

Advent Review

AND SABBATH HERALD.

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

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THE SAVIOUR'S BIRTH.

On Judah's hills the sun had set;
The moon rode high o'er Olivet;
The starry skies, in watchful rest,
Leaned o'er the blue lake's peaceful breast;
Fair Sharon's roses on the air
Were breathing out their fragrant prayer,
And o'er the sweet and holy calm
The dews of Hermon shed their balm.

In that blest hour of peace and love,
Bright angels left their home above,
To bear to the unconscious earth
The story of a Saviour's birth;
To tell how God's beloved Son
Left for a time his royal throne,
To bring to our unworthy race
The riches of his Father's grace.

Well might the herald angels then
Sing, "Peace on earth, good will to men;"
And all the host of Heaven reply,
"All glory be to God on high!"
And earth take up the joyful song,
And rolling years the notes prolong,
Till all creation join the strain,
And shout as one the glad Amen!

—Stephen H. Thayer, in *N. Y. Observer*.

Our Contributors.

WELL SAID.

In a sermon published in the *Examiner and Chronicle* of Jan. 15, 1880, by Robert S. Mac Arthur, we find the nature and principles of the Sabbath beautifully set forth. In his discourse he presents four subjects—"The Christian Sabbath," "Family Prayer," "Reverence for the Bible," and "Faith in Christ," and likens them to the balustrades which the Hebrews were required anciently to put around the roofs of their houses as a safeguard against danger. Although in treating upon the Sabbath he has in mind, in a portion of his remarks, the first day of the week, he bears the following good testimony in regard to the ancient Sabbath, its immutability and perpetuity, which every one should read:—

Throw around it the balustrade of the Christian Sabbath. I use this combination of words designedly. A reference to the meaning of the word "Sabbath," and its relation to our dispensation, will justify this use of the terms. Many things recommend this balustrade.

It is a very old one. It is hoary with age. Kingdoms have risen and fallen; empires have bloomed and withered; republics "have danced into light and died into shade," but the Sabbath has remained. Before the days of Rome and Athens, before Babylon and Nineveh, before the royal tombs of Thebes and the mighty pyramids of Egypt, the Sabbath was. And after the gnawing tooth of time shall have crumbled them to dust, the Sabbath shall be. In the very dawn of time's morning this balustrade was erected by the mighty and gentle hand of God. Two institutions of to-day have come down to us beautiful with the innocence and radiant with the glory of Eden,—the Sabbath and marriage. They have with-

stood the Fall and all its sad consequences; they have outlived all the upheavals of society, and all the cataclysms of time. They are absolutely essential to the highest good of the race; on the Sabbath stands the glorious structure of religious life, and on marriage the security and happiness of social life. Any theory of social life which lifts a rude and unholy hand against the sanctity and glory of marriage is to be received with the utmost detestation. You can usually judge the spirit and tendencies of any social theory by its attitude toward the marriage relation. This is often one of the best tests to be applied; it is oftenest at this point that some of the modern social theories reveal their wicked animus. Not less so is it of any system of opposition to the Sabbath. The man who strikes at either, strikes at all that is holiest in the best men and women, and also at much that is dearest to God. Palsied be the hand that would tear down this old battlement, the Sabbath of God!

This is also a battlement which has received in marvelous ways the sanction of God. Its observance is enforced in the general Mosaic code, and afterward with all the solemnities of the decalogue. We find the first reference to the Sabbath in the second chapter of Genesis, in connection with the close of the record of creation. In some respects the reference is the more impressive because the Sabbath is not mentioned by name. On that day God rested; he took pleasure in the works of his hand; that day he blessed, sanctified, and consecrated. Are not they right who hold that its institution is as ancient, and its obligation as universal, as the race? When we go to the sixteenth chapter of Exodus, we find that the observance of the Sabbath is one of the recognized institutions of the time. On the Sabbath no manna fell. There is nothing in this connection to intimate that the Sabbath was now first given; it is spoken of as something well known. Thus there was a Sabbath, not only before the giving of the law on Mount Sinai, but also, it seems, before Israel came out of Egypt. If this were the first mention of the day, how could Moses have understood God, and how could the people so readily have understood Moses? Already the keeping of the Sabbath was the "good old way."

