be held until half past twelve or one o'clock, and

thereby be prevented from being at home at the regular hour for dining. He who does not perceive that such a condition of things would prevent them from frequently attending church, does not fully comprehend the strength of both habit and appetite in these latter days. It is in vain that we philosophize over this matter, and say that individuals *ought* to be willing to go without their dinner in order to attend public worship; for our philosophizing will not help the case one particle.

The simple question is, in a matter of this nature whether we will meet them where they are, and conform to the not unreasonable custom on their part of eating at noon, or whether we will doggedly insist on getting in the way of that custom, and thereby prevent them altogether from uniting with us, at least occasionally, on the Sabbath day.

The remedy for this evil is obvious. If the Sabbath-school and the social meeting are both to be held in the forenoon, let the former commence at nine o'clock and end at about twenty minutes past ten. This will allow an hour and a half—which is ample time—for the preaching or social meeting before midday.

If nine o'clock is too early for the Sabbath-school, let it be held from twelve until one o'clock P. M. By this means your neighbors will be enabled to attend that service which is really of the most importance to them, retiring at its close, if they like, without any indecorum on their part, or remaining still longer to attend the Sabbath-school if they should feel inclined thus to do.

Allegan, Mich.

CONSISTENT, OR INCONSISTENT?

BY E. LANPHEAR.

DR. CUYLER preached upon the Sabbath question a few weeks ago, from the text, "The Sabbath was made for man." The sermon was published under the heading, "The Foundation to be Maintained." He said:—

"If the foundation of an edifice were undermined, its fall would be only a question of time. The Bible is the foundation of our faith, and its enemies most pertinaciously assail it. [Correct.] The enemies of the gospel are, however, still numerous, and their chief point of attack is now the Sabbath. That, however, is another foundation of our religion which we cannot allow to be undermined. [Correct.] There is the same reason for maintaining the binding force of the fourth commandment as that of the seventh or eighth, and the Sabbath of the decalogue is no more a Jewish institution than chastity or honesty. All experience shows that a great blessing follows the observance of the Sabbath law, as is the case with all other divine laws. May God forbid that our Sabbath should ever become a day of sports and drinking, as it is on the continent of Europe."

This is sensible doctrine thus far, surely. Could a Seventh-day Baptist or a Seventh-day Adventist ask for anything sounder? But does Dr. Cuyler realize his position, and that he is condemning his own consistency by his inconsistency in observing Sunday, the first day of the week, in place of the seventh day, *the Sabbath that God made for man*? And does he realize that he is joining with the infidel and the idolatrous in treading under foot the law of God—"Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God"? Has the Creator ever changed his law, or authorized it to be changed? Would Dr. Cuyler make God a changeable being, and allow men to change times and laws? Would that be consistent for the God of the universe? and would it accord with the Doctor's statements, as quoted above from his discourse? But how strange that men of ability, and ministers at that, should take such a position in relation to the law of God. "If the blind lead the blind," shall they not both "fall into the ditch"?

The preacher says in his sermon, "I honor the *Daily Witness*, because it stands up for the fourth commandment, and obeys it in its office arrangements." This office runs on the seventh day of the week, the

Sabbath that God made for man, as on other working days, and observes Sunday, the heathen's day of the sun, calling that the Sabbath of the Lord; and the Doctor honors it in so doing. Consistent or inconsistent—which? Speaking of the change of the day from the seventh to the first day of the week, the latter, he said, "was more appropriate, as the one commemorated the completion of creation, and the other commemorated the completion of the work of redemption." We ask for the Doctor's authority on this point. Are not the Lord's supper and baptism satisfactory as memorials of the death, burial, resurrection, and ascension of Christ, without interfering with the Sabbath and the law of God?

Again he says, "The apostles met on the first day of the week, and Jesus met with them." Did he not meet with them on other days? John 21:1; Luke 24:50. And was it not their custom to meet on the Sabbath? Did they or any one of the sacred writers ever apply the word "Sabbath" to the first day of the week? We have failed to find it. But the preacher said that "St. John, in the book of Revelation, called it the Lord's day." Again we ask for Scripture authority for such an application.

He says, "The Son of God is Lord of the Sabbath. The day belongs to him, and he has given it to man as a great boon in this world of toil and care." Did the Son of God give the Sabbath to man? or did God make it for man, and make his Son Lord of it, as to what should be done upon it? It seems to us that this is a more correct, Scriptural view of the subject. Let the reader carefully study to learn the truth of the gospel on this subject, and learn consistency as touching the law of God.

Plainfield, N. J.

ACUTE DISEASES AND THEIR REMEDY.

THE following article from the *Christian Weekly*, republished in the *Advance* (Chicago) is very interesting, as it shows the view, not of the unthinking class, that are swayed with every gust of public opinion, but of those who read, observe, calmly compare, and *think*. Their opinions are entitled to weight. The papers in which the article appears are among the leading ones of our country, and no one accuses them or the able writer of the article, Rev. J. E. Homans, of fanaticism. Neither is this an isolated article; plenty more of the same sort are published in the leading journals. Why is there an undertone of such deep concern? Is it not because we are living in the times when our Saviour said the hearts of men should fail them for fear, and for looking after those things that shall come upon the earth?

An old New York physician calling upon Dr. Harris, the distinguished statistician, some months ago, was led to the following line of remark. Observing the pigeon-holes all around the office filled with reports of sanitary matters from all parts of the world, he said,—

"How remarkable it is, Dr. Harris, that from every quarter there comes the same story of the prevalence and fatal character of acute diseases."

"Yes," was the reply, "we have the same report from lands civilized and uncivilized, from Africa and Asia, as well as Europe and this country. Such diseases as pneumonia and diphtheria are everywhere increasing, and increasingly fatal."

"Well, how do you account for the fact that they yield so much less easily to medical treatment?"

"You know that we physicians have been compelled during the past twenty years to change our entire course of administration. It has not been change of theory merely, but compulsory change of practice. Twenty years ago, if a man had an attack of pneumonia, we bled him and took away his strength, and in most cases, even after this process of depletion, he would rally and recover. But now, we, from the outset of the attack, must stimulate and build up his strength, and still in most cases, if at all severe, he gives way and dies. Now what has brought about this great change? If the altered state of things were confined to civilized lands alone, we might look for some cause in the changed habits of this generation, or the use of gases and furnaces, or other enfeebling luxuries of domestic living; but the same facts existing in savage and uncivilized countries, show that the

cause lies outside of these influences. Now for a universal evil there must be a universal cause. My opinion is that some cause has been in operation affecting the whole world, and the constitution of the race. Whether it be atmospheric or planetary, or whatever the source, there has been some agency which has gradually but surely been lowering the tone of the human system, and making it more difficult to rally it from the attacks of violent disease. This, the testimony of all medical men everywhere will most surely corroborate."

These remarks, which were in substance related to me by the able physician who made them, are not only suggestive of thought, in connection with the physical condition of men in general, they point to an analogous state of things in the spiritual world as well. It cannot be denied that in the moral and religious tone of society at large all the world over, there has been a deterioration and a failure to respond to former remedies, of increasing and notable character. The average Christian conscience has lost much of its tenderness, and does not hesitate to act upon principles which even a generation since would have been accepted with great hesitation. The lines of Christian conformity to the maxims of amusements of the world, are much more loosely drawn. The participation in theatrical and operatic exhibitions, the mingling in dances, the Sabbath indulgences of reading and riding and neglect of the service of God, were very differently regarded then by most professors of religion. And as the evil has extended, the old remedies of religious warning and instruction have greatly failed of their former effects. There is less closet study and reading of the word, less private prayer, less exaltation of self-denial, and of strict integrity in all the relations of life. And this relaxation and moral feebleness appear to be of universal prevalence and obstinacy.

Is there, then, some general cause which is affecting the world morally and spiritually, as well as physically? Are we drawing nigh to the "last days," when "perilous times shall come"? "For men shall," then the apostle tells us, "be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." Truly these are acute diseases of the soul. And what is the remedy? Must we stimulate with the exhilarating tonics which many sensational preachers and teachers now adopt? Must we substitute entertainments for gospel simplicity and earnest truths? Some seem to think so. But will it be found in the end, that these human devices will result, as in the corresponding medical treatment, in failure and death in most cases so treated? In any event, let us recognize the facts as they exist, and use the means which God has always blessed, and which alone can meet the acute diseases of sin as manifested in the age in which we live.

DANCING.

BY ELD. D. T. BOURDEAU.

Is dancing, in the common acceptation of that term, approved or condemned by the Scriptures? Some argue, from certain cases in which dancing is mentioned in the Bible, that it is justifiable. For instance, they present the case of David's dancing before the ark (2 Sam. 6:14); that of the women of Israel following Miriam with timbrels and with dances, when Pharaoh and his host had been destroyed in the Red Sea, Ex. 15:20; that of the rejoicing and dancing on the occasion of the prodigal son's return, etc. They also quote such expressions as this, used by David: "Thou hast turned for me my mourning into dancing." Ps. 30:11.

Now I claim that not one of these cases proves that common dancing is justifiable. The dancing of David, or his leaping with all his might (French translation), was not common dancing to a jig, associated with levity and vain words and actions. It was not an exercise in which self was the great center of attraction, and praise the great object of pursuit. It was a leaping for joy under the influence of God's Spirit, under a true sense of the sacredness of the ark and of the holy law it contained, which condemns vanity and self-worship, and with devout gratitude to the Majesty of Heaven for the privilege of following so precious a treasure, with the hope of having it in his own city. Would to God there was more of this

kind of dancing. Then surely there would be less of the profane kind.

So of the case of the women at the Red Sea. There were no musicians there, playing profane songs which were responded to, in the manner of the world. The women were playing on timbrels, singing and dancing, or leaping for joy, at the same time; and the nature of their singing is indicated by these words: "And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Ex. 15:21. Such was the nature of the singing and dancing of the women who met David when he had, with the help of God, gained victories over the Philistines, etc. According to the French version, Ps. 30:11 reads: "Thou hast changed my mourning into joy."

Nor does the dancing on the occasion of the return of the prodigal son (Luke 15), prove that it is lawful to practice the kind of dancing under consideration, even on the supposition that this dancing is the kind that was indulged in on that joyful occasion. The case of the prodigal son is introduced in a parable, and we should be very careful not to wrench from every incident in a parable distinct and specific meaning, especially when the great question of duty is considered. The great object of parables should be borne in mind, else they cease to be parables, and become literal narrations, so far, at least, as the impressions made on the mind are concerned; in which case great confusion must necessarily follow.

Take as an illustration a few cases in symbolic prophecy, which is made up of parables. Take the lion with two wings, the leopard with four wings and four heads, and the fourth beast introduced in Dan. 7, which had iron teeth and brazen nails and a little horn speaking great words. Try to make a literal application of all the specifications of these symbols, and you make the Holy One a liar! For there never were lions and leopards with wings, leopards with four heads, and dreadful, living beasts with iron teeth, etc.

Take again the parable of the unjust steward in the chapter following the one containing the parable of the prodigal son. He was about to be turned out of his office, and robbed his lord by favoring his debtors, that when he lost his position, they (the debtors) should receive him into their houses. "And the lord commended" this man, and the Saviour, making his application, says, "For the children of this world are in their generation wiser than the children of light." Did this master and the Saviour approve the course of the steward in stealing? No; but they commended his prudence. So in the case before us. The Saviour does not approve of dancing. And it remains to be proved that there were, even from the standpoint of the parable, more than simple demonstrations of joy, expressed with a heart full of gratitude for the restoration of one who had been lost, but was found.

Common dancing and its accompaniments are sinful, because they lead, not to a separation from the world, but a union with the world, and a separation from God, his truth and his people. When worldly pleasure excites and occupies the mind, and fills the heart, it becomes the god that is worshiped, and the worship of God and the pleasures growing out of his service, of communion with him and with the saints, become insipid to the spiritual taste; backsliding is taking place, and ruin is near. The only remedy is to heartily repent, and resolutely walk up the narrow road ascending the hill of holiness.

It is certainly a sure evidence of falling away to see members of various denominations unite with the world in dancing and in parties of worldly pleasure; and such a course places upon many the prophetic appellation, "lovers of pleasures more than lovers of God." The apostle immediately adds, "Having a form of godliness, but denying the power thereof." 2 Tim. 3:4, 5.

A palpable proof of the evil tendency of dancing is seen in the fact that the dancing of Herodias cost the

life of the greatest of prophets. The spirit accompanying the enjoyment of worldly pleasure must, if cherished in the blazing light of present truth, lead to a hatred of the humble followers of Jesus Christ. We cannot love the world and its sinful pleasures, and still be the followers of Christ. We are called to even abstain from all appearance of evil (1 Thess. 5:22); how much more, then, should we abstain from this great evil! great in the light of proofs already presented, great because, on the supposition that it is not evil of itself, it is made an open and inviting door to the world, to sin and ruin. If Paul could abstain from eating flesh as long as he lived, lest he offend his weak brethren and lead them into idolatry, should we not, even from this standpoint, abstain from the practice under consideration?

Let the lovers of this practice answer the following questions, as in the sight of God and as Judgment-bound:—

1. If Christ were on earth as in the days of his flesh, would he engage in this practice? And should I go where Christ would not go, unless it was to reprove?

2. Would Christ, who when upon earth said, "Woe unto you that laugh now! [in the enjoyment of worldly pleasure]; for ye shall mourn and weep," now approve of that joy that is sought in such amusements?

3. If those who advocate the practice we are combating, were to meet the Lord in the very act of dancing and in the enjoyment of hilarity and glee, would they be prepared to say, "Lo, this is our God; we have waited for him, and he will save us; . . . we will be glad and rejoice in his salvation"? Isa. 25:9.

There are genuine pleasures and solid joys in the service of God. "Make me to go in the path of thy commandments; for therein do I delight." Ps. 119:35. "As sorrowful, yet alway rejoicing." "Rejoice evermore." "In everything give thanks." 2 Cor. 6:10; 1 Thess. 5:16, 18.

OLD SABBATH-KEEPERS.

BY MRS. M. E. STEWARD.

God has highly honored those who have been long connected with his truth. The knowledge and experience they have gained are valuable, and vastly increase their obligations and responsibilities. But are we wanting as a people? So says the message to the Laodiceans. But when Jesus "sups" in the heart (Rev. 3:20) divine strength is the result. When the "word" (which is always a fruitful scion) is truly "engrafted" (James 1:21) it grows and is productive of much good; but, simply held in the hand (though full of life in itself) it is barren and profitless.

The Lord has come near to us of late, in the view given of the Judgment. What more can he do for us than he has done? There is nothing left but for us to act (God cannot do this for us), with our whole hearts in the work, and that not for a day, but, in the grace of God, to walk and work constantly in him. "Eternity's years will tell for our faithfulness now;" yet with the strength of inward evil tendencies, and the great wrath and power of Satan, there is the greatest danger of failure. Through persevering watchfulness and prayer, and trust in the dear Saviour, we can and shall overcome! For he who has undertaken for us is able to save to the uttermost. Has he not given us renewed evidence of his interest in us? Oh, for grace to even yet bring him home for our daily and eternal salvation.

WHEREVER you can find a man who stands by God, God will stand by him; if you honor him, he will honor you.

DR. TALMAGE assumes that the power that kept the lions from hurting Daniel will save the virtuous young man from the "bears" in Wall street. On which the New York Herald pertinently asks, "But where would the preacher have got his simile had Daniel gone of his own will into that Persian menagerie and played 'bull'?"

THOUGHTS OF HOME.

BY E. H. MORTON.

I've known a land all fair and bright,
I've loved its verdant hills;
And I can ne'er forget its vales,
Its thousand sparkling rills.
I've known the joys of "home, sweet home;"
I've felt the soft caress
Of mother's hand upon my brow,
With gentle tenderness.

The joyous dream is past and gone,
Strange faces meet my eye,
And lo! within a stranger land
Strange forms go flitting by.
The aching void within my heart,
The longings wild, the pain,
The great cold world can never know;
To ask it is in vain.