Soon after this it was re-enacted, written by the finger of God as the fourth commandment on the tables of stone, amid all the solemnities of the decalogue. The injunction in the fourth commandment, "Remember the Sabbath day," indicates its previous observance. There are several other hints as to its pre-Mosaic origin; but of course I cannot this morning go at length into the discussion. It is sufficient to remember that the fourth commandment formed a part of the decalogue, and that the decalogue had an authority peculiarly its own; that the New Testament does not repeal it; that it was not for Jews alone, but is needful to and is binding on all men in all ages and climes. As Dr. Adam Clarke has said, "Thus we find, 1. That when God finished his creation, he instituted the Sabbath; 2. When he brought the people out of Egypt he insisted on the strict observance of it; and 3. When he gave the law he made it a tenth part of the whole; such importance has this institution in the eyes of the Supreme Being!" As time progressed, the Sabbath was held not in less, but in greater reverence. Isaiah utters his solemn protest against profaning it; he also pronounces large blessings on the proper observance of the day. Thus he speaks, chap. 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

These are fitting words for to-day. The Sabbath-breakers of to-day ought to hear and heed them. Their special form of Sabbath-breaking is in turning their feet away from God's house, doing their own ways, speaking their own words, and finding their own pleasure. God will not hold them guiltless who profane his holy day. Ezekiel also makes the profanation of the day foremost among the sins of the Jews during their times of declension. Their return to God's favor and the revival of national prosperity were always marked by a regard for the Sabbath. Has the fourth commandment been abrogated? If so, by whom? If so, where? Christ came not to destroy the law, but to fulfill it. True, in fulfilling it, he defined it; but he made it the more binding. Who dare blot out the command which the finger of God has written in imperishable stone?

IMPORTANCE OF HOLY LIVING.

BY J. M. HOPKINS.

"SEEK ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3.

There are several facts found in connection with the above admonition which render it vastly important for us. 1. It is addressed to those who live just before "the day of the Lord's anger,"—just before the coming of the Son of man. Compare chap. 1:14-18 with Rev. 6:12-17. 2. It is addressed to those who live just before "the decree bring forth" (See chap. 2:2, in comparison with Rev. 22:11.), and consequently near the close of the Judgment. 3. It is addressed, not to the ungodly, but to the "meek of the earth." Compare text with Ps. 37:11, and Matt. 5:5. 4. It is addressed to those who hear and obey the third angel's message,—“Which have wrought his judgment.” Compare text with Rev. 14:12, and 12:17. 5. It is an exhortation to "seek," that we may "be hid in the day of the Lord's anger."

With these considerations before us, the subject comes to our minds with an ever increasing interest. That we are fast approaching the time that "shall try every man's work of what sort it is," is proven by the united testimony of Inspiration. And with the light God has given us, our condemnation will be great if our work shall be poorly done.

"Seek ye the Lord." It matters not what the occupation in life may be, every one, in order to be successful, must have some end in view. This must be the object of life, and for the accomplishment of this there must be resolution, self-denial, and untiring effort. Thus it is in the Christian's life. First of all there must be a controlling motive, the object of every thought, the mainspring of every act. "A double-minded man is unstable in all his ways." James 1:8. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24. Paul, in 1 Cor. 10:31, has given valuable instruction in regard to our manner of living: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." If we heed this injunction, God will never suffer our feet to be moved, but will hide us in the "day of his anger."

When we rise in the morning, the first inquiry should be, Lord, how can I best honor thee to-day? And as we go forth to enjoy the God-given blessings of a new day, let a tribute of praise and thanksgiving

ascend to God for all his benefits. In the freshness of morning all nature seems to join in a song of gratitude and praise. And should not man, "the noblest work of God," thus early "seek" his Maker? Before the cares of the day intrude, let a few moments, at least, be devoted to reading the Bible and sweet communion with God.

"Seek ye the Lord, all ye meek of the earth." Nothing short of an entire consecration on the part of God's people will meet this requirement. The little time yet remaining in which to prepare to meet the Lord is too precious to be divided between earth and Heaven. We should pay diligent heed to the words of Jesus: "Seek ye first the kingdom of God, and his righteousness." Matt. 6:33. And David's prayer, "Unite my heart to fear thy name," should be responded to with a hearty "Amen."