Perchance the friends far, far away
I ne'er again shall see;
Familiar tones of filial love
May never comfort me.
And thus I sit and sadly muse,
And ponder o'er the past,
When every hour was rich with love,
Too sweet, by far, to last.

And to my troubled, weary soul
There comes a whisper low,
"Like beaten gold" thy faith is tried;
Look up and this thing know,—
If faithful, gentle, loving, true,
Thy words, thy acts, will be
Sweet blossoms out of which will grow
A long eternity.

The never-setting Sun will rise,
And endless beauty shed
O'er all the earth, a radiance soft
From Christ, the fountain-head;
The fellowship of perfect love,
The gladness and the song,
The "hills of home," the morning light,
Will be for thee ere long.

Battle Creek, Mich.

The Family Circle.

FAMILY READING.

WE are happy to hear from one (Sister J. S. Olive, of Prescott, Wis.) who has commenced the course of reading recommended by the Conference. It seems the reading was commenced in this family before the special meeting of Dec. 21; but we would call attention to two points, (1.) The plan of reading early in the evening, when the family are alone and uninterrupted; (2.) The testimony that it makes every evening seem like a Sabbath evening. How can a family help growing in grace and in the knowledge of the truth, when a portion of each evening is devoted to the solemn worship of God and to learning his will? Is not this just what each family ought to do? Are others benefited? Let us hear from them. Sister O. says:—

We began reading "Spirit of Prophecy" in November, and have finished the first and second volumes. Since that, we have read the most of Testimony No. 29. Our plan has been to read the first thing after the family assemble at lamp-lighting; we read a chapter and then have family prayers. Then if any one comes in, or any of us wish to go out in the evening, we do not miss the reading or prayers. At first some of the younger ones seemed to get tired and impatient; but we insisted on having the youngest read two pages to begin with, though that is a trial to the rest; and I think we all read and hear with increasing interest, and the influence seems good. To me it makes every evening seem like a Sabbath evening, and the reading seems almost as good as a sermon. I had before read the greater part of the books aloud to the family, which detracts somewhat from the interest of the reading; but they are of sufficient importance to be re-read.

TACT.

A VERY necessary and very desirable quality, if one would be useful and popular in society, is that which the little word tact defines. What is it?

It is easy to say what it is not. It is not insincerity. It is not mere policy. It is not a habit of hollow politeness. It is not a varnish of compliment which is always at hand to soothe hurt sensibilities. It is not fashionable conventionality, nor superficial elegance. So much for the negative.

Now for the affirmative. It is a delicate and suitable gift, almost like a sixth sense, which enables its

possessor to grasp a situation, and say and do the best thing, in the best manner, at the right moment. It never rushes in too soon, nor arrives on the ground too late. It is never off guard. It never offends by that bluntness which is allied to rudeness. It is not brusque nor harsh. It never gives a cold "Thank you" for a kind wish, nor turns its cheek to be kissed when a friend offers the lips. It is quick, sensitive, tender, merry, affectionate and sympathetic. It does not tell blithe stories to those who mourn, and weary aching hearts by laughter and frolic. It does not carry a tearful face to the wedding, nor prophesy sad things over the baby's cradle.

The woman who has tact may have no beauty, no grace, no learning and no wealth, but she will be charming, and everybody will own her charm. Let her enter what company she may, all will be glad to see her. Let her entertain guests, and they will go away declaring her praises. She will, as with a diviner's wand, call forth the best that is in everybody, and all will feel happier for her influence.

Do not think that the person who has tact is not a person of truth. The finest tact cannot exist except in the soul and in the manner of one who is true and pure and tender, through and through.

Do not fancy, either, that it is a gift of nature and not a trait which can be cultivated. It is susceptible of culture, as almost all good and noble things are. If you are deficient in it, set to work at once to see how and why, and to look for a remedy. Remember that the people noted for tact—real, beautiful, unerring tact—are always unselfish people. They are not set upon having their own rights first of all. They are not touchy. They are not haughty, and given to cherishing their own dignity. They are not easily affronted. They do not alienate hearts which love them by suspicions and jealousies and envies and misunderstandings.

The tact which blossoms into the loveliest living has its root at the Cross. Every day the dews of Heaven water it. Every day God's sunbeams fall on it, and it grows like a flower in the light of Heaven. —*Christian at Work.*

OUR FATHER.

A GOOD woman, searching out the children of want, one cold day last winter tried to open a door in the third story of a wretched house, when she heard a little voice say, "Pull the string up high! Pull the string up high!" She looked up and saw a string, which, on being pulled, lifted a latch; and she opened the door upon two little half-naked children, all alone. Very cold and pitiful they looked.

"Do you take care of yourselves, little ones?" asked the good woman.

"God takes care of us," said the oldest.

"And are you not very cold? No fire on a day like this!"

"Oh, when we are very cold, we creep under the quilt, and I put my arms around Tommy, and Tommy puts his arms around me, and we say, 'Now I lay me; then we get warm,'" said the little girl.

"And what have you to eat, pray?"

"When granny comes home, she fetches us something. Granny says God has got enough. Granny calls us God's sparrows; and we say 'Our Father' and 'daily bread' every day. God is our Father."

Tears came into the good woman's eyes. She had a mistrusting spirit herself; but these two little "sparrows," perched in that cold upper chamber, taught her a sweet lesson of faith and trust, which she will never forget. —*Selected.*

IN DARKNESS, TRUST.

A TIMID traveler, whose route lay across the higher Alps, on a path, that, no broader than a mule's foot-hold, skirted a dizzy precipice, where the foaming river far below seemed diminished to a silver thread, found it safest to shut her eyes, nor attempt to guide the course, or touch the bridle, where a touch might have been fatal, throwing both horse and rider over, to bound from shelf to shelf, and be dashed to pieces in the valley below. And there are times and circumstances when, to be saved from falling into blank despair, the believer must, if we may so say, shut his eyes, and, committing his way to God, let the bridle lie on the neck of Providence, and walk not by sight, but faith, determining to "trust in the Lord, and stay ourselves on God." —*Selected.*

—IN the case of thousands, the evenings of this very winter may decide whether, with all their opportunities and aids, life shall be useful and noble, or paltry and corrupting. —*Congregationalist.*

Educational.

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

WHAT BABYLON CONTRIBUTES TO OUR AGE.

It appears from the following that old Babylon left "footprints on the sands of time," which, after so many centuries, still appear among the most familiar objects of to-day:—

We have only to look at our watches to see that we are Babylonian. Why is our hour divided into sixty minutes, our minutes into sixty seconds? Would not a division of the hour into ten, or fifty, or one hundred minutes have been more natural? We have sixty divisions on the dials of our watches simply because the Greek astronomer Hipparchus, who lived in the second century B. C., accepted the Babylonian system of reckoning time, that system being sexagesimal. The Babylonians knew the decimal system, but, for practical purposes, they counted by *soosi* and *sari*, the *soosos* representing sixty, the *saros* 60x60, or 3,600. From Hipparchus that system found its way into the works of Ptolemy, about one hundred and fifty A. D., and thence it was carried down the stream of civilization, finding its last resting-place in the dial-plates of our clocks.

And why are there twenty shillings to our sovereign? Again the real reason lies in Babylon. The Greeks learned from the Babylonians the art of dividing gold and silver for the purpose of trade. It has been proved that the current gold-piece of Western Asia was exactly the sixtieth part of a Babylonian *mina* or *mina*. It was nearly equal to our sovereign. The difficult problem of the relative value of gold and silver in a bi-monetary currency had been solved to a certain extent in the ancient Mesopotamian kingdom, the proportion between gold and silver being fixed at one to thirteen and one-third. The silver shekel current in Babylon was heavier than the gold shekel in the proportion of thirteen and one-third to ten, and had, therefore, the value of one-tenth of a gold shekel; and the half silver shekel, called by the Greeks a drachma, was worth one-twentieth of a gold shekel. The drachma, or half silver shekel, may therefore be looked upon as the most ancient type of our own silver shilling in its relation of one-twentieth of our gold sovereign. —*Max Muller, in Contemporary Review.*

NUTRITIOUS PREACHING.

"Do you like Dr. S—— as well as ever?" was the question once addressed to a member of the A—— Street Church. "Oh, yes; his sermons are roast beef and plum pudding to us for a whole week." This was high praise, surely, and bespoke a full larder, as well as no small skill in setting out the feast. It gives us at once an idea of the man, and of his sermons, and of the study, too, whence such sermons came. We catch a glimpse of a quiet room, better stocked with standard works than with the literature of Tupper and Gilfillan—of a patient, prayerful man, rising from his knees to adjust his manuscripts for the day; and of an open Bible on the study table. The hat and cane are laid aside, for he has already paid a visit to the suffering family in the adjoining alley, or to the sick bed of a dying parishioner; and "it is well before preaching to look over the verge." While such a man writes, let no one needlessly intrude, for the robbery of his hour is the plundering of a whole congregation. In a minister's study-hours, the "talk of the lips tendeth to penury."

Of the discourses of Dr. S——, on which such a savory encomium was pronounced, we had no personal knowledge; but we can easily conjecture some of the qualities which made them so nutritious.

1. They must have had a great deal of Bible in them. Not an occasional scrap, or a dainty passage culled out to beautify a sentence and round off a period, but wholly saturated with the word of God. Hamilton tells us that Dr. Chalmers' discourses "held the Bible in solution." The strong meat is found in the Scriptures alone. The preacher who never "wears out," or wears his people out either, is he who delves daily in gold mines of revelation.

2. Those nutritious discourses must have had a great deal of prayer over them. There are other men besides the staid Quakers who believe that he who preaches aright must preach "as the Spirit moves him." And through Divine aid comes down the invisible ladder by which the prayer of faith ascended to the heavenly Intercessor. McCheyne never wrote a line without previous petition to God. Holy John Welch rose at night, and spent hours in pleading

for the celestial baptism. "I am convinced," writes an eminent clergyman, "that even aesthetically considered, one hour of prayer is a better preparation for sermon-writing than a whole day of study."

3. They had a great deal of *every-day* religion in them. They were practical. There is a painful lack, with many ministers, of knowledge of human nature in its daily actings. They are not ignorant men. They are tolerably familiar with John Owen, and Matthew Poole, and Francis Turretin, know all about the Council of Trent, and many even aspire to an acquaintance with the Magdeburg Centuriators. But to the living, acting, laughing, weeping, tempted, and sinning world around them, they are well nigh strangers. During the week their parishioners have been driving a plough, or hammering a lap-stone, or pleading a cause, or have been "up to their eyes" in cotton bales and sugar casks. When the Sabbath comes, these parishioners bring to the sanctuary their every-day wants and trials, as citizens, as men of business, as parents, as husbands, or as children. They want preaching that shall tell them how to live as well as what to believe. They want *plain* instruction. They want doctrine, but doctrine made portable and practical. They hunger for truth, but truth simplified, and purged of scholastic technicalities. We once heard a young licentiate of great promise preach a sermon in which he talked about the "governmental theory of the atonement," and garnished his discourse with such words as "predicate," and "potential," and "subjective." The whole discourse smelled strongly of the class-room, and had probably been "sat upon" by an inquest of theological students during the author's senior year. We would like to have whispered into the brother's ear, "You will burn that sermon up before you have been in the ministry twelve months." The Sabbath teachings which are carried into the week are those which treat of every-day wants and every-day duties—which meet the Christian, and tell him how to grow in grace and holy living—which soothe the afflicted with gospel consolations—which tell the young how to shun daily temptation, and the aged how to prepare for death—which point the anxious inquirer to that cross beneath which he may quiet his aching heart. And the simpler these teachings, the better. A discourse which a minister would not be willing to read to his children and domestics, with a good hope that they would understand it, is not usually a safe sermon to take into the pulpit. "It takes all our learning," said Archbishop Usher, "to make truth simple."

4. Another excellence of the preacher, of whom I am writing, probably was that he seldom went beyond his "thirdly." Neither will we; so we will close with the remark once made to Dr. Green by a poor woman of his parish. "Mr. Green," said she, "what do you think is the great business of the shepherd?" "To feed the flock, madam!" was his reply. "That is my notion, too, sir, and therefore I think he shouldn't hold the hay up so high that the sheep cannot reach it."

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE CHILDREN.

BY CORA WRIGHT.

THE little ones! how we all love them, and how we should enjoy working for them.

Jesus is a lover of children, and how tender are his words spoken in behalf of innocent childhood. When here upon earth, he took them in his arms, and put his hands upon them, and blessed them. When the disciples saw the fond parents so eagerly taking their little ones to receive Christ's blessing, they rebuked them; but the loving Saviour tenderly said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

Yes, Christ in all his glory loves even the children, and his precious blood was shed for them, as well as for the older members of his family. Though he has ascended to Heaven, his great eye of love watches over them, and his ear is ever open to their little prayers. If we love him as we ought, we will enjoy laboring for those whom he loves.

When children are young, before they have cultivated wrong modes of thought, it is comparatively easy to direct their minds in proper channels, to teach them to contemplate the greatness and wisdom of God.

This is the time to teach lessons of truth and right; for the education in childhood has a bearing upon the whole after-life. At this season the affections are the most ardent, the heart most easily reached; and they can easily be led to venerate and fear their Maker. If rightly instructed, they will see his wisdom and benevolence in everything that his hand has created; and this will call forth from them deep gratitude.

After they become older, and mingle more or less with the wicked world, their hearts become hardened, and their love for God is often lost. When their minds are once thus influenced, when evil seed has been sown, and wrong habits formed, it is almost impossible to mold the character anew.

In view of this, how carefully ought we to perform every duty toward them, however humble it may be. We cannot expect to instill right principles into the minds of those under our influence, unless our own hearts are in the proper condition. To secure this we must put forth every effort, and if we work with the right motive, we know that there is One who will ever lend a helping hand to the weakest of his earth-children.

Our compassionate Redeemer is looking down in love and sympathy, ready to hear our heartfelt prayers, and to render needed assistance. Then let us trust fully in him, and remember that we are dealing with minds,—working not only for the present, but for eternity.

"What now you do, you know not,
But shall hereafter know,
When the seed which you are sowing
To a ripened field shall grow.
'Tis a rich young soil you're tilling.
Then scatter the good seed well;
Of the wealth of the golden harvest,
Eternity will tell."

SPECIAL MENTION.

PROPHECY NOW FULFILLED.

It would be hard to choose a phrase more suggestive of the manner in which the Turkish empire is approaching dissolution, than the symbolical language in which the Apocalypse describes its fall as "the drying up of the great river Euphrates." To understand the appropriateness of the designation, it must be borne in mind that the Turks first appeared in the knowledge of the civilized world upon the eastern banks of the Euphrates. There they paused for fifty years and built up an empire to the east. Then the four angels bound in (by) the great river Euphrates (see Rev. 9:14) are loosed, and the Turks crossed the river to overthrow the Roman empire in Asia, and to establish four Turkish kingdoms, which were finally united in one. This power which first appears in history as the power of the Euphrates, it is declared, Rev. 16:12, shall be dried up when the sixth vial is poured out.

This symbol would indicate that the overthrow of the empire will not be accomplished by some great catastrophe which will overwhelm it with sudden ruin, but that the process would be gradual, and due to the slow destruction of vigor and vitality. For more than a hundred years the Ottoman power has been waning. Roumania, Servia, Montenegro, Bulgaria, Greece, Egypt, and the Caucasus have passed from under her dominion, and the great fabric of empire still remaining is about to fall to pieces from its own rottenness. It is *dried up*.* Its vitality is gone forever. It can have no rehabilitation. The attempts of England to bolster up the decaying empire and to secure reforms, have proved an utter failure. It is seldom that a country has ever presented so terrible a picture as Turkey does at this time. The country is impoverished; roving bands of marauders prey upon the helpless; the tax-gatherer has plundered until he can find nothing more, and the taxes are uncollected; there is no money in the treasury; there is no public credit at home or abroad; the army is unfed, unclothed and mutinous; every pacha in his government rules as he will or can, unrestrained by authority; the laws are laid aside, and anarchy, riot, and murder everywhere reign. It is apparent that the "Euphrates is dried up;" that the Turkish empire is a corpse, that the inquest is only delayed until the powers can agree concerning the disposition to be made of the estate. The jealousy of England, France, Austria, and Russia of the aggrandizement of each other, is the only lease of life that Turkey holds. There will, in all probability,

*We would say drying, not quite yet dried, up.—ED.

soon be an agreement. When Poland was the "sick man," Russia, Austria, and Prussia agreed concerning the partition. There is little doubt but that a similar agreement will soon be reached in the case of Turkey. —*Evangelist*.