"Seek righteousness." This word is defined by Webster as follows: "Purity of heart and rectitude of life; conformity of heart and life to the divine law. . . . It includes all we call justice, honesty, and virtue, with holy affections; in short, it is true religion." God would have his remnant church pure in heart and upright in deed. It is never safe for the Christian to lay down his armor and cease to strive earnestly for the victory over self and our common adversary.

"Seek righteousness." "All thy commandments are righteousness." Ps. 119:172. "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

All through the word of God we find the commandments referred to as that rule of "righteousness" which we should "seek" to follow. By the successful efforts of to-day we gain strength for to-morrow; and thus, by divine grace, our characters may be continually molded, and brought into harmony with the divine law. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

"Seek meekness." Webster defines "meekness" thus. 1. "Softness of temper; mildness; gentleness; forbearance under injuries and provocations: 2. In an evangelical sense, humility; resignation; submission to the divine will, without murmuring or peevishness." In the wisdom of God, his remnant people are called upon to obey a truth which separates from the world, and makes them in many respects "a peculiar people." Many sacrifices must be made, many trials borne, and it will only be by a great work of grace that the strongest can endure. "And the dragon was wroth with the woman [the church], 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. In order to stand unmoved in that time of trial and persecution, we shall need all the "meekness" and humility which the prayerful effort of years can acquire. To-day we are exhorted to "seek meekness," and to make every possible preparation that we may be able to stand in that trying time. Soon the great realities of the Judgment will be upon us. If we fail to heed God's warning voice now, we shall then be visited with his wrath. Then "seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

A CITY RUINED.

DAMASCUS has been ruined by the opening of the Suez Canal. The overland trade, both Oriental and European, by caravan, with Bagdad and the Persian Gulf, has been diverted to the water-way. The competition of India and China in silk and sesame seed through the canal has sensibly affected the value of

these products; the late discovery of alazarine has rendered valueless the cultivation of madder for export; and the diversion of large numbers of Moslem pilgrims from all parts of the East who had hitherto made Damascus their point of arrival and departure, with much profit to the city, to the sea-route by the canal, has contributed in no small degree to its downward progress. House rent has declined 30 and 50 per cent, and large numbers of empty houses in every part of the city indicate the general decline. The streets are filled with beggars, both Moslem and Christian, and that, too, in a city where eighteen months ago a beggar was a rarity. The more elevated districts of Lebanon, which formerly contributed the principal portion of mendicants during winter months, have this year sent double the number to swell the amount of local indigence. The far-famed eye of the East is now dull and lusterless.—*Selected.*

THE LATE SUNDAY CONVENTION IN MASSACHUSETTS.

BY WM. PENNIMAN.

W. DE LOS LOVE, D. D., gave in the *Evangelist* of Nov. 13, 1879, a synopsis of the discourses delivered at the conventions held in Springfield and Boston, from which we extract the following:—

"Dr. Warren, of Philadelphia, had for his theme 'Christ's relation to the Sabbath,' and showed that he sustained it, notwithstanding the many abuses by the Pharisees; and that he and his apostles authorized the change of day. The present writer had 'St. Paul and the Sabbath;' and showed that the apostle did not travel from Troas to Assos on Sunday, but on Monday; that the Christians held their meetings in the primitive era on the first, and not on the seventh, day; that Paul in Col. 2:16, by the word 'Sabbath day,' means the seventh day, and not Jewish feast days, but that does not show that the fourth command is abolished. Prof. Lummis, of Watertown, argued that men ought to keep either the first day or the seventh; that the Sabbath existed before Moses' time; that the law to keep the seventh day is not now in force. Rev. Dr. Tucker, of Boston, showed the connection between the pre-Mosaic and the Sinaitic Sabbath, and that the former, at least, was intended for the whole human race. Rev. Dr. King, of Boston, having 'The Sabbath and the Family,' showed that the former antedated the latter, and also the church and the Bible, and that manifold are the blessings of the Sabbath to the household. Rev. Dr. Johnson, of Cambridge, had 'Constantine and the Sabbath,' and showed that Constantine's edict in behalf of the Sabbath was really the demand of Christianity, such was the Christian observance of the Lord's day.