THE RECORD OF DISASTER.

THE Kansas City *Journal* of Jan. 8, 1880, gives the record of disaster for the year 1879, as follows:—

Jan. 13, explosion in Dinas colliery, Wales; 60 lives lost.

Feb. 16, British ship *Adriatic* stranded near Dunkirk; 42 lives lost. The 26th, 13 vessels of Gloucester, fishing fleet, lost, with 143 lives. The 22d, boiler explosion at Stockton, Cal.; 16 killed, 26 injured.

March 2, business part of Reno, Nevada, burned; loss, \$1,000,000. The 12th, Szegedin, Hungary, overflowed; 900 lives lost; damage, \$3,000,000. The 19th, French floating battery *Arrogante* foundered; 47 drowned.

April 17, fire-damp explosion near Mons, Belgium; 187 lives lost. The 18th, destructive tornado at Walterborough, N. C. The 30th, Orenburg, Russia, nearly destroyed by fire; 949 dwellings burned.

May 5, explosion of blasting powder at Stratford, Canada; 50 cars wrecked, 3 workmen killed. The 30th, tornadoes in Missouri, Kansas, and Nebraska; over 40 killed, 80 wounded. Avalanche at Fontana, Switzerland; 6 killed.

June 12, waterspout burst at Buffalo Gap, Black Hills, drowning 11. The 17th, earthquake near Aci, Sicily; 5 villages destroyed. The 28th, collision of steamship *City of New York* with bark *Helen*, sinking the latter; 5 drowned.

July 3, colliery explosion near Glasgow, Scotland, killing 31. The 10th, five tons of giant powder exploded at Bodie Mine, California; 8 killed, 40 wounded. The 12th, steamship *State of Virginia* wrecked on Sable Island; 9 killed. The 14th, Egyptian steamer *Samamot* lost at sea, with 25 lives. The 16th, terrific storms in Massachusetts; over 20 killed. The 26th, storm in Butler county, Pa., with immense damage to property. The 31st, steam-yacht *Josephine* upset at the Thousand Islands; 5 drowned.

Aug. 15, hotel near Bath, L. I., burned; 5 lives lost.

Sept. 12, a colliery explosion at Lycett, Eng.; 5 killed. The 17th, a tenement house burned in South Boston, Mass.; 5 lives lost. The 22d, the boiler of a tug-boat burst near Chicago; 4 lives lost. The 26th, the business part of Deadwood, Dakota Territory, burned.

Oct. 9, a collision on the Michigan Central railroad, near Jackson, Mich., killing 15, wounding 31. The 14th, great floods in Spain; about 1,000 persons drowned; damage \$6,000,000. The 18th, the steamer *Nuevo Pajaro del Oceano* burned at sea; 33 lives lost. The 20th, the schooner *Petrel* lost in the North Atlantic, with 15 lives. The 23d, Bethany College, Virginia, partly burned. The 30th, 80 buildings burned in Parker, Pa.

Nov. 7, collision of the *Champion* and *Lady Octavia*, off the Delaware capes; 30 lives lost. The steamship *Arizona* narrowly escapes total wreck by running into an iceberg. A factory at Kansas City falls, killing 7. The 14th, destructive tornadoes in parts of Ohio, Indiana, Illinois, and Kentucky. The 19th, a fleet of dredges and barges wrecked in Lake Ontario; 31 lives lost. The 26th, Mound City, Ill., mostly destroyed by fire.

Dec. 2, the steamer *Borussia* foundered at sea; only 15 of 234 on board known to be saved. The 13th, great fire at Red Rock, Pa. The 28th, a train goes down at Tay bridge, Scotland; all on board drowned. The 28 and 29th, a conflagration in Boston, Mass.; loss \$2,500,000.

THE proper time, the right time, the prosperous time, the good time, the favorable time, the sure time, the successful time, the golden time—any or all of these—may be said to be comprehended in the great Scriptural idea of "accepted time." And this time is *now*. Yesterday was a good time; all the by-gone years were a good time. But they are buried to us forever. Many of us would give a great price to live over again those lost days. We weep as we remember them. We think we would use them better, and live a greater and better life, if we could actually redeem for ourselves those blooming springtimes, and joyous summers, and glorious autumns, and sublime winters. They were once accepted times for us; but, alas! they are ours no more. They will testify of us in the last great trial, and that is all. We must leave them, however deep the sorrow as we retrace them, and however many our tears in remembrance of what we have lost forever.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 5, 1880.

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

OUR MISSIONS.

OUR missions are increasing. The fields of our operations are extending. Men qualified to successfully prosecute the work, are very few, and our means to sustain these missions are limited. The General Conference and our institutions generally are in debt.

The liberality of our people exceeds that of any other. They have raised large amounts for the several branches of our good cause, and there is danger of discouragement on their part, and a reaction in the matter of free-will offerings, unless great care is taken in the expenditure of means.

We invite the reader to take a view of the humble manner in which our cause commenced, and the policy pursued in its earlier history. "Call to mind the former days," is the injunction of the apostle. For this object were the memorials of the Bible instituted, that the people of the Lord might look back to his providential dealings with them, that they might not in their hearts wander away from him, and forget their gracious God.

If it had been best, the Lord being judge, he would have selected men of learning, wealth and popularity to commence this work. Elder Joseph Bates, who had followed the sea for twenty-one years, sat down to write the first book upon the Sabbath, circulated at the very commencement of our cause, with only a York shilling at his command. The writer left the humble calling of chopping cord-wood to attend our first Conference in the State of Connecticut in the year 1848. In that State he earned money in the hay field to bear the expenses of Mrs. W. and himself to our second Conference held in Western New York. Trained in the school of rigid economy, we learned the value of money.

In our early labors we have suffered hunger for want of proper food, and cold for want of proper clothing. We deprived ourselves of even the necessities of life to save money for the cause of God, while at the same time we were wearing ourselves fearfully in order to accomplish the great amount of work that seemed necessary to be done in writing, editing, traveling and preaching from State to State.

It is possible that God had a design in choosing us in our poverty and humility, to not only have a care for the temporal interests of the cause as well as the spiritual, but to make us an example of industry and economy for others. And right here we would remark that sound growth in every branch of the work has been slow. And if at any time during our brief history, any branch of the work has been started on a large scale, without due caution, we have been sure to be disappointed in the results.

The publishing work increased gradually and safely all the way from Paris, Me., Saratoga and Rochester, N. Y., to Battle Creek where the Publishing Association has grown to be a powerful institution. Had we commenced at Boston, New York, Philadelphia, Chicago, or any other large city where our expenses would have been greater, and where the cause would have been sustained at great expense, our work would have been crippled in its infancy, and we would have lost very much which we have gained by establishing ourselves in the little city of Battle Creek. And we cannot withhold an expression of our fears that Elders Andrews and Matteson have not taken the wisest course in settling in Bale, Switzerland, and Christiana, Norway.

And when we have thanked God for accessions to our ranks of humble, small preachers, God has ever made them larger by natural growth in the work, and they have been of great service to the cause. But

when in our weakness we have rejoiced at the accession of men of learning and talent, we have been almost sure to be pained to see them dwindle in influence and power, many of them to uselessness after they have drawn largely from our treasures. This failure on the part of these men may be partly due to the fact that we have injudiciously given them great prominence in our prints.

We do not say that all those who enter upon the work should labor just as hard as we labored, and suffer all the privations we suffered. And yet the conviction presses itself upon the mind that God had a vastly greater purpose than to secure a large amount of work at little cost from the feeble hands of the pioneers in the cause. Was it not his great design to set an example of industry, economy and humility to those who should unite themselves to the cause at a later date, when means should be plenty, and the temptation to ease-loving and popularity might threaten the overthrow of those who enter the vineyard at the eleventh hour?

J. W.

SLANDER.

AN exchange says, "Spurgeon, the noted clergyman of London, has been more ridiculed and abused than any other preacher in Great Britain. During the early part of his career—he is but forty-five now—his sermons on regeneration by baptism excited a world of opposition and censure, and he was for many months attacked all along the line of established orthodoxy, hundreds of papers and pamphlets devoting themselves to the exposure of the arrant theologic quack, as they were fond of calling him. The illustrated weeklies caricatured him in every conceivable way also, without disturbing his equanimity in the least. Indeed, he seems to be one of the very few men who are not troubled by journalistic criticism or condemnation. He appears, on the contrary, to enjoy it. He keeps in his library at Nightingale-lane, Clapham, several bulky volumes filled with newspaper clippings, in which he is denounced as a mountebank, hypocrite, blasphemous, villain, and he grows merry over them when he exhibits his volumes—he names them his treasury of abuse—to any of his visitors. He has made it a rule never to reply to anything said of or about him in the public prints. If he had attempted to deny the stories told to his disadvantage, he would, he says, have been prevented from doing anything else, and it would, he adds, be very unprofitable for a man to occupy all his time in trying to disprove that he is a humbug and a scoundrel.

"Spurgeon is known as a Baptist, but he does not strictly represent that sect. He calls himself a Particular Baptist of an advanced school of thought; and what he believes, his immense Tabernacle congregation believes without demur or distrust. It has often been alleged that his creed is Spurgeonism, and that his followers are Spurgeonites, and the allegation is pretty nearly true. He does not affect the merely clerical character. He does not like to be addressed as Reverend, or to be ranked as a clergyman. 'I am a preacher, and I try to do good by preaching; that is all there is of my ministry,' he has proclaimed more than once. No man is more tranquil, sincere, and contented. 'I do the best I can,' he says, 'and leave the rest to God.' He has the most absolute faith in prayer. He feels sure that prayer will bring everything that is desirable. Whenever he wants anything, from physical or spiritual strength to money for his church or for some charitable purpose, he prays for it, he avers, and it always comes in due season. Still he does not neglect work. He is one of the hardest workers in all London, performing every day labor enough for half a dozen men."

No man who has acted a prominent part for God and humanity has escaped the bitterness and vileness of the tongue of slander. They said of Jesus Christ, whose great heart of love and benevolence ever sympathized with human woe, that he had a devil, that he cast out devils through Beelzebub, the prince of

devils. Said Christ, "Ye shall be hated of all men for my name's sake." "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. 10:22-25.

The first apostles and disciples of Jesus Christ learned by bitter experience that the words of their Lord were true, and the millions of holy martyrs for the word of God and the testimony of Jesus Christ all along the ages of the persecution of the church, shared with their Master the tongue of slander and the cruel power of wicked men and devils brought to bear upon them. They have all been sustained by the promise, "If we suffer with him, we shall also reign with him."

We have nothing to say in praise of Spurgeon's general habits, or of his piety. His smoking to the glory of God we shall attribute to the lusts of the flesh and the grossness of poor human nature; but he really seems to have a happy way of meeting those who do not like him.

There is a blessed, sanctified spirit of resignation under abuse in the words of Christ to his church: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven: for so persecuted they the prophets which were before you." Matt. 5:10-12.

The apostles did not become martyrs in advance, and make themselves unhappy by dwelling on their sufferings for the name of Christ in a melancholy manner. It is said of Peter and John, that "they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."

In no period of the Christian church may we expect the tongue of slander to walk through the earth with such bitterness as in the last days, when a message of restitution shall go forth in vindication of the down-trodden commandments of God and testimony of Jesus Christ. Here the wrath of the dragon will be literally poured upon those who act a prominent part in the work. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

God help us to bear what is coming upon us. If we endure reviling with Christian meekness, it will discourage and dishearten those who would otherwise rejoice and take courage in their villainies. Their very object is to make us feel badly and throw us under a cloud of discouragement. If we would assist them in their work, then we should yield to the force of their bitter words. If we would successfully meet them and secure the blessing of God, we should rejoice that we are worthy to suffer for the name of Christ.

J. W.

HEAD-QUARTERS.

WE have decided to remain at Battle Creek until camp-meeting season. Our interests and feelings are so interwoven with the prosperity of our institutions located here, that we have decided to remain and labor to guard against the selfishness of not only those who have moved to Battle Creek for worldly profit, but also against the influence of some who have resided here a score of years. Here we have spent the strength of a quarter of a century of the best of life in building up these institutions, and here we have appropriated five times as much means for the benefit of these institutions as any other man has done. And here we pledge ourselves before God to do what we can to guard our own and our brethren's property that has been put into these institutions.

Here is a church that has in past days done nobly and liberally for the upbuilding of the cause. The influence of some who have come in among us to specu-

late has gradually affected others, and, we blush to say it, there has evidently been overreaching in trade to the disadvantage of some who have moved to Battle Creek.

Our duties as pastor of the church at Battle Creek shall be first, and other matters, at home or abroad, shall be second. For exposing sins among us and defending the cause of the widow and the fatherless, we have had the blessed privilege of sharing some reproach. We only regret that we have not always borne it with rejoicing. These things, with many cares and labors, have led us from time to time to flee in sadness from the scene of battle. By the grace of God we decide to remain at our post, and trust the consequences with Him who is able to sustain.

J. W.

BATTLE CREEK.

FOR some days past, the General Conference Committee, all the members of which are now in Battle Creek, have been holding important deliberations touching the interests of the cause in Europe, on the Pacific coast, and in other parts of the great harvest field.

Among the localities to which it seemed necessary to give some attention, that the interests of the cause might be advanced, and a better state of prosperity secured, not the least prominent was this city, where are located such important interests as the publishing work, the Sanitarium and the College. For a long time the church has not been provided with proper officers to look after the great variety of matters that need attention in this large church, which has an ever changing but increasing membership.

Accordingly on the evening of Feb. 1, on the recommendation of the committee, the church elected Eld. C. W. Stone as an additional elder, and voted that Prof. S. Brownsberger, already acting as an elder, should be ordained, and that Brn. W. C. Sisley and L. Graves be elected and ordained additional deacons. The ordination of the parties was then attended to, which gives the church three elders and three deacons. The occasion was one of interest.

The committee have forcibly set forth on various occasions the principles by which those who come to reside in Battle Creek should be governed. They should be guardians of the institutions located here, in which all our people have an interest, and they should place themselves in such a relation to the General Conference that its officers can control the influences, so far as they are embraced within the church, which shall surround these institutions. This will certainly commend itself to the good judgment of every friend of the work here.

The following pledge drawn up by the elders of the church, and designed to be an embodiment of these principles, was indorsed by an almost unanimous rising vote of the church at the meeting above referred to:—

PLEDGE OF THE CHURCH AT BATTLE CREEK, AND OTHERS,
TO THE GENERAL CONFERENCE OF S. D. ADVENTISTS.

"Whereas, there are located at Battle Creek, Mich., most important institutions connected with the cause of present truth, of such a nature as to call in people from all parts of the country, thus bringing special and sacred responsibilities upon the church in this place, and

"Whereas, These institutions are objects of care and solicitude to the General Conference of our people, and must be more or less affected by the influences surrounding them; therefore

"Resolved, That we, the undersigned, members of the church, and other Sabbath-keepers residing in the city of Battle Creek, deem it just and right to make to the General Conference the following pledge:—

"1. We acknowledge the paramount importance of maintaining, at all hazards, and at all cost, the right influence here at the head of the work,—an influence which shall stand for the right, and keep this important post against the insidious attacks of our wily foe. And we pledge ourselves to try to cherish this spirit, and to frown down everything of an opposite nature.

"2. We acknowledge the correctness of the principles now entertained by S. D. Adventists on the sub-

ject of Leadership; namely, that the General Conference, aided by the counsel of those whom we believe the Lord has chosen to lead out in this work from its very commencement, and by the spirit of prophecy graciously manifested among us, is the highest authority ordained by the Lord in his church, and that the action and advice of this authority, in all matters of expediency and discipline, should be received and respected by all this people. And we pledge ourselves, on these principles, to stand by and stay up the hands of those who are called to lead out and bear responsibilities in this cause, and to bring ourselves into strict Scriptural discipline in the work of the Lord. And every act of rebellion against these principles shall be promptly discountenanced and immediately corrected, so far as in our power to correct it.

"3. We acknowledge that the chief troubles in the church arise from a failure to heed the testimonies to the church; and this failure comes from neglecting to study them till we can imbibe their spirit, and so feel the force of their teaching; and we are assured that where the testimonies are lived out, the intangible and undefinable spirit of perversity and opposition which has stood in the way of the work here, cannot live. We therefore pledge ourselves to study carefully the testimonies, and deal faithfully with our own souls in regard to their teaching.

"4. Whenever we fail to carry out the foregoing pledges, either from an incurable spirit of opposition, or from an inexcusable spirit of carelessness, stupor, and lukewarmness, so that our influence is in the way of the advancement of the cause, and prejudicial to the interests of any of the institutions that are or shall be located here, this fact being decided by the General Conference Committee, we pledge ourselves, further, to relieve the cause from our presence by removing from the place; for the work of God is high and holy, and must not be marred by unconsecrated hands, nor be embarrassed by the opposition of rebellious hearts, nor be hindered by dead weights."

Most of the members of the church have already attached their names to the foregoing pledge. All are expected to sign it. And not only the members of the church, but all Sabbath-keepers who come to reside for a longer or shorter time in the place. We believe it right that they should do this. And the church will expect that all who come here in the future to unite with this church, or to identify themselves with us as Sabbath-keepers for a time, will subscribe to these principles by signing this paper. And those whose feelings are so out of harmony with the best interests of the work here that they cannot cheerfully take their stand on principles which under our circumstances are so eminently just and proper, are not wanted in our midst.

THE RELATION OF BAPTISM TO THE LAW OF GOD.

BY ELD. J. N. ANDREWS.

BAPTISM is a duty peculiar to the gospel of Christ. It is commanded in the New Testament, but is not commanded in the law of God. The gospel is not a part of the law of God, yet the relation between the gospel and the law is most intimate. Baptism is a part of the gospel system, and is no part of the law of God; yet baptism, like the gospel to which it pertains, directly relates to the law of God. This is a fact of great importance, as we shall show. Baptism would never have been necessary if men had not broken the law of God. They are baptized because they have sinned against God.

The gospel of Christ, which is the good news of pardon through his blood, would never have existed had not the law of God been broken. The law contains man's whole duty as an innocent being, but has nothing to say concerning repentance and the forgiveness of sins. The gospel is not given for the purpose of revealing the duty which man owes to God. This is revealed in the law of God, which requires that men should love God with every power of their being, and this love is shown in the keeping of the commandments. Deut. 6:4-9; Eccl. 12:13, 14; 1 John 5:3. The gospel is not given to enlarge this demand; for the law demands every power of man's being, and the gospel cannot add to this. The gospel is given to show how men that have broken the law of God can find pardon. The gospel shows how God can main-

tain his law without punishing those who repent, and how he can be just, and yet justify him that believes in Jesus. Rom. 3:19-30.

The mercy of God desired to save sinners; his justice demanded that they should be punished as the transgressors of his law. This conflict between the attributes of God is spoken of in Ps. 85:10-14. This conflict was settled when Christ decided to die for man. He took the place of the sinner, and was cut down by the sword of divine justice. 1 Pet. 3:18; Zech. 13:7; Gal. 3:13. Then justice could permit mercy to enter and offer pardon to sinners. The law of God demanded the death of the transgressor, in pronouncing a curse upon every kind of sin. Deut. 27:15-26. Christ took this dreadful curse upon himself by dying in our place, and he signified the fact by the manner of his death. Gal. 3:13. Christ died for all, because all merited death. 2 Cor. 5:14, 15. His death magnified the law and made it honorable; for the curse of the law was shown to be just, in that God gave his Son to suffer it. Isa. 42:21. The life of Christ, which was thus sacrificed, was of greater value in the sight of the law than were the lives of all who had broken it.

The law pronounces its curse upon all sinners, but it will accept the death of Christ as the sinner's substitute. Christ has suffered death for our transgressions. Isa. 53:5-12. When we repent of our sins and believe in Christ, he presents the merit of his death before his Father on our behalf, and it is accepted. Rom. 5:9, 10; Heb. 7:25. Then the law regards us as though the sentence of death had been executed upon us, because Christ, our substitute, has died in our place. Gal. 2:19, 20; Rom. 6:1-3, 7-11. In the sight of the law the sentence of death no longer stands against us, because we have suffered death in the person of Christ, our great sacrifice for sin. His death is accepted in our behalf the moment we truly repent and believe. Now we are counted dead in the sight of the law of God, as though the sentence of death had been executed upon us. The law of God being thus honored, we may receive pardon through the gospel. But the very first public act for the remission of our sins is baptism. Acts 2:37, 38.

We have remission of our sins by virtue of Christ's blood. Eph. 1:7; Luke 24:47. Faith and repentance apply that blood to our souls. These are the inward acts by which we have remission of sins, but there is an outward act by which all this is expressed to the world. We have broken the law of God and merited death. We have found pardon through the blood of Christ; and because Christ, our sacrifice, has died for us, the law regards us as though its sentence had been executed upon us, and as though we had actually suffered death. Now this fact of our death must be publicly expressed. This is done by the ordinance of baptism. The fact of our death must be attested by our burial. Rom. 6:1-8. Thus baptism is the public, outward act for the remission of sins. Acts 2:37, 38. The law counts us as having suffered death, and no longer holds its sentence of death against us. Rom. 6:8; 7:4; Gal. 2:19, 20. The gospel takes us as dead men and buries us, thus acknowledging the justice of the law of God in its sentence of death against us. Then by the same ordinance it raises us from this burial in baptism, to walk in newness of life. Rom. 6:3-5; Col. 2:12; 3:1.

We have spoken of baptism in its relation to the law of God; we shall next speak of the memorial of the burial and resurrection of Christ.

INFIDELS AND THE BIBLE.

HUME used to go to church sometimes in Scotland. Collins insisted on his servants going to church, "that they might not rob or murder him." Voltaire "built a church to God" at Ferney. Mr. Huxley wants the Bible introduced into boarding-schools. Professor Tyndall is indignant at being charged with hostility to religion; and Mr. Herbert Spencer leaves ample space for the "unknown and unknowable." The heart, like nature, "abhors a vacuum;" it craves for something beyond a negation, and as long as the unknown is treated as "unknown" the craving is hard to satisfy. —Saturday Review.

Our Tract Societies.

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

EXPENSES AND OTHER MATTERS.

BY ELI. S. N. HASKELL.

In every State society there will be more or less general expense, such as freights, postage, placing books in libraries and periodicals in reading-rooms, etc., etc., which it does not properly belong to any one district or church to pay. The State officers should once a year apportion this expense to the several districts, according to their financial ability. To do this, (1.) Ascertain the number of members in each district and their circumstances with respect to means; (2.) Ascertain the relative financial strength of the districts; (3.) Divide the expense among the several districts in proportion to their ability to pay, and charge to each its respective proportion.

1. Do the directors decide important questions at the quarterly meetings, or are they decided by those present at the meeting?—The directors; but after they have decided the points, it is always well, in matters of general interest, to lay them before the brethren, that they may understand them, and be more interested in them, although this is not necessary.

2. When a member goes into a district where he does not belong, where shall he get his tracts and to whom shall he report?—Of the church society of which he is a member, and he should report to the same, even if he is in another State. If he changes his church relationship, he should change his tract membership.

3. Can a tract society be organized before a church is organized?—Yes.

4. Must a member pay a dollar every time he changes his place of membership?—Not unless he moves out of the State; but if he removes from one Conference to another, it will be necessary for him to pay another dollar, before he can become a member of that Conference tract society.

5. Can a church society or district receive members in the tract society for any sum less than one dollar?—It is not Constitutional. See Article IV.

6. Has any State society the right to change the Constitution, so that individuals might be admitted for a less sum than one dollar?—We know of no reason why not, but it would be detrimental to the interests of the society.

7. How shall those directors attend the quarterly meetings who are unable to bear their individual expenses?—(1.) It is well to have all the directors, as far as practicable, attend each quarterly meeting. (2.) Each director should feel it his duty and privilege to attend these meetings, even at a sacrifice. (3.) It would be well to have men for directors who are able, and can spend much time and bear their expenses for the privilege of engaging in the work of God. But in some of our large Conferences it frequently happens that some of the directors live at a long distance from the quarterly meeting, and are in circumstances which will not justify their bearing their own expenses. (4.) It would be well in such cases if the district could raise money outside of the tract society to bear the expenses of the director. (5.) But if there be no other way, it is in the province of the directors to pay a portion or all the expenses of one or more such directors from the tract-society funds, and bring it in the general expense, which should be apportioned annually to each district. (See first paragraph of this article.) (6.) If any important meeting is to be held, the President should be authorized by the Board of Directors to urge those directors in limited circumstances to attend, in view of their expenses being partially or wholly met as above suggested. (7.) It should ever be remembered that all moneys received by the tract society from donations, book sales, free-will offerings, and the one-third, is tract-society money, and no one person has the right of appropriating these funds out of the regular tract-society business.

AN APPEAL.

BY A. SWEDBERG.

WITH the beginning of the year 1880, our Swedish paper enters upon a new and important era. As the readers of the REVIEW already know, it has been changed in form and size, in order to lessen its cost, and secure a wider circulation. This seemed necessary, as it does not yet pay its way. It now presents a neat appearance, and receives the highest commendations from all who have seen and read it in its new form. We believe that with a united effort on the part of our brethren everywhere, the *Harold* can, during this winter, be introduced into thousands of families that would read, and thus many of them would become permanent subscribers. During the last three years the list of paying subscribers for the *Harold* has been more than doubled. But to put the paper on a self-supporting basis, we need at least one thousand full-paying subscribers and two thousand in clubs.

Let us consider for a moment the condition of things in the Swedish cause. The Swedish brethren are few and scattered. Many of these few have been prejudiced against our American brethren by those who have apostatized from our faith. In this country there are no laboring preachers in the missionary field. My Swedish brethren are as sheep scattered upon the hills without a shepherd. And because there are so few to look after their spiritual interests, many of them are indifferent and inactive. Considering these things, what can be done to extend the circulation of the *Harold*, which at present is the main preacher in the Swedish cause?

This is an important question. And the present is an important time,—a time in which we wish to put forth special efforts to circulate the printed truth. But we know that our Swedish brethren cannot alone accomplish the work that should be done in circulating the *Harold*; hence we appeal to our American brethren for help.

There are several ways in which our American friends can help us in extending the circulation of the *Harold*. Bro. Loughborough says in one of his reports:—

"We must have more papers in Danish and Swedish, from some source, to help in that work from this port. . . . We hope our friends in America, who so kindly sent us clubs last year, will see fit to continue them, and that others who have clean papers, whether *Signs*, or German, Swedish, or Danish papers, which they would like to distribute, will mail them to J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England. We promise you on our part that they shall be judiciously distributed."

We have here at the office old volumes of the *Harold*, bound in paper covers, which are especially adapted to be used in the kind of work Bro. Loughborough is doing. If placed in libraries and on board of vessels, they could accomplish a great work. Here is a chance for those who have means, to invest some of it in sending these bound volumes of the *Harold* to Bro. Loughborough.

Many of our American tract societies are located in places where there are Swedish settlements. We appeal to such T. and M. societies to take clubs of the *Harold*, and judiciously distribute among those who are interested to read and investigate. Also, let active and capable canvassers be appointed to thoroughly canvass such Swedish neighborhoods. With the present attractive appearance of the *Harold*, the low price at which it is offered, and the beautiful and instructive premium that is offered with it at \$1.00 a year, it takes but little effort to obtain subscribers. Here our American brethren can greatly assist us in the circulation of the Swedish paper.

In order that the *Harold* might more rapidly be introduced into thousands of families in this country, and thus its sphere of usefulness be increased, it has been offered six months on trial for the nominal price of 25 cents. Here is a good opportunity for our brethren living in Swedish communities or having Swedish friends and acquaintances, to send the *Harold* on trial

to such among them as they think would be interested, and benefited thereby. We want 5,000 trial subscribers for 1880. Shall we not have them?

The cause in Sweden is onward. New laborers are constantly being raised up in that country to proclaim the solemn message. These call loudly for reading matter to distribute. The people are reading and investigating with great interest. Our colporters there are too poor to purchase reading matter for missionary purposes, but they are willing to devote their time and do all in their power to distribute our publications, if we will only send them. Who among those that are well able will pay for reading matter to be sent to these colporters for free distribution?

The cause we labor in is a glorious one. The third angel's message must be proclaimed to the world before the great and terrible day of the Lord shall come. Shall we then stand idle, and see this work languish, when God is everywhere opening the way for us to carry it forward to a successful issue, and to the salvation of multitudes of souls that are now in darkness with reference to the great and solemn truths pertaining to our times? Let us put on the whole armor of God, and with courage and cheerfulness go forth into the missionary field. Jesus is our Leader and Captain. We need not fear; for he will guide us successfully through the battle, and at last we shall come off conquerors and wear the starry crown in the kingdom of God.

Battle Creek, Jan. 22, 1880.

MISSIONARY WORK IN SWITZERLAND.

In my last report, I spoke of my purpose to obtain the addresses of a large number of French Protestants. I have already obtained several thousands, and many of these are the names of those who give for benevolent and religious purposes, as for the distribution of the Bible. I have also obtained a large number of names of the better class of farmers and of other persons in various branches of industry. Many of the readers of our paper, in response to my request, have sent in the names of their friends and acquaintances. Persons of whom I know nothing except that they take our paper have sent us lists of names. We now send out almost our entire edition of two thousand copies. We seek to follow the manner of the tract societies in America, and after sending several numbers, we write to those who receive them. This involves much labor, which we are trying to get our friends here to help us perform. I hope soon to give the result of this effort to enlist our friends in missionary work, and to show that they bear their part of the burden of labor and expense.

We have many evidences that our paper is doing a good work. A lady who has never seen any preacher of our faith wrote us from the interior of France a few days since, expressing her deep interest in the truths of our paper, and sending twelve francs, which is more than twice our subscription price. We have also just received from a lady at St. Petersburg a letter very similar to the one just mentioned, and containing the same sum of money. Both these ladies send us names for *Les Signes*, and the lady at St. Petersburg desires the German paper also. A Swiss gentleman that I have never seen has recently sent twenty-five francs for our paper; another who has received one number of *Les Signes* has just sent his subscription for it, and ordered tracts. We have also a class of readers that take a deep interest in our paper, because it has contained so many articles on temperance. We have received encouraging letters from friends of temperance, some of whom seem not to be professors of religion, from most of the countries of Western Europe.

Since my return to Europe, I have been making an earnest effort to render our work as nearly self-supporting as possible. All of our brethren have undertaken to pay the tithe, and they appear to do it gladly. I am persuaded that we can soon sustain ourselves. It is my first business to renew the work of the tract societies, which greatly declined during my long absence. I hope to say shortly that nearly all our friends are active workers. I also hope that our French friends in America will render all the assistance in their power. If they wish to aid in the expense of sending our paper into France, we shall be glad of their assistance. We have plenty of addresses, and are receiving more all the time. We will do all the work, after the manner of the tract societies in America, and only ask these dear friends to bear the

expense of such number of copies as they are able. Or, if they wish to send us the names of their friends in France or elsewhere in Europe, we will send the paper to them instead of using such names as we have. We offer to do the work, because it would not be advisable to send our paper to America to be sent back to Europe. The postage in Switzerland is two-fifths of a cent on each number; the postage to France is one cent, and it is the same to all the countries of Europe and to America. Our paper is furnished to subscribers at one dollar per year. We will make the same discount to tract societies that is made on the American papers which they send out. We earnestly ask the co-operation of our French friends in America. And if there are any tract societies of Americans that can consistently aid us, we make them the same proposition that we have here made to the French.