Prof. Hovey read an essay on 'The Sabbath in Jewish History,' dwelling on the Jews' great regard for the day, and the uselessness of human laws to deter them from it. Prof. Smyth spoke on the change to the Lord's day, claiming that Christ and the apostles authorized the observance of the Lord's day, and that though the Fathers did not connect the Lord's day with the fourth commandment, principles in the latter may be appealed to to sustain the former. Joseph Cook's essay on 'The Physical, Intellectual, and Economical Advantages of the Sabbath,' was read by Prof. Churchill. Dr. Rice, of Springfield, gave a paper on 'The European Sabbath before and since the Reformation.' He claimed that the Reformers were wrong in saying that the Lord's day was of ecclesiastical, rather than of divine, authority; that Luther was wrong in saying that 'no day is more excellent than another.' Dr. Peck, of Brooklyn, showed that the Sabbath is a requisite to all forms of social regeneration. Rev. Dr. Bacon, of Norwich, spoke on the law of rest for all, necessary for the liberty of rest for each, and urged the necessity of enforcing the civil law. President Robinson, of Brown University, spoke of the importance of the Sabbath to our free institutions, showing that a Sabbath well kept gives right ideas concerning human rights and freedom, and leads to their due observance. Russel Sturgis, of Boston, spoke of the relation of merchants to the Sabbath, showing the value of their strict observance of it, even to not taking letters from the post-office on the Sabbath. Hon. William E. Dodge, of New York, spoke on 'Railroads and the Sabbath.' He said that freight trains are run more on that day than any other, and that stockholders are responsible for it. Rev. Renen Thomas, of Brookline, took the theme 'Our Foreign Population and the Sabbath,' showing the evils of Sabbath desecration in countries whence our foreign population comes, and arguing the danger of our having such a Sabbath here.

"Nine of the papers read at Boston were given the previous week at Springfield, preceded by an address

by the president, Rev. Dr. Seelye, President of Amherst College."

The preceding needs but little comment. It shows how the public mind is drifting on the Sabbath question. It is a strange assumption on the part of Dr. Warren that Christ and his apostles authorized a change of the day of the Sabbath, when not one word is said about it in the Bible.

According to the present method of reckoning time, the first day of the week terminated at midnight; then Acts 20:7 does not prove Sunday but Monday observance; for they broke bread Monday morning. Therefore, our opponents must either make Monday the Sabbath (if Paul's breaking bread on that day constitutes it a Sabbath), or concede that Paul started on his long journey Sunday morning. Then away goes this pretended Sunday-pillar.

Any candid person, on reading the context of Col. 2:16, must admit that this text refers to feast days. Barnes, Edwards, and other able commentators, admit this. Mr. Love, finding himself in a muddle in trying to prove that the Sabbath is abolished, and fearing that he shall lose authority for Sunday-keeping, says, "But that does not prove that the fourth commandment is abolished." A desperate effort to hold on to the fourth commandment, and yet abolish the very day it enjoins.

Prof. Lummis is very inconsistent in saying that we ought to keep either the first day or the seventh, and then saying that the law to keep the seventh day is not now in force. Why not in force, if, according to Mr. Love, the fourth command is not abolished?

Mr. Johnson's view that Constantine's paganized edict was a demand of Christianity is about as consistent as the remarks of a Jewish peddler with whom I conversed. I asked him if he kept the Sabbath (seventh day). He replied, "Yes; when I am in the city I keep it, but when in the country I keep Sunday."

It is truly wonderful that the Reformers were so ignorant of the ecclesiastical origin of the so-called Lord's day. The truth is, they were more honest than some of the theologians of this time.

It will be seen that Dr. Bacon and others urge the necessity of enforcing the *civil law*. These men make no allusion to the fact that there is a people urging the true Sabbath reform; yet their sentiments plainly show that they are not ignorant of this move.

THE ANCIENT SABBATH.

WHILE I have long believed that the Sabbath was given to man at creation, in accordance with the Mosaic account in Genesis, of the Hebrew Scriptures, I as firmly believe that God has always kept the day, as he did and does all the divine commands he has given to man; but I had suspected, till of late, that the Sabbath might have been quite generally neglected by the early post-diluvians, and so have accounted for the notice of the seventh day as a Sabbath, by Hesiod and Homer B. C. 900 years; Callimachus of B. C. 200; Theophilus, Porphyry, Eusebius, and others of a later date, by suspecting that the ancient Sabbath of creation had been brought to their notice, in part at least, by the Hebrews, after the giving of the ten commandments at Mt. Sinai. This might have been quite reasonable. But all admit, I believe, that God gave the seventh day as a Sabbath to the Jews; and common sense teaches me, and should, I think, teach every person possessed of it, that God never gave, or authorized the giving to any one, any other than the seventh day as a Sabbath; for, in so doing, he would be the author of the very confusion complained of by persons living in communities consisting of Hebrews or seventh-day Christians, and observers of the first-day. In all God's dealings with man, there is not, and never can be, an instance of such folly. God is a being of order, and never the author of confusion.

It is, so far as I know, universally admitted, that the antediluvians kept the seventh day; the Eucharistic offerings of Cain and Abel, "in process of time," literally "in the end of days," referring to the Sabbath. There is also an agreement in opinion, so far as I know, as to the "seven days" in which Noah waited, in sending the dove from the ark, referring to a division of time into weeks of seven days, with the probability of a Sabbath, and if so, the seventh day. As

to the general, or even universal division of time into weeks of seven days by the early post-diluvians, and the general, or even universal observance of the seventh day as a Sabbath, I do not now entertain a doubt.

Eusebius says, "Almost all philosophers and poets acknowledge the seventh day as holy." Porphyry says, "The Phœnicians consecrated one day in seven as holy." Theophilus, A. D. 267, concerning the seventh day, says, "The day which all mankind celebrate." Callimachus, B. C. 200, alludes "to the seventh day as holy;" as did Homer and Hesiod B. C. 900. (Rev. J. M. Foster, in the *Christian Statesman*.) And there is recent unmistakable evidence, reaching back nearly to the deluge, not only as to the division of time into weeks, but also as to the observance of the seventh day as a Sabbath of "rest." I will mention one. In the *Encyclopædia Britannica*, 9th edition, vol. iii, Rev. A. H. Sayer, M. A., Fellow and Tutor of Queen's College, Oxford, in an article, "Babylonia," in speaking of the Chaldeans, Assyrians, and Babylonians, at about B. C. 2200 (page 191) says, "The week of seven days was in use from an early period; indeed, the names which we still give to the days, can be traced to ancient Babylonia; and the seventh day was one of *Sulum*, or 'rest.'" And the same learned divine quotes from the "clay tablets, or books," of B. C. 2000, parts of hymns to the gods, which resemble the Hebrew psalms "in substance and form;" showing that the Hebrews brought their Sabbath, and much of their religion, from Chaldea, as early as B. C. 2000. And when we remember that this record reaches back to within about 300 years of the deluge, of which these ancient Babylonian "clay tablets," or books, give a clear account, as well as of creation, corresponding with that of Moses in the Hebrew Scriptures, we may safely conclude that the seventh-day Sabbath was generally, if not universally observed, not only in antediluvian times, but also in the early post-diluvian times. And hence we may understand why the fourth commandment commenced with the word "remember;" every branch of the human family, in all the remote ages, having understood the weekly division of time of seven days, and generally, if not universally, observing or recognizing the seventh as a Sabbath, or day of rest, and so requiring to be reminded of it, as God's "holy Sabbath," and man's day of rest.