J. N. ANDREWS.

A TRACT SOCIETY IN ENGLAND.

On the evening of Jan. 11, 1880, we organized a National Tract and Missionary Society for Great Britain. We have twenty-six members. Others who could not be at the meeting, will join. It was voted that I should act as President of the society, and that Mrs. A. M. Loughborough serve as Secretary and Treasurer. It was also voted to adopt the Constitution recommended by our General Conference for the government of such societies, making a practical application of its principles and regulations as fast as circumstances and the onward development of the cause here shall demand.

At present only two districts were designated, to be known as the Hampshire and Somerset districts; yet our field of labor comprehends the "United Kingdom of Great Britain," and any of her dependencies which we may be able to reach with reading matter and by correspondence. For the present, it was decided that J. N. Loughborough should act as director of the Hampshire district, and Bro. Henry Veysey of the Somerset district. Bro. V. is to select a librarian. Sister J. L. Ings of the Southampton church was appointed librarian of the Hampshire district, and Bro. Wm. Ings was designated as superintendent of the work of placing reading matter upon ships.

This movement has given a new impetus to the work here. It was timely. The church was stirred up to act, and all are anxious to work; and if we would obey Paul's injunction to Titus, "Set in order the things that are wanting," it was time to form this missionary society; for it is what is wanted to give form and efficiency to this department of our work.

At no point of time since our mission was opened have we received so many favorable responses to *Signs* sent out, in the same length of time, as in the past few weeks. Many are reading with interest, and then "send the papers to friends in other parts." Public libraries are calling for our bound volumes for their shelves, and the *Signs* and *Good Health* for their reading-room tables.

J. N. LOUGHBOROUGH.

OHIO TRACT SOCIETY.

THIS society held the second State quarterly meeting of its ninth fiscal year at Corsica, Jan. 20, 1880, at 7 P. M. After the usual opening exercises, the report of the last meeting was called for, read, and approved. Eld. B. L. Whitney, being present, made some very appropriate remarks on reporting. The President thought that not more than one-half of the work done had been reported. All the directors were present, and pledged themselves to put forth an earnest effort to advance the T. and M. work in our society during the coming quarter.

The report of labor is as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	33	19	14	180	10	25	13	17690	40	55	64 54
2	51	16	35	75	20	26	8	5151	125	267	39 48
3	54	28	26	111	61	20	23	21799	395	408	17 57
4	104	28	3	346	162	40	60	18849	691	368	79 44
5	196	58	...	46	22	42	61	6271	1144	192	174 66
6	25	9	13	61	105	10	49	7158	106	33	58 90
	463	188	34	819	380	163	220	79908	2701	1318	\$434 59

NOTE.—The above includes a report from each church society in the State. Of the cash received, \$287.46 was donations and membership fees; \$61.32, on sales, and \$85.81 for periodicals. Value of publications on hand, \$1442.00. Amount of indebtedness, \$594.39.

Adjourned *sine die*. D. M. CANRIGHT, Pres.
J. B. GREGORY, Sec.

NEW YORK T. AND M. SOCIETY.

EIGHTH ANNUAL SESSION.

THE first meeting of this session was held at Adams Center, at 9:30 A. M. Sunday, Dec. 21, 1879. After the opening exercises, the minutes of the last annual meeting of the New York and Pennsylvania T. and M. Society, at which the division between the societies was made, were read and approved.

Eld. Haskell followed the reading of the report by remarks on the efficiency of the tract-society system in carrying out the various enterprises, financial and otherwise, connected with the work.

The report of labor for the year was then presented as follows:—

	First Quarter.	Second Quarter.	Third Quarter.	Fourth Quarter.	Total.
Number of Members	273	1	11	326	611
Number of Members added	6	4	1	11	22
Number of Members Reporting	63	83	104	76	326
Number of Families Visited	386	773	529	386	2074
Number of Letters Written	363	349	232	195	1119
Pages of Tracts, etc., distributed	74426	120175	96264	80318	371183
New Subscribers for <i>Review</i>	13	25	5	5	48
New Subscribers for <i>Good Health</i>	6	15	1	5	27
New Subscribers for <i>Instructor</i>	79	69	32	13	193
New Subscribers for <i>Signs</i>	121	93	7	5	156
New Subscribers for others	53	2	...	...	55
<i>Signs</i> in Clubs	99	83	7	42	231
Annals Distributed	581	1298	253	39	2171
Periodicals Distributed	3026	4292	3205	3294	13817

FINANCES.

Donations and Membership	\$58 80	131 46	\$89 90	195 01	\$ 505 17
Book Sales	30 68	33 58	37 58	10 72	112 57
Periodicals	139 48	275 69	155 72	152 47	723 37
One-Third	70 00	114 55	...	...	184 55
Life Membership	130 00	35 00	30 00	...	195 00
Dime Tabernacle	51 95	28 15	...	...	80 10
Oakland Church	17 60	26 90	...	...	44 40
Totals	532 53	653 98	313 20	358 20	\$1857 91

NOTE.—The society has received \$451.71 on general book sales, and \$238.77 on books sold by individuals. This, added to the \$117.57, gives a total of \$808.05. The one-third for the third and fourth quarters is included in "memberships and donations."

The President remarked upon the system of general book sales adopted by the New York and Pennsylvania tract societies at the last annual meeting in connection with the Conference in 1878, noticing the fact that the book sales for the year just closed showed more than double the amount reported for the preceding year, the happy result, under the blessing of God, of the working of the system adopted.

Being instructed by the meeting to appoint the several committees, the Chair announced the following: On Nominations, J. Q. Foy, S. N. Walsworth, and A. H. Hall; On Resolutions, E. W. Whitney, C. C. Lewis, and M. H. Brown.

The meeting now adjourned to call of Chair.

SECOND MEETING.—The second meeting was called Sunday, Dec. 28, at 2:30 P. M. After the usual opening exercises, and the reading of the minutes of the previous meeting, the report of the Committee on Resolutions was presented, as follows:—

Whereas, We recognize in the work of the tract and missionary society an efficient means for the spread of the truth, and

Whereas, God, through the spirit of prophecy, has also recognized this as a most important branch of the third angel's message, therefore

Resolved, That we hereby express our increased confidence in the plan adopted, and its efficiency, and we pledge ourselves to labor earnestly to advance the interests, and increase the efficiency of the society in carrying out the various enterprises which are connected with it.

Resolved, That we adopt the recommendation of the General Conference, relative to the matter of raising a sum equal to one-third of the tithes paid for the support of the ministry, for the direct support of the tract and missionary work; and that we urge upon all our churches the importance of acting in harmony with this recommendation.

Whereas, The Lord has in mercy again spoken to us as a people through the gift of prophecy, and

Whereas, The writings of Sister White, especially Vols. 1, 2, and 3 of Spirit of Prophecy, and the Testimonies, contain matter of great importance to the world as well as to the people of God, the reading of which is the most effectual means of removing prejudice against this gift, and increasing the spiritual growth and prosperity of our people, therefore,

Resolved, That we will use our best endeavors to secure their introduction into every family of Sabbath-keepers, and the adoption of the plan of reading recommended by the General Conference, and we pledge ourselves to use earnest efforts to give these writings the widest possible circulation.

Resolved, That we express our satisfaction with the plan adopted by all the ministers in this Conference, of giving the tract society the benefit of all profits on book sales, etc., while in the employ of the Conference, believing it to be in accordance with the spirit of sacrifice that should actuate all who are engaged in the work of the third angel's message.

Whereas, It has been decided by the trustees of the Publishing Association, to enlarge and greatly improve the *Review*, without increasing its subscription price, and

Whereas, We believe these improvements will tend to increase its circulation and usefulness, both among our own people and others, therefore

Resolved, That we express our hearty approval of this change, and pledge our earnest co-operation in giving to the *Review* as extensive a circulation as possible.

Whereas, "The world is to be warned, educated, and tested on the subject of appetite, and other departments of hygiene, as well as upon the Sabbath and other important truths," and

Whereas, The publishers of *Good Health* liberally offer to send that journal four months on trial for twenty cents, therefore

Resolved, That we heartily second the request of the publishers that "a club of trial-trip subscribers be obtained in every community where there is a church of Seventh-day Adventists," and recommend that individuals take this opportunity to introduce *Good Health* to their friends.

Resolved, That as ministers and tract-society officers we will do all we can, (1.) To secure permanent paying subscribers to *Good Health*; (2.) To meet the call of the publishers for fifteen thousand trial subscribers.

Resolved, That our people should not take advantage of the liberal offer referred to, for their own benefit, but should become permanent subscribers.

Whereas, The various periodicals issued by the S. D. A. Publishing Association contain matter of the greatest vital importance to all our people, and

Whereas, Many families of S. D. Adventists take none of these periodicals, therefore

Resolved, That we urge our ministers and tract-society officers to use their most earnest endeavors to secure a wide circulation of these periodicals, especially among our own people.

Whereas, The *Signs of the Times* has already accomplished great good as a missionary paper, and has been an effectual means of carrying the truth to all parts of the world, and

Whereas, The publishers have made improvements in its form, and at the same time have reduced its price, so as to adapt it especially to the missionary work, therefore

Resolved, That we will use our earnest efforts to increase its circulation, thus enlarging its sphere of usefulness.

Resolved, That we tender a vote of thanks to the officers of the R. W. and O. R. R. for the favor shown our people, in granting a reduction in fare over their road to those attending this meeting, also to the employees of the road for the uniform courtesy manifested toward us by them.

The resolutions were considered separately, and unanimously adopted.

The Committee on Nominations then presented the following report: For President, Eld. B. L. Whitney; Vice-president, M. H. Brown; Secretary and Treasurer, Addie Bowen; Assistant Secretary and Treasurer, E. H. Whitney; Director of Dist. No. 1, Eld. R. F. Cottrell; No. 2, Wm. Treadwell; No. 3, Wm. H. Brown; No. 4, Frank Hall; No. 5, I. N. Russell; No. 6, David Carr; No. 7, N. C. Wheeler; No. 8, P. Z. Kinne; No. 9, E. S. Lane; No. 10, Eld. Jacob Wilbur. The report was accepted, and the officers named were unanimously elected.

A report of the financial standing of the society, including New York and Pennsylvania, was then presented, as follows:—

Cash on hand at time of last report	\$1,196.25
Received during year,	3,951.88
" " " on European Mis.	66.00
" " " Ed. Relief,	10.00
" " " Reserve Fund,	47.00
	\$5,271.13
Paid out during the year,	5,189.69
Cash on hand,	81.44
Due on General Book Sales,	145.65
" Periodicals from Districts,	311.18
" from Individuals,	386.93
" Conferences,	14.57
" S. S. Associations,	41.79
Stock on hand,	623.17
Total assets,	1,604.73
Due at REVIEW Office,	\$268.71
" " " " Signs " "	157.52
Other Liabilities,	200.00
	\$626.23
Balance, Dec. 18, 1879,	978.50

A good degree of interest was manifested throughout the meeting, and the brethren separated to go to their work for the coming year with renewed courage. E. H. WHITNEY, Sec. B. L. WHITNEY, Pres.

VIRGINIA T. AND M. SOCIETY.

THE quarterly meeting of this society was held Jan. 4, 1880, at which the following labor was reported:—

No. of reports returned,	5
No. of pages of tracts distributed,	2663
No. of periodicals distributed,	888
Cash received,	\$23.45
Value of publications on hand,	21.77
R. T. FULTZ, Sec.	A. C. NEFF, Director.

A SILVER BOWL, BUT NO SUCCOTASH.

THIS was the substance of the reply said to have been made by an unlearned but pious old Indian to a minister, who was wondering why a certain off-hand talk, given by the Indian, had moved and melted this minister's hearers more than his own elaborate sermons had ever done. "I explain this to you," said the Indian. "You come here (meaning to his pulpit) ev'ry Sabba'day; you bring big silver bowl and silver spoons, and dey very handsome, but you no have any succotash in your bowl. De people, dey hungry, and de silver bowl no feed 'em; dey want de succotash!" Are there not some authors and preachers that set silver bowls before us with no succotash?

THE DISCIPLINE OF LIFE.

I own it; He bruises; He pierces me sore;
But the hammer and chisel affect me no more.
Shall I tell you the reason? It is that I see
The Sculptor will carve out an angel from me.

I shrink from no suffering, how painful so e'er,
When once I can feel that my God's hand is there;
For soft on the anvil the iron shall glow,
When the smith, with his hammer, deals blow upon blow.

God presses me hard, but he gives patience too,
And I say to myself, "'Tis no more than my due;
And no tone from the organ can swell in the breeze
Till the organist's fingers press down on the keys."

So come, then, and welcome, the blow and the pain,
Without them no mortal can Heaven attain;
For what can the sheaves on the barn-floor avail
Till the thresher shall beat out the chaff with his flail?

'Tis only a moment God chastens with pain,
Joy follows on sorrow like sunshine on rain;
Then bear thou what God on thy spirit shall lay,
Be dumb, but when tempted to murmur, then pray.

—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.

SOUTHAMPTON, ENGLAND.

OUR hearts are still cheered by the progress of the work here in Great Britain. Since my last report the steward of the steamer (of whom I have spoken) has spent a second evening with us. He and his companion are keeping the Sabbath, and have fully embraced our views. They desire to identify themselves with us in the truth.

A sister residing near Birmingham, a governess in a first-class family there, has taken her stand to keep the Sabbath of the Lord. Her name is one of a number I sent to the V. M. society of Sheridan, Ill. The *Signs* mailed to her by that society convicted her on the Sabbath question. She saw our depository at Ravenswood advertised in the *Signs*, and immediately wrote here for books, which letter led to a correspondence. She is now obeying the truth, with the full permission of the family by whom she is employed. Praise the Lord. He is working on the hearts of the people.

Bro. Veysey of Somersetshire, is with us now, and will remain a few days. God blesses as we pray together, and talk of the truth and the Lord's leading of this people in the rise and progress of this cause.

There is considerable prejudice against Americans, and there are reasons for this later than the wars of 1776 or 1812. Mormonism has made its raids and ravages among the people. I am told by the people here that a portion of a fresh band of fifty Mormons, that had arrived in Salt Lake from Southampton, were forced to take part in the "Mountain Meadow Massacre." Some of them escaped from that den of iniquity (Mormonism) as soon as possible after it, and found their way back. Such came with curious impressions of America, and of some of its "clever Yankees."

Shakerism has one of its camps near Southampton, and some think America is a "queer country" to turn out such sects. Those who read, and are informed, know that such things are not tolerated by the better class in America.

But there are things that hurt us worse than these. Dr. Talmage professed to visit England for his health. He stated in his last sermon before leaving New York (a sermon to which Eld. J. N. Andrews listened) that he was going to take a vacation for his health. It seems that over here he charged £100 (\$500) for each of his regular advertised lectures. Before me is a statement in the *Hampshire Telegraph* relative to a lecture in Brighton, Sussexshire. The sum of £60 had been paid to his agent toward the £100 he demanded. The agent said that Mr. Talmage would not lecture until the whole was paid; so the money was paid over to the agent. This report says: "As the total fees did not exceed £60, while other expenses connected with the lecture amounted to about £20, the committee lost, altogether, £60 by their too enterprising spirit. After the lecture the facts were stated to Dr. Talmage himself, who promised to communicate with the committee, but up to the present time he has not done so."

Such grasping of means may be refreshing to a man on a health tour, but what kind of an influence is he casting? What impression is he giving of American ministers? It surely makes it harder here for an American who is determined to stand for the right.