This accounts for the fact of there being in the Arabic language no other name for the seventh day but *Sabbath*; the same is true of the *Italian*, and the *French* name indicates as much. It also corresponds with the fact that the seventh day was observed in the British Isles till after the Roman conquest, as stated by Burnside; and as proved by the fact that in the English *Common Law*, no Sabbath is known but the seventh day, Sunday being sustained only by more recent statute law; the British Parliament never sitting on the seventh day, nor on Friday evening after six o'clock, from *ancient custom*, I believe, and in accordance with *ancient law*. And it is a notorious fact, that the Abyssinians, who were never brought under the Roman power, always did, and still do, observe the seventh day as the Sabbath. But wherever the Roman power and influence were felt, after the Edict of Constantine, A. D. 321, (see Smith's Dictionary of the Bible, article Lord's day) their influence has been to substitute Sunday for the Sabbath. And so we find that, as the Romans overran most of the world, sending their influence even further than their conquests, Sunday became quite generally substituted among the nations for the ancient and God-appointed Sabbath. The Roman church adopted it, not as a divinely appointed day, but as an institution of their church, as I was assured by a learned English divine and dignitary of that faith, with whom I spent a Sunday, visiting Versailles in France, a few years since. The Nestorians, who went out from them, returned to the original Sabbath, as proved by a marble tablet recently dug up in China, containing a synopsis of their faith. (Ten Great Religions.) Many others, Luther, Knox, and others of the early Protestants, have held on to Sunday with only a very feeble grasp. And it must be admitted, that the Roman church justly charges Protestants with an inconsistency in observing Sunday, the day of its own appointment, while at the same time denying that the church has a divine right to abolish the Sabbath, and substitute another day of rest. It appears that Sunday was first appointed by the Roman emperor, perhaps partly from the influence of the Northern Barbarians, who overran the empire, and who worshiped the sun on that day, although probably not regarding it as the Sabbath. Sunday observance also grew, in part, from the practice of Christians' celebrating on that day the resurrection of Christ, and perhaps a dislike to the Jews further helped it on. The change was made, however, on the supposition that the emperor and the church

had such a right to change; and Protestants, denying that right, are inconsistent with themselves in the observance of their Sunday.

As to the impossibility of keeping the seventh day, in all the habitable parts of the world, the Hebrews settle the matter, by a practice evidently reaching back far anterior to the time when Abraham visited Egypt, B. C. 1920 years. As to the seventh-part-of-time plea, it is of man, not of God, as all days might thus be kept, producing confusion doubly confounded. And, finally, as to its making no difference what day is kept, that may be true, in a sense, to those who are to be finally lost; but those who have been made partakers of the divine nature, being heirs of God, in order to be consistent, feel at home, and not have to change on reaching Heaven, should keep the Sabbath that God does. For, "Verily my Sabbaths ye shall keep" (Ex. 31: 13), saith the Lord, showing that God keeps the seventh day, as he does all other divine commands. —E. R. M., in *Sabbath Recorder*.

THE SHEEP OF DEATH.

In the 49th psalm there is one lesson which even the most cursory reader need not miss; viz., the vanity of mere wealth. The whole psalm pours contempt on wealth, pursues it with most incisive and biting irony. Its pictures of the man who devotes his whole life to amassing a treasure, of which, when he takes the inevitable journey of death, he cannot carry so much as a single shekel with him; of the man who calls his lands after his own name, as if to cheat death itself and to secure a bastard immortality, perpetuating his name on earth while he himself perishes in hades; and of the man who thinks it possible to bribe death, and buy the power "to live on forever," are quick with a scorn beyond that of satire. They tremble with a fervid moral indignation and contempt for the folly which can mistake wealth for man's chief good. Wealth is not man's chief good; it is wrong and wicked, it is a profound and fatal violation of the divine law and order, to make it the governing and supreme aim of life. For all who do that, even though they violate no human law, and even though they acquire but little of the wealth they seek, the psalmist cherishes a pure unutterable scorn. To him, they are losing the very form and status of men. They are flinging away their divine birthright for a mess of pottage. They are sinking to the level of "the beasts that perish" (verses 10, 12, 14, 20, by their repetitions, show how strongly this thought had seized the poet's mind); i. e., they are living as if they had no life but this, as if death were not, as if there were no land of light beyond the grave.

But there is one picture of them, still hidden from us by a thin veil of words, in which his scorn for these brutish persons culminates in a figure as terrible, perhaps, as any in the whole range of Scripture. In verse 14 he depicts them as "the sheep of death." The opening clauses of the verse, rightly translated, run: "Like sheep they are gathered to hades; death is their shepherd" (he who feeds or finds pasture for them; not he who "feeds on them"). What the psalmist means is, that men who make wealth their ruling aim are not simply like the beasts that perish, but are in very deed the sheep of death; that it is death whom they have chosen for their shepherd, instead of God, the author and source of life, that it is death who finds pasture for them while they live, and who, when they die, drives them to his fold. Think of it! "The Sheep of Death," men following that grim shadow to the darkness in which it dwells! and these the very men who who "bless their souls" (verse 18), whom the world praises because they have done good to themselves, whose sayings the world quotes and approves after they have gone to their long dark home.