About three years ago one Eld. H. S. Earle, well known in some parts of America as a Baptist evangelist, or "revival preacher," came to Southampton. When we arrived here he was having large assemblies in the philharmonic rooms of the town. He took in as an associate in his work one Eld. Meadows, a man of English birth, but who was educated in America. This man was ordained by Eld. Earle. He was told, in the charge, after ordination, that he was not to concern himself about the Old Testament, or about the law, or about Christ's second coming, but to preach simply the gospel.

Eld. Earle spent last summer in Palestine, for his

health. After his return, some unpleasantness came up which has resulted in much bad feeling between the parties, and in establishing two separate meetings. Eld. Meadows wrote a book setting forth his grievances. Soon after, he was brought before the magistrate on the charge of publishing a libel, and after examination, was bound over in the sum of £200, to the next "assizes at Winchester," there to be tried for libel. This gives some further idea of the situation, in some respects, in general, and at Southampton in particular. But what of all this? We expect to pursue the even tenor of our way, and, by God's grace, live above such things, and prove to the people that the truth of God and the grace of God can do as much for Americans as it can for Englishmen. God will bless us in standing at our post. Notwithstanding all opposing influences, the truth is gaining ground. In this we will rejoice.

Under the circumstances I have mentioned, it is good to be connected with those who know our course, and to have credentials from them. I was pleased that our late General Conference decided to give all our missionaries special credentials. These credentials would be acceptable and timely here, if they could be sent, and would be an additional testimony to that given by the Conference of which the missionary is a member. I am of the opinion of the blacksmith who said he could hammer out a reputation on his anvil. So, in the name of the Lord, trusting in his mercy and grace, we will stick to the work, sowing the seed, expecting God to water it and cause it to bear fruit.

Pray for us.

J. N. LOUGHBOROUGH.

ALEXANDRIA, EGYPT.

I MENTIONED in a previous report that I had availed myself of my profession as a means of carrying the message among persons whom it would otherwise be difficult to reach. This has enabled me to make a wide circle of new acquaintances, to all of whom I have been able to announce the true Sabbath and the nearness of our Lord's coming kingdom.

Medical men here are, as a rule, almost all materialists, and the fact that a doctor announced Christ's coming and professed to work in his name, caused no small sensation in Alexandria. I was accordingly invited to meet a number of persons, of various persuasions and tenets, who were desirous to hear from me directly the "new things" I had commenced to announce. Our conference was held last Sunday, in the office of a mutual friend. It was a little room, in dimensions about ten feet by six; and in it we were assembled, twelve in number, including Bro. Rupp and another brother of our church. Together we represented five churches,—Hebrew, Greek, Latin, Anglican, and American, the latter the Seventh-day Adventists. All of them, with the exception of the Adventists, lighted their cigars at the commencement of the conference, and the effect, in the little room in which we were packed, may be better imagined than described.

What a conference! I prayed God to help me with his Spirit, and only with his powerful aid could I have answered the weighty questions which were propounded by Jews, deists, materialists, and spiritualists, every one of which would have required a lengthy discussion in itself. Tobacco opened the discourse, and its influence in shortening life was spoken of; this enabled me, by comparison, to introduce the subject of the new kingdom, where life instead of being short will be eternal. Among the questions propounded were these: Why should God allow man to suffer, instead of at once establishing his kingdom? Why did he allow man to fall? What need had he to put man to the proof, if he knew all things that would be? Why did he permit the continuance of the rebellion of Satan? Why should he in the Judgment condemn pagan nations that had never heard of his law or of Christ?

Then we were led to the question of the divine origin of Jesus, by an Israelite friend. I took him to the 18th chapter of Deuteronomy, and showed him that Jesus had given the proofs laid down by Moses of his being the true prophet from among their brethren, whom they should hear. He admitted that whoever acknowledges Moses must acknowledge Christ, but confessed that hitherto monetary pursuits had prevented him from investigating whether Moses himself was worthy of credence. Such is, indeed, now the condition to which the greater part of the children of Abraham are reduced. Rabbinical tradition, like papal tradition, leads to utter incredulity. Spiritualism formed the closing topic of discourse, and I was invited to a spiritual seance; however, for manifest reasons, I declined to go. My Hebrew friend rather surprised me by saying that he invoked the aid of God, whom he acknowledges, in his magnetizing operations.

I am glad to say that all were so much pleased with the answers I gave them, that they expressed a desire for another conference, which I hope we will soon hold. How glad I would be if Bro. Andrews, with his long and deep Biblical experience, could aid us with his presence.

Our meetings are now held every week, at our house, and new hearers are coming in who take an interest in the word spoken. Our brethren in Naples still work actively, and report new friends gained to the Sabbath of the Lord. Bro. Bertola has gone to Odessa, in Russia, where we hope he may be able to sow some good seed.

We were invited last evening to a wedding in the church of our Arab brethren, whom I mentioned in a former letter. The ceremony was interesting; the bride was only fourteen years old. Bro. Rupp spoke in Italian, and his words were translated into Arabic. These worthy brethren take a great interest in prophecy, and would willingly listen to us and read our tracts; but their lan-

guage places an almost insurmountable barrier between us. May God give us much fruit, and enable us to raise "an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof," to "be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Isa. 19:19, 20. H. P. RIBTON.
Dec. 4, 1879.

MINNESOTA.

Hiler School-house, Winona Co., Jan. 26.—The attendance and the interest to hear have been good. The Lord has helped in the presentation of the word. Some good souls have gladly received the word, and I have great hopes of seeing a good company of Sabbath-keepers here. N. BATTIN.

NEBRASKA.

Admah, Washington Co., Jan. 21.—Since my return from Battle Creek, I have labored some with the Decatur and York Creek churches. Some of the brethren are doing all they can to help along the good work; but there is quite a chance for others to improve.

Commenced meetings in a school-house near Admah the 15th inst. The attendance was good the first evening, and has increased each evening since. May God direct in presenting his truth.

Book sales the past three weeks, \$25.73.

A. J. CUDNEY.

MICHIGAN.

Carlton Center.—We have now given five discourses on the Sabbath question. The interest is good, and the community is much stirred. The light is finding its way to the hearts and minds of the thinking. Some feeling of opposition is manifested; but we hope and trust that we shall see good results from our labor here. We acknowledge the help of the Lord in the past and in what he is doing for us. To him be all the praise. E. VAN DEUSEN.

Monterey and Hillsdale.—Between Jan. 17 and 26, I visited the foregoing churches. At the first-named place the regular quarterly meeting of section No. 1 was held. Bro. and Sr. White were present, and conducted the services on the Sabbath. Throughout the whole meeting, the attendance was large and the spirit animated.

At Hillsdale, also, our services were encouraging. The church there is making special effort to put their house of worship in commendable order, by repairs, painting, etc.

While among them, we organized a health and temperance club, of which H. A. Fuller was elected leader, and C. S. Veeder secretary. W. H. LITTLEJOHN.

KANSAS.

Labor among the Churches.—On account of poor health, I have been obliged to remain at home most of the time since our camp-meetings closed.

Jan. 2 to 19, we visited the brethren at South Mound, Cherokee, and Amity. Some real progress was made at each place. We now intend to pass through the southern tier of counties as rapidly as the nature of our work will admit, going at least as far Colwell, Sumner Co. Further notices will appear in due time. Will the brethren make arrangements to devote much of their time to the special work of seeking the Lord at these meetings? It appears to me that a death-like stupor is settling over our churches in this State. Shall we not arouse in the name of our Lord, and gird ourselves anew for the battle? J. H. COOK.

Canning Creek, Morris Co., Jan. 25.—The meetings at Canning Creek are increasing in interest. Five have signed the covenant. Four of these are heads of families; among them are Mr. and Mrs. M. V. Taylor. Bro. and Sr. Taylor accepted the truth many years ago under the labors of Bro. Van Horn. Bro. T. was separated from commandment-keepers, and for eight years has wandered a prodigal from his Father's house. He desires Bro. Van Horn to know that he has renewed his covenant with God.

Have taken four subscriptions for the REVIEW, one for the *Instructor*, and one for *Good Health*, and have sold \$14.00 worth of books and tracts. Some Swedish and German publications would do much good here. This is the Lord's work. Oh, how good is our God.

Have given to date twenty-three discourses upon the advent and Sabbath. G. H. ROGERS.

Porter's Ranch, Smith Co., Jan. 19.—Jan. 2 to 5, I was with the little company at Rook's Center. They were in some difficulty, which was partially removed.

The 9th to the 11th, attended the T. and M. quarterly meeting at Bull City; this was an excellent meeting.

The 13th, commenced meetings at Porter's Ranch. At our first three meetings, our congregations averaged over one hundred. Yesterday, two sermons were preached, one on the nature of man, the other on the Sabbath,

evidently with the design of forestalling me. I reviewed them both in the evening. The house was crowded; about two hundred were present. After I had spoken an hour on the first subject, the people voted to wait and hear the remainder of the review, which took forty-five minutes more. More than two-thirds of the people decided in our favor. Some have determined to keep the Sabbath. At the fourth meeting I never had a better prospect nor better freedom. Praise the Lord for this. Eight denominations are represented in the congregations.

Brethren, pray for the work here.

GEO. H. SMITH.

ILLINOIS.

Aroma, Papineau, and Pittwood.—I am now giving lectures in two school-houses about four miles apart, near the Iroquois River and not far from Sugar Island, where the spiritualists held a large grove meeting last summer, and where they propose holding regular Sunday meetings next summer. The roads are almost impassable with carriages, so that people travel either on foot or on horseback; yet the interest is fair, and we look for some good results.

Accompanied by Bro. Nickerson, I have just made a three-days' effort at and near Pittwood. We held five excellent meetings with the brethren and sisters, and many were revived in the work. We helped the church in the matter of discipline, and on other important points. A very few are going back, but new converts are replacing them, and the brethren and sisters generally are trying to improve. It is the privilege of the church at Pittwood not to be behind her sister churches in the district; I shall be disappointed if she is.

Aroma, Jan. 26.

D. T. BOURDEAU.

TENNESSEE.

Cross Plains.—Jan 10, 11, I met with the brethren and sisters at Cross Plains. They are all of good courage. We had a good meeting on the Sabbath. The Spirit of the Lord was with us while we celebrated the ordinances. I have never seen a greater degree of brotherly love shown than the members of this church manifest to one another and to strangers who may come among them.

The Sabbath-school now numbers ten members. They have all the appliances needed in carrying on a school. The penny contribution has been adopted. Many not of our faith speak well of this school.

Sunday a tract society of six members was organized, and a small supply of tracts was placed in the hands of the librarian. Every family in this church takes the *Review* and *Instructor*, but only one takes *Good Health*. I think if all the members of this society are faithful and active, much good will be accomplished. I spent one week here, and canvassed the place; and I found the interest good. I shall return before long, and canvass thoroughly.

C. OWENS.

KENTUCKY.

Elizabethtown.—Our general quarterly meeting at Bro. Barr's, near Elizabethtown, Jan. 17, 18, was a success. Bro. R. G. Garrett preached one sermon, and I spoke three times. Considering the bad roads, there was a good representation of the brethren and sisters. As usual, the time was taken up in preaching, and social and business meetings. Our Sabbath-school was well attended. As the most of our canvassers have left the State, the T. and M. report shows some less labor performed than usual; but there is an increase considering the number of workers. Eleven copies of the *Signs* were taken, four subscribers were obtained for the *Review*, and thirteen for the weekly *Instructor*; and some money was collected on past dues. The tithes for the past quarter amounted to a fraction less than \$100, so the tithe of that for the General Conference will be \$10. Truly our Conference is coming up to their duty most nobly.

Our ordinance meeting was one of the best we ever had. Bro. G. W. Nevel, of Bear Wallow, Hart Co., was duly elected and ordained local elder of the Elizabethtown church.

To the Lord be all the glory.

S. OSBORN.

IOWA.

State Center.—There was a larger attendance of our brethren at the State quarterly meeting held here Jan. 24, 25, than at any similar meeting I ever attended in Iowa. Seven districts were represented on the Board of Directors. The President, Vice-president, and Secretary were present. The meeting-house was nearly filled with our brethren from the various churches within a reasonable distance. Among those in attendance were many of the old friends of the cause. The meeting was appointed for Sabbath and Sunday, but held over Monday; and nearly all stayed. Elds. Morrison and Farnsworth participated in the preaching, which was practical, and calculated to stir up a deeper interest in the tract and missionary work, and the special light the Lord is giving us as a people. The word spoken was well received, and affected the hearts of the people; and we trust the future

will prove this to have been a very profitable meeting.

Among the business matters acted upon were the following items. The raising of a fund of five hundred dollars or more which is to be used to assist the worthy poor, widows, and orphans, to be appropriated as the Board of Directors may decide. This fund is designed to be used in cases of special distress, where no other help is obtainable, and in furnishing our periodicals to the worthy poor. It is not to be lavishly expended, but its appropriation is to be closely scrutinized by the Board of Directors, at the regular quarterly meetings. Over two hundred dollars was pledged on this fund at our meeting in State Center.

The matter of purchasing a large tent and having a general camp-meeting was also considered. Our brethren present were in favor of having a large camp-meeting again, a general rally of our people from all parts of the State, at some central point. A great majority of those present were in favor of returning to our old time, the first week in June, for this meeting, as being, on the whole, the best season for a general turnout in Iowa. For two years we have tried the fall, but have not had nearly as large an attendance as before. Our next general camp-meeting will probably be held in June, unless great objections should be made. If the way opens favorably, we may hold it at the capital of the State.

As our old tent is badly mildewed, we have concluded to get a larger one for our general meetings; perhaps one 60x90 feet will be sufficient. We request our brethren throughout the State to consider the wants of our tent and camp-meeting fund, and ask all our directors to make an effort in their districts to increase it. It is not large enough to purchase such a tent, to say nothing of defraying the expenses of a large camp-meeting. Let past pledges to this fund be paid at once, and let others who have not contributed do something besides.

Another step was taken at our meeting, which we hope will be of great benefit to our society. Nearly all of our ministers present offered to sell books for the profit of the tract society rather than for their own. The offer was accepted. The society will supply the books, pay all reasonable expenses, and receive all profits arising from sales. This is as it should be; and we hope every minister in the State will choose to follow the example set by those present, and thus labor to build up this noble society. Though none are required to do this unless they choose, yet we believe more books may be sold, a better example set, and more good accomplished, than by selling for individual profit.

On the whole, our meeting was very encouraging. The friends felt that it had been a profitable occasion to them. The report showed that the workings of the society the past year had not encroached upon the reserve fund raised to pay off our debt and supply a large depository of our publications; but that fund was still kept good, and when all pay who have pledged, we shall be in a good condition financially.

GEO. I. BUTLER.

NEW YORK.

Mannsville and Roosevelt.—In connection with the director, Wm. H. Brown, I attended the quarterly meeting for Dist. No. 3, held at Mannsville, Jan. 10, 11. The attendance was small on account of bad roads, yet the interest was quite encouraging. The T. and M. work was discussed, also the Sabbath-school and temperance work. A club of *Signs* was raised, also one of *Instructors* for the Sabbath-school. The plan of family reading recommended by the General Conference was adopted by nearly all; and the teetotal pledge was signed by nearly every one who had not previously signed it. Three subscribers were obtained for *Good Health*, and Testimony No. 29 was taken by every family represented at the meeting. The book sales were about \$10.

The quarterly meeting for Dist. No. 2 was held at Roosevelt a week later. The attendance was very good, and our meeting was an encouraging one. A local club was organized, over twenty signing the teetotal pledge. Every family took Testimony No. 29, and the plan of family reading was generally adopted. A good spirit pervaded the meeting, and a better feeling than formerly seems to exist in the Roosevelt church. When our brethren and sisters go to work to spread the light of the truth, they will find less time and have less occasion to criticize each other, and sow the seeds of discord and strife. Let us not be ignorant of Satan's devices.

M. H. BROWN.

P. O. Sanford's Corners, Jeff. Co., N. Y.

Aurora, Erie Co.—Mr. Bois, owner of the church of the Evangel, Willink, Erie Co., N. Y., finding a very great interest in regard to the Sabbath, alike among Christian professors and worldlings, in the villages of Aurora and Willink, determined to have the matter fully presented on both sides, and to this end secured the services of Eld. Geo. W. Ball, one of the most able ministers and experienced debaters of the Freewill Baptist church, for years editor of their paper in New York City, and now pastor of a church in the city of Buffalo.

We agreed to abide by such terms of debate as Mr. Bois should arrange. Eld. Ball drew up the questions; viz., 1. "Is it a Christian duty to observe the seventh day, as specified in the fourth commandment, for the Sabbath of the Lord?" 2. "Is it a Christian duty to observe the first day as the Sabbath of the Lord?" The debate commenced Thursday evening, Jan. 22, and was to be continued afternoons and evenings, but was abruptly terminated by Eld. Ball at the close of the first session

of the second question, he declaring there was no written law, and no word in the New Testament, teaching or enjoining the observance of the first day as holy time, or a Sabbath. As the *Buffalo Express* had announced him as "the champion of Sunday sacredness," this was a severe shock to Sunday-keepers. On the first question he took the old ground so oft refuted, that the ten commandments constituted the old covenant, etc.

What most expedited the sudden close of the debate was our insisting on the production of the new and better code in the gospel, and repeated demands for an answer to the question, "Why do all orthodox denominations, in their catechisms, creeds, disciplines, and reward cards given to their Sunday-school children, print the words, 'The seventh day is the Sabbath of the Lord.' Ex. 20: 10?" If this statement is false, why print and publish it? Why circulate error, and an old, abolished law among the children and the people? If it is true, why not obey it?

The discussion resulted in quite a list of new subscribers to the *Review*; and some who had always kept the first day came forward and declared their gratitude for the truth, and their intention henceforth to keep God's own holy seventh-day Sabbath. To the Lord be all honor and glory.

CHAS. B. REYNOLDS.

NEW ORLEANS, LA.

On my way to this city, I spent three weeks with the church in Bladen Springs, Ala. About thirty were keeping the Sabbath there. They were much like sheep without a shepherd. There was considerable outside interest, and it increased while I was with them, also the interest in the church. This has been the case in the past; and then because the work was not carried forward, the interest went down. Under the labors of Bro. and Sr. Burrill, the church did considerable work in getting the truth before the people. Reading matter that has been sent to different places for a hundred miles around has opened the way for preaching the truth. Had this people not stopped their efforts, but continued to work steadily, many more would have been obeying God and looking for Jesus.

I could make some allowance for their present condition, very sad in some respects, because of the newness of the way they were traveling. As a people, we have had much to learn. None of the churches of the different denominations have been called to the same path that we have walked in. I shall be much surprised, and disappointed too, if this people fail in the future as they have failed in the past. I trust they will learn Satan's devices, and fully understand that "in union there is strength." I shall visit them again, and try to carry forward the work. Bro. J. M. Ellett has done considerable to spread the truth. He might have done much more. He is well qualified and favorably situated. God has made his way easy, in many respects. I suppose he and Bro. Waite are out in some new field now. That was the arrangement when I left.

I spent one week in Jackson Co., Miss., with Bro. Peter H. Clark and family. He is alone in all that State, so far as I know, in keeping God's holy Sabbath. He first heard the truth in Texas, two or three years ago. He was not idle, but was laboring with considerable success in getting the people to read. He has mental ability to preach the truth, and would find plenty of work in that direction, if he would fully consecrate himself to God and his cause. In both Alabama and Mississippi there are large fields for labor in the third angel's message.

I took a steamer at East Pascagoula, and came to New Orleans last Friday. I regretted much that I had no reading matter to give to the passengers. I could use some here. Some German papers or tracts could be distributed. Some of that nationality are spoken very highly of as being humble and devoted. My address for four weeks from this date will be New Orleans, lock box 259.

C. O. TAYLOR.

Jan. 18.

DEDICATION AT WEST PIERREPONT, N. Y.

In connection with the dedication at West Pierrepont, N. Y., a two-days' meeting was held, commencing Friday evening, Jan. 16, and closing Sunday evening Eld. A. H. Hall had charge of the meetings, and was assisted by H. H. Wilcox, M. C. Wilcox, and the writer.

The churches of Gouverneur, Silver Hill, Buck's Bridge, and South Pierrepont were well represented. The people brought their lunch baskets both days, and, with short intermissions, the meetings continued all day.

Seven sermons were preached, besides giving attention to the Sabbath-school, health and temperance, and T. and M. work, and holding social meetings. The Sabbath-school, which had been reduced to ten members, was resuscitated, and fifteen members were added. The subject of Bible temperance was faithfully presented, and a temperance club of twenty-two members organized.

The district quarterly meeting of the tract society was held the evening after the Sabbath; and Sunday a church tract society of fourteen members was formed. The T. and M. work in our district is receiving a fresh impetus. Already two new societies have been formed; and all the librarians are being thoroughly instructed in their duties. Since the beginning of the quarter, the director has obtained 11 subscribers for the *Review*, 8 for *Good Health*, 3 for the *Instructor*, and several for the *Signs*.

Sabbath afternoon, in social meeting, between thirty and forty spoke in as many minutes.

Eld. Hall preached the dedicatory sermon Sunday. The services were of deep interest, and all felt that God's Spirit was present. Six years ago, Bro. Hall first entered this town as a colporter, distributing tracts from house to house. At this time there probably was not a Seventh-day Adventist in the town. People were suspicious; friends were few. Upon one occasion, Bro. Hall traveled all day without being able to obtain even a piece of bread to eat. To-day there are two flourishing churches in the town, and the people are ready to listen to the preaching of the truth. A request has just been received for a course of lectures to be given in a new union church two miles away.

Eld. C. O. Taylor bestowed much labor in connection with the raising up of this church.

The house of worship in Pierpont is a plain building 24x30 feet. Though plain, it is neat; and the sisters have so ornamented the interior that it certainly presents a very tasty appearance. The house was all paid for but \$12.00, and this was raised before the dedication. The Pierpont church have made considerable sacrifice, and they are now rewarded by having a comfortable house in which to worship God. May God bless them, and add to their numbers. Some one made the remark that if the entire church would consistently live out the truth, their numbers would soon be increased to one hundred members.

C. C. LEWIS.

AN ACKNOWLEDGMENT.

I WOULD like space in the REVIEW to acknowledge the goodness of God in giving me a degree of health sufficient to labor in the cause again. I feel under renewed obligations to give myself wholly to his service, though very unworthy. I also desire to express my sincere thanks to my brethren and sisters for their expressions of sympathy and their prayers for me during my sickness. They will never be forgotten. I pray God to return their kindness a hundred-fold; and I feel like devoting myself to the cause in such a manner as to show my gratitude to both the Lord and his people.

D. T. FERRO.

Ellicottsville, N. Y. Jan. 21, 1880.

HOW SWEET IS THE SABBATH.

How sweet is the Sabbath to lighten my lot!
There is joy in my heart, there is peace in my cot;
Its moments are precious, and sweetly they glide,
As I read and I sing at my own fireside.

How sweet is the Sabbath, the laborers cry,
Rich gift unto man from his Maker on high;
'Tis the day we can gather, with children and wife,
Away from the world with its din and its strife.

How sweet is the Sabbath to all of our kind,
Bringing rest for the body and food for the mind;
It comes, like the sunshine, to scatter the gloom
We meet in our way 'tween the cradle and tomb.

How sweet is the Sabbath to young and to old,
More precious by far than treasures of gold;
It comes, like the morn, with its sweet rays of light,
Dispersing the darkness and dullness of night.

How sweet is the Sabbath, the Christian will sing,
While his heart swells with joy to his Saviour and King,
Sweet foretaste on earth of the Sabbath above,
Where all will be peace and ineffable love.

How sweet is the Sabbath, we know by the past,
Then, oh! let us prize it, and hold it more fast,
And may this be our theme, till we join with the blest,
"How sweet is the Sabbath—the Sabbath of rest."

H. B.

LOVE HIS APPEARING.—To rejoice in a visit from a friend shows a former communion and intimacy which cannot be felt for a stranger; and to really rejoice in the coming of our Lord, we must every day hold intimate communion with him, and study his perfect character, as presented in the Bible; his love toward us that passeth knowledge, and finally, the presentation of himself to our mental vision in all his personal loveliness. If this close communion continues from day to day, from year to year, would it not be a delightful surprise to behold him with our natural eyes, and know he had come to take us to our beautiful home and our glorious crown, to be forever with him?
—Guide to Holiness.

Notes of News.

—The English crown diamonds are valued at \$8,500,000.
—All but six of the members of the Utah Legislature are polygamists.

—The railwayage of the United States almost equals that of the whole of Europe.

—Negotiations are in progress for a commercial treaty between Spain and the United States.

—The 27th anniversary of the Y. M. C. Association of New York City was celebrated Jan. 26, 1880.

—An aged couple in Norridgewock, Me., recently celebrated the 60th anniversary of their wedding.

—A late paper says that 1,700,000 bushels of coal are on the way from Pittsburg to New Orleans.

—The Leadville (Col.) camp has spent \$4,000,000 in 15 months, and has dug out silver to the value of \$20,000,000.

—Bismarck has so far recovered as to be able to go to Berlin. He had a two hours' conference with the Emperor the 28th.

—Stanley, the African explorer, has begun to ascend the Congo River, well equipped with all kinds of provisions, and boats.

—The *Christian World* says that if India had as many Baptist missionaries in proportion to her population as Wales has ministers, it would have 96,000.

—There is a rumor that a Russian transport vessel, with 2,000 troops aboard, has been lost in the Caspian Sea, most, if not all, of the soldiers perishing.

—Chicago received 137,766,380 bushels of grain during the past year, and claims that no other city in the world could have taken care of such a vast amount.

—The newspaper printed in English at Constantinople has been suspended for criticising the honors bestowed on Hafiz Pasha, who is obnoxious to the British.

—President Hayes' action in displacing Gov. Emery, of Utah, by Eli H. Murray, of Kentucky, is understood to be part of a more positive anti-polygamy policy.

—In New York City there are no less than 963 places where liquor is sold in violation of the law. The proprietors of some of these places have never had a license.

—Twelve French Catholics, heads of families, have joined the Congregational church at Center Falls, R. I., having been led to renounce Catholicism by reading the Bible.

—Two Americans have been arrested in Paris on charge of robbery committed in Brussels, and will be surrendered to Belgium as soon as the American government consents.

—Fournier, who has been for 25 years a high functionary of the French War Ministry, upon being summoned a few days ago to produce his accounts, blew out his brains.

—About 9,000 miles of railroad are now under contract in this country; and it is estimated that more miles of new road will be built during 1880 than during any previous year.

—Dispatches dated Jan. 30 state that 3 deaths from starvation occurred the past week in County Louth, Ireland. This fact shows how immediate and pressing is the demand for relief.

—It is reported that the European Jews are throwing off their attachment to Judaism in its Talmudic or Rabbinical forms, and in so doing are losing all faith in religion of any kind.

—Indian Commissioner Hayt has been dismissed from his office in disgrace, the charges of malfeasance and corruption in office, made against him by Gen. Fisk, having been fully sustained.

—Davitt and Brennan, the Irish Home-rule leaders under indictment for sedition, have been selected as candidates for Parliament by the Nationalists of County Mayo. So says a late dispatch.

—A bronze tablet set in black polished marble has been set in the wall of the Church of the Strangers, New York, as a memorial of gratitude to the late Commodore Vanderbilt, who gave the church to the society.

—A Constantinople dispatch asserts that terrible destitution prevails in Adrianople. In one day 15 persons were found dead from hunger. In some cases pieces of wood were found in the mouths of the corpses.

—Geo. C. Needham, a Chicago pastor, has been giving his hearers pictorial sermons, taking for his texts the mountains and rocks of the Bible. The pictures are of large size, and are executed expressly for pulpit purposes.

—The trouble in Maine is at last happily and peaceably adjusted. The Fusionist members have taken their seats in the legally organized Legislature, and Gov. Smith has gone home, declaring that he will no longer play Governor.

—The First Presbyterian church of Elizabeth, N. J., has just celebrated the centennial anniversary of the burning of its first edifice, January 25, 1780, by a tory, whose parents were honored members of the church and zealous patriots.

—The Czarowitz of Russia recently made the following significant speech to some magnates of Poland: "I shall be proud to wear your glorious crown. Communicate this to your countrymen, and assure them of the favor of their future king."

—The Baptist church at Virginia, on the St. Paul's River, in Liberia, has received over 70 native Africans within two years. It has had no pecuniary aid from any missionary society, and is preparing to establish a mission station in the interior.

—The Rev. H. H. Hayden, charged with the murder of Mary Stannard, has been practically acquitted of the crime, the jury failing to agree. The trial, which has lasted 3 months, has been so tedious that it is not probable that it will be re-opened.

—The Italians are now said to own the most powerful war vessel afloat. It is a double-turreted monster ironclad, and has a powerful ram and at the stern a torpedo boat. In a trial, the Duilio gave 14 miles an hour, working only six-sevenths of her full capacity.

—A family consisting of a gentleman and his wife and 7 children, living in Alpine, Kent Co., Mich., have suffered terribly from diphtheria; 5 of the 7 children have died within a week, and the others are not expected to live, and the father, mother, and grandmother are all sick.

—Two persons were recently killed and several injured by an explosion which occurred on a steamer of the National Line which was lying in her dock at Hoboken, N. J. It is thought that the explosion was caused by the spontaneous ignition of coal-gas when the hatches were opened.

—The railroads in India dispatch Zenana cars in which the native women ride, and where the lady missionaries have opportunity to talk with them. They have native women for conductors, and Christian women, who have charge of the ladies' rooms at the stations, lock and unlock the cars.

—Last year the Metropolitan church in East Washington,

D. C., adopted the free-pew system and resolved to depend on voluntary contributions for support. The experiment proved a success, the treasurer's report showing that the receipts of the past year were \$500 more than under the rental system of the previous year.

—The Lord Mayor of Dublin fears a recurrence of the disaster of 1847, when abundance of assistance was forthcoming, but too late to save life. He thinks the people of London do not realize the gravity of the crisis, nor that unless prompt assistance be given, thousands of the people of Ireland must die of starvation.

—A man and his son, a boy of 12 years, were recently found dead in bed at their residence in Summit, N. J.; and investigation showed that they had been smothered by coal-gas, one of the lids of the stove having evidently been left open to keep the fire burning slowly through the night. The doors and windows were closed, and the house was filled with the sickening odor of the gas.

—Parnell and Dillon, the Irish agitators in this country, are having considerable success. Crowds listen to their speeches, and they are raising money, part of which goes to swell the "agitation fund," and part to relieve the immediate wants of their suffering countrymen. They do not tell what proportion of the money is used for each purpose.

—The number of applications for patents during the past year was 19,300, being 357 less than during the previous year. The number of patents granted, including reissues and designs, was 12,471, being 1,629 less than the previous year. This is the first time that the year's work of the patent office has shown a falling off, and it is doubtless due to the attempt in Congress last winter to change the law to the injury of inventors.

—Pomare, the Queen of Tahiti and Moorea, died last September, in the seventieth year of her age. When she was born, missionaries had just come to the South Sea Islands, but not a single convert had been won to Christ. When Pomare died she had been many years a faithful Christian, more than 300 islands had become wholly Christianized, and on nearly all the rest Christian workers are making known the gospel.

—On the morning of Jan. 25, Havana and the western coast of Cuba were well shaken by an earthquake. San Cristobal, a town of about 1,000 inhabitants, is entirely shattered, and the people are homeless. In some places there are fissures in the earth from 3 to 10 inches wide, and from 40 to 100 feet long; some of them are of considerable depth. The inhabitants say that on the morning after the earthquake, these fissures emitted sulphurous vapors.