Was there ever a more grisly and dreadful metaphor? And yet is it one whit too dreadful? Is it not true that every man who trusts in riches, or longs for them, as his chief good, is pursuing death, not life, has taken for his shepherd "the dark shadow feared of man," although he knows it not? Can we not see in that very trust or longing the very brand of death, the private and distinctive mark of that grim shepherd?

Man was not made to find the chief good and market of his time in gain, in growing rich, in founding families, and calling lands after his own name. And any man who puts that first which God did not mean to be first, so far forfeits his life, so far comes under the dominion of death; for what is death save the subversion of the true order of life? We truly live only as we fulfill the law of our being, as we live for what God meant us to live, and as he meant us to live. So far as we fall short of that, God ceases to be our shepherd; and of our own will and choice we become the "sheep of death."

The Sheep of Death! Who could not resent the

name, if it were applied to him? Go to any rich man rejoicing in his gain; tell him that on his stately mansion, his broad fields, his prosperous speculations, his accumulated treasures, there is hidden the fatal mark which proves him to be of the flock of death; and however wholly he may be living to himself, however little he may be doing for others, and though in comparison with wealth he despise wisdom, genius, righteousness, and would part with them all, if he had them, rather than lose his chief treasure, yet would he not be sincerely shocked, would he not indignantly resent the imputation, if at least he did not account you the "fool" which the psalmist calls him? And yet, after all, what has he acquired? what is he living for, that will outlast death? what that he can carry beyond the "bourne"? To live in and for the perishable, is not that to perish?

Little or much, what does it matter? If a man could inherit or acquire the whole realm of nature, or if he be content with a few houses and fields, or a few hundreds a year and what these will bring him, so long as he can be content to move within the limits of time and sense, and makes no provision for the spirit that is in him, or the eternity through which that spirit may endure, he is equally the bond-slave of death. So long as he sows to the flesh, whether on a larger or a smaller scale, he can only reap the inevitable harvest of corruption. He is of those of whom it is written, "Like sheep they are gathered into hades; for death is their shepherd."—*Expositor*.

NEWS FROM THE UNSEEN.

WE have seen floating about among our Exchanges a scrap of news pertaining to the reception of Pope Pius Ninth in the celestial world. Thus it is said:—

"We are gravely assured on the authority of *Le Pelerin*, a Catholic paper, not only of the safe arrival of the late incumbent of the pontifical throne in Paradise, but of several particulars in regard to the honors of which he was the recipient upon his entrance into that blessed state.

"The paper referred to says: 'Upon entering Paradise he received a crown from the hands of the Immaculate Virgin Mary, as a reward for the crown he had conferred on her while on earth.

"St. Joseph, whom he had made the patron and protector of the church, did not fail to shake him cordially by the hand, and thank him.

"On seeing him enter, St. Peter instantly gave the pitch, and the heavenly choir struck up.

"Florins, Francis de Sales, and Alphonse de Ligouri, whom he had proclaimed doctors of the church, extolled each in turn the exploits and achievements of his pontificate.

"Fifty-two Saints and twenty-six Blessed, who owe to Pius Ninth their existing position, regaled him with melodious concerts."

We have noted the somewhat incredulous tone in which papers have commented on this remarkable information, and we have been led to inquire what there is about this so incredible. Have we not repeatedly heard ministers, eminent, able and orthodox, who have reported things as wonderful as these? Have they not sung of their friends who are watching and waiting for them at the beautiful gate? Have they not preached that those who had departed this life had been welcomed by their friends to celestial joys? Have they not told how mothers, looking over the battlements of Heaven, have watched their children in their homeward way as they drew near? Has not this been the warp and woof of a thousand funeral sermons? And if our Protestant brethren so clearly discern the mysteries of the unseen, is it surprising that the Romish hierarchy have similar glimpses of the great beyond?

To be sure it is possible that there may be no Scripture to prove that Pope Pius Ninth was thus received by angel choirs and with apostolic welcomes, but is there not quite as much Scripture for this as for a hundred other statements which men are making from the pulpit from day to day? In fact, if we come down to the simple ministry of the word of God, we shall find that the wings of fancy will be astonishingly reduced in length and spread. We can get more information on these subjects from many a minister in one sermon, than can be derived from all our Saviour's teachings as recorded in the New Testament.

We suggest whether, on such themes as these, it might not be well to leave these vague fancyings, and cultivate that modesty and reticence which was characteristic of our Lord. We know that Lazarus died and was buried and rose, but on his return to life he made no mention of such scenes as these to which we have referred. We know that our Lord Jesus died and was buried, but we also know that when he burst the grave and returned to life, it was not to gratify our curiosity with any wondrous tales concerning death and its mysteries. The safest preaching is preaching the Word, and if he had many things to teach us which he withheld, we, in this respect, may safely follow his example.—*The Christian*.

PEACE ON EARTH.

"PEACE I leave with you; my peace I give unto you; not as the world giveth, give I unto you." Who said that? Who is so bold as to set himself up in superiority to the whole world? He is the meekest man in all Jerusalem, and one of the poorest. Not a rood of real estate does he hold the deed of; he has not probably a single silver shekel in his scrip. His attendants are a handful of fishermen, publicans, and others of like humble rank. Within twenty-four hours even they will all "forsake him and flee."

Yet this homeless person, under the ban of the Sanhedrim as an imposter, makes the most royal legacy that was ever bequeathed to mortals! An emperor can bequeath his crown; but Sedan destroys the crown, and a savage's spear impales the heir. A millionaire bequeaths his vast treasures; but his chief legacy is perverted to other uses, and even his bones find no rest in their sepulcher. Such mockeries do last wills and testaments often prove to be. But Jesus Christ bequeaths not only what he owns in fee simple, but is able to confer and secure in everlasting possession.

"My peace" is what Jesus gives to every one who is willing to accept it. It was his own peace,—such deep tranquillity of soul as he maintained amid all the trials, humiliations, and bitter oppositions which he had to encounter. None of these things moved him, and the peace which many of Christ's heirs enjoy, is secured to them under the sharpest stress of afflictions. One of them enjoys it on a bed of torturing pain; another sings her sweet psalm of contentment in a garret, or in the ward of an infirmary; still another keeps it as a calm strengthener under insult and reproach. It gives soft sleep after a day of trial; it often breaks out in songs in the night.

The peace which Jesus bequeaths to every true believer may be said to comprise all needful good; so comprehensive is it in its blessings, so rich and abundant in its bestowments. First of all, it is the gift of an approving conscience. Nothing torments like sin. A guilty conscience can fill a palace with specters (as it did Herod's) and can drive slumber from a bed of down. When conscience is brought into harmony with God, it is a wonderful comforter. Then, too, Christ can subdue unruly passions; his grace can check unhallowed desires. It is the gnawing of unsatisfied desire which devours some people's souls like a vulture. The sweetest, richest peace of all is *peace with God*, and this is conferred by the crucified Saviour in its fullness. What can compare with the tranquillity of a soul justified before God? To such a man there is no condemnation. His sins are blotted out; his guilt is taken away; his title to Heaven is secure as long as he holds fast to his omnipotent Lord. No good thing will God withhold from him as long as he walks uprightly. Everything works for good in the end, unto him who loves God and is called unto his high calling. He rolls his burdens on Christ, and is relieved from distressing anxieties. In short, all things—*i. e.*, all the real things, all the best things—are his, and he is Christ's, and Christ is God's.

Well might the legacy-giver of Calvary say that "not as the world giveth give I unto you;" for this world bestows very meagerly. It promises much, and gives but little. When the richest man who has died in New York within my memory, was on his dying bed, he asked his attendants to sing for him. They sang the familiar old revival hymn, "Come, ye sinners, poor and needy." The dying millionaire said to them, in a plaintive tone, "Yes, please sing that again for me. *I am poor and needy.*" Ah! what could fifty millions of railway securities and bank stocks do for him on the verge of eternity? One verse out of the fourteenth chapter of John could bring him more peace than all the mines of California, multiplied by all the bonds in the National Treasury. "Poor and needy" was he! I count that one of the most pathetic sayings that ever fell from dying lips.

This world gives very deceitfully. It pretends that it can satisfy the soul, and then cheats every one who trusts it. Instead of giving solid contentment, it only gives restless, feverish desire for more. Its medicines only increase the fever; its draughts inevitably increase the thirst. Whenever I see a little marble ball tossed up on the jet of a fountain, and as often as it drops