—Germany's increased military force causes considerable excitement among the various European nations, and leads the London *Times* of Jan. 24, in an editorial article, to comment as follows: "What is disturbing in the matter is the vivid revelation it affords of the terrible condition of armed truce in which Europe exists from day to day. By wisdom and firmness, statesmen may avert a collision of these armed forces, but such an achievement will need incessant vigilance and patience. . . . Far greater issues to the world are now at stake in Europe than in any other quarter of the globe."

—The German army, an increase of which is asked by the government, now numbers 418,886 men. This force, ready at all times to take the field, is practically declared to be insufficient, and it is not without significance at this juncture that the increased levy proposed is destined to reinforce the garrisons in Alsace-Lorraine. The additional field artillery and heavy ordnance which are included in the government programme are also intended for Alsace-Lorraine. The government cannon foundry have received such large orders, that fresh hands have been engaged, and all are working extra time.

—The errors of Ritualism are set in very clear light by the following letter, addressed to Bishop Copleston of Ceylon: "We beg to remind your Grace that we are inhabitants of a country still to a great extent heathen; that many of us were brought up as worshipers of idols; and that therefore the placing in churches of things which appear to be intended as objects of material worship is more offensive to us than it might be did we not see those around us bowing down to wood and stone. We would also inform your Grace that in heathen worship flowers and lights take a prominent place, and that their intimate connection with devil worship renders them, in our view, a most undesirable adjunct in the service of the church."

Obituary Notices.

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

MCCUTCHAN.—Died of quick consumption, at Clay Banks, Wis., Jan. 9, 1880, Fannie McCutchan, aged 18 years lacking one week. She with her parents and others embraced the truth at the time of the tent-meeting there in 1878, and from that time till her death she lived a very exemplary Christian life. She was a faithful worker in the Sabbath-school, where she will be greatly missed. She was beloved by all who knew her. Her parents, brothers, and sisters feel deeply their loss, but do not mourn without hope. Discourse by the writer, from Ps. 90:12, to a very large and sympathizing congregation. O. A. OLSEN.

BURDICK.—Died near Hanover, Mich., Dec. 31, 1879, Hannah Burdick, aged 84 years, 5 months, and 11 days. Sister Burdick was early taught to keep the Sabbath, her mother being a Seventh-day Baptist. At the age of thirty-eight, while living in Alden, Erie Co., N. Y., she publicly made profession of religion, was baptized, and united with the Seventh-day Baptist church. Three years ago she attended the tent-meetings held in Hanover by Elds. Frisbie and Daniels. She has since expressed her faith that the coming of the Lord is near. The last few weeks of her life she seemed to enjoy much of the presence of the Lord, and expressed a desire to close her work and be at rest. Funeral sermon by the writer, from 1 Thess. 4:13-18. W. W. SHARP.

(Sabbath Recorder please copy.)

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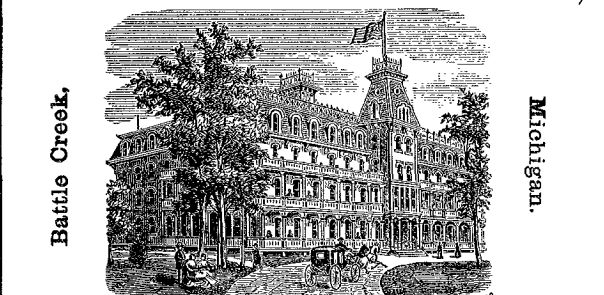
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This is the pioneer sheet of eight pages (the size of the *Review* page), circulated everywhere by our Tract and Missionary workers, at the low price of one dollar a year to the T. and M. societies only.

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.

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The Review and Herald.

Battle Creek, Mich., Thursday, February 5, 1880.

OAKLAND CHURCH.

We wish to say to the friends of our general cause that in response to a call from Mrs. W. and the writer for donations to help pay the debt on the house of worship at Oakland, Cal., about \$4,000 was pledged. Of this sum less than \$3,000 has been paid. We were more willing to make that appeal from the fact that we had already put \$1,500 into that house, and at the time of the call pledged \$200 more, which we have since paid.

We advanced \$1,000 of loaned money to meet a payment then due, and held a \$1,000 note against that church due last June, and have received in donations less than \$1,500, as about the same amount was sent direct to Oakland. Those who have not paid their pledges, and five hundred brethren who have done nothing to help that poor church at Oakland that has great burdens to bear, will please forward their payment of pledges, and free-will offerings to Elder James White, Battle Creek, Michigan, and we will see that the sums are properly applied. Let wealthy brethren ask themselves this question, Why should we let Elder White give \$1,700 to that church, and we give little or nothing?

J. W.

T. AND M. INSTITUTE IN BATTLE CREEK.

By the counsel of the General Conference Committee, there will be a Tract and Missionary Institute at Battle Creek, Mich., commencing Feb. 20, and continuing three full weeks to March 15. This will be under the efficient management of Elds. B. L. Whitney and C. W. Stone. Plenty of time is given for a thorough course of instruction, and there will be no business meetings to interfere with the daily sessions. The object of holding an Institute here at this time is to accommodate a number of preachers who are here from different States, and other students at the College, and to furnish an opportunity to preachers in this and adjoining States to attend such an Institute before the coming season's labor. Let there be a general rally and full attendance. Let no one think of leaving before the close. Entertainment free.

COMMITTEE.

MEETINGS IN MISSOURI.

THE friends of the cause will notice the appointments for this State in the present issue of the REVIEW. I intend to visit all the principal churches in the State during this trip, to encourage them in the work, labor for the salvation of souls, help forward the T. and M. work, and do all the good I can. I want to meet with all the Sabbath-keepers I can at these meetings; and I trust that as the appointments appear at different places, there will be a general turnout of all the brethren. I may not have another chance to see them for a long time. There are many things I desire to say to the brethren and sisters. I shall labor especially for the advancement of pure religion, those principles which Christ and the apostles taught, and to seek for a general revival of interest in the work of God. Let there be a general rally of all the friends of the cause.

GEO. I. BUTLER.

CONNECTING RAILROAD LINES,

EAST AND WEST.

WITHIN the past few years, railroad facilities have greatly multiplied in all directions, and competing through lines of travel now present their various claims to the public. Each has its advantages to the tourist, and the rates of fare do not materially differ; but when the smoothness of the roads, and the courtesy of conductors and other officials are considered, the experienced traveler soon forms preferences. Having traveled many times during the past ten years over all the through lines, east and west, I can cordially recommend the New York, Lake Erie and Western, Canada Southern, Michigan Central, Chicago and Northwestern, and Union Pacific Railroads, as forming an excellent through line of travel between the East and the West, which for reliability, safety, and attentiveness to their patrons, are not excelled.

The Fall River Line of steamers, between New York and Boston, makes good connection with the N. Y. and Lake Erie, and through tickets by the above route may

be purchased at the company's office, Cor. Washington and State streets, Boston, for Battle Creek, or other western points.
S. N. HASKELL.

DIPHTHERIA.

REPORTS from all parts of the country indicate an alarming prevalence of this terrible scourge, in some cases almost entire families being swept away by its awful ravages. This fatality may in a great measure be obviated by the spread of information on the prevention and proper treatment of this disease. In no way can this be better done than by the wide circulation of Dr. Kellogg's new work on Diphtheria, which is at present having an extensive sale. The second edition was entirely exhausted a few days since, and a third was rapidly put through the press to meet the call. Here is a field for missionary work, and an excellent and timely opportunity for the introduction of our health literature, which should not be neglected.

The writer speaks advisedly, having saved the life of one of his children by the use of the treatment indicated in this work, and would strongly plead for a wide circulation of the book. Sent by mail, post-paid, for twenty-five cents. Address REVIEW AND HERALD, Battle Creek, Mich.

W. C. G.

NOT OF US.

AT our recent meeting at State Center, Iowa, R. S. Buck, of New Hampton, Chickasaw Co., Iowa, was present, and tried to make himself quite prominent. He claims to have wonderful powers to heal the sick, and according to his own story is constantly led by the Spirit of God, through visions, revelations, and impressions. He has much to say about the persecutions he has received, and says he is called of God to preach, etc. Were it not for the fact that he passes himself off as a Seventh-day Adventist preacher, and as such goes from place to place among our scattered brethren, pleading for sympathy and obtaining means, we would not give him this public notice.

We have known him for years, and consider him a fanatic of the first water. We have not a particle of confidence that God has anything to do with his pretended powers or revelations. He never was a member of our church, and admits that he never was, but says he was ordained years ago by Eld. Deyo, first-day Adventist. We want our people to understand that this person has no connection with us, and we hope they will not be imposed upon by him.

GEO. I. BUTLER.

Appointments.

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

MT. PLEASANT, Iowa, Sabbath, Feb. 6. GEO. I. BUTLER.

NEW LIBERTY, Republic Co., Kan., Feb. 21, 22.
Marsh Creek, Jewell Co., " Feb. 28, 29.

SMITH SHARP.

MONTHLY meeting for the churches of Oakland, Little Prairie, and Johnstown, will be held at Johnstown, Wis., Feb. 14, 15. Meeting Friday evening. All come.

G. C. TENNEY.

PROVIDENCE permitting, I will meet with the church at Alto, Ind., Feb. 7, 8; Arcadia, Wednesday evening, Feb. 11; Frankton, Feb. 14, 15; Grant City, Feb. 22.

WM. COVERT.

NEWARK, Ohio, Sabbath and Sunday, Feb. 7 and 8. We request the attendance of all the church. Pataskala, Wednesday evening, Feb. 11; Springfield, Feb. 13-15. We earnestly invite a full attendance of all the Sabbath-keepers in that section.

D. M. CANRIGHT.

PROVIDENCE permitting, I will meet the church of Half Rock, Mercer Co., Mo., Sabbath and Sunday, Feb. 14, 15, and remain over the following Sabbath. Hope to see a general rally of the friends of the cause in the vicinity.

At Prairie Valley, Daviess Co., Mo., Feb. 28, 29. Hope for a general attendance of all the friends of the cause. Will stay as long as the interest demands.

GEO. I. BUTLER.

LISBON, Iowa, Feb. 14, 15.
Olin, " " 21, 22.
West Union, Iowa, " 28, 29.
Waukon, " March 6, 7.

We hope to have a general attendance of all our brethren in the vicinity of these meetings. We want to see all those who do not now take the REVIEW, Good Health, and the Instructor. We wish you to come prepared to take them, also to supply yourselves with the "Testimonies" and "Spirit of Prophecy."

E. W. FARNSWORTH.

Publishers' Department.

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

TEN-THOUSAND-DOLLAR FUND.

ONE HUNDRED \$100 MEN AND WOMEN WANTED TO RAISE \$10,000 TO CIRCULATE THE WRITINGS OF

MRS. E. G. WHITE.

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	

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8.00	3.35	6.30	6.50	..Jackson...	7.00	9.35	8.10	9.50
5.00	12.45	4.05	3.45	..Battle Creek..	12.19	12.15	11.15	12.55
3.18	11.10	2.15	1.28	..Kalamazoo...	1.15	2.37	1.38	3.02
2.28	10.28	1.40	12.33	..Michigan City..	4.30	5.20	4.55	5.55
11.30	7.40	11.13	9.25	De..Chicago..Ar	6.50	7.40	7.30	8.30
9.10	5.15	9.00	7.00		P. M.	P. M.	A. M.	A. M.

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.

My P. O. address will hereafter be Sioux Falls, Minnehaha Co., D. T. Box 820. Always put on the number of the box.
S. B. WHITNEY.

GEO. SIMS, Orchard, Iowa, would like to find work with some Sabbath-keeper in that State.

THE State Secretary of the Virginia T. and M. Society is R. T. Fultz, Quicksburg, Shenandoah Co., Va. All business should be done through him instead of A. C. Neff.

A. C. NEFF, Director.

WANTED.—A man and his wife who are Sabbath-keepers, to do farm work. Inquire of W. Sanborn, Rives Junction, Jackson Co., Mich.

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.

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.

Books Sent by Express.

E R Jones \$60.00, Wellman & Gilbert 2.78, J E Titus 5.18, Titus J Andrews 13.20, Mrs L A Bramhall 20.00, L G Moore 18.17, A S Perrin 5.95, David Malin 8.70, A O Burrill 4.88, Hollis Clark 7.30.

Cash Rec'd on Account.

Ind T & M Society per S H Lane \$165.78, Signs of the Times, Ind T & M Society per S H L 50.00, A H & T Association per H E Nicola 2.75, Geo I Butler 1.50, Ill T & M Society per L Campbell 163.55, Sally Keyser 5.75, Tenn T & M Society per C Owens 20.00, Ky & Tenn T & M Society per Bettie Coombs 18.00, Signs of the Times, Vt T & M Society 60.00, Signs of the Times, Ill T & M Society 75.00, A H & T Association, Ill H & T Association 6.20, Texas T & M Society per Kittie McKisick 172.55, N Y Conf Fund, L O S 5.00, A H & T Association, Texas H & T A 5.25, Signs of the Times, Texas T & M Society 56.95, J D Pegg 10.00, E W Farnsworth 5.00, Mo T & M Society per D C Hunter 100.00, Neb T & M Society per A E Shepherd 230.00, A H & T Association per J Thayer 3.95, J O Corliss 3.00, Wis T & M Society per M A Kerr 160.72, Sarah Beach 18.00, A H & T Association per C P Bollman 1.00.

Mich. Conf. Fund.

Alaiedon per Daniel Hale \$30.87, Alaiedon W H Kynett & wife 5.68, Pinckney, E C Hendee tithe 18.00, Wright per C Buck 106.21, Bronson Mrs Mary Miller 3.57, Estella per John Harvey 5.00, Matherton per L A Kellogg 5.00, Bushnell per F Howe 50.13, Freeland per E R Jones 38.00.

Mich. T & M. Society.

Dist 2 per L A B \$112.55, per M B Miller 1.25, Dist 4 per A Carpenter 2.75, Dist 8 per J McGregor 9.00, Dist 1 per C S Veeder 9.90, Dist 3 per H Miller 20.00, Dist 8 per E S Griggs 30.00, Dist 16 per Leonard Lawrence 18.40, Dist 10 per Sophia Willson 12.40, Dist 12 per Emma Ashdon 1.16, Dist 3 per E M Pratt 30c, per Jennie Thayer 4.30, per D F Ewen 10.00, Dist 8 Delia Holiday 50c, Dist 11 per Daniel Hale 19.13, Dist 3 Newton church added 1/2 per H Hilliard 3.26, Dist 5 per J S Wicks 102.00, Dist 11 per L D A Stuttle 24.35, Dist 7 per W Reynolds 7.00, Dist 3 per E P Below 1.00, Dist 6 per F Howe 16.42, Dist 4 per A Carpenter 32.50, per J Thayer 25c.

Danish Mission.

A Friend \$5.00, E Sjoborn 10.00, J P Gelotte 5.00, Olof Falk 60c, Mrs H Gelotte 50c, Daniel Andre 10.00, Guldbland Theodorson 5.00, Mrs E W Coy 1.00.

Gen. Conf. Fund.

Wm Jones thank-offering \$5.00, A friend 4.00, Dille C Brunson 10.00, Kan Conf tithe 160.00, Mrs M A Haughey 8.00, John T Morgan 50c, Mo Conf tithe per J B Forrest 10.00.

European Mission.

A Friend \$2.00, L O S 50c, A Friend 5.00, Harriet Evans 1.10, Wm Sanders 3.75, Wis Dist 11 2.00.

English Mission.

L Weatherwax 50c, Sarah Butler \$1.25, A Hamilton 12.50, G L Tefft 1.00.

S. D. A. E. Society.

Wm Armstrong \$10.00, P M Lamson M D 25.00, Abraham Cook 5.00, I C Choate 10.00.

The Thousand-dollar Fund.

D M Stites 50c, Isaac Morrison \$3.00, J W Lucas 4.00, Mrs S L Rhodes 15.00, H J Spicer 2.50.

Donation to Pub. Association.

Alax Flaglar \$1.00.

Shares in S. D. A. P. Association.

Nora Loughborough \$10.00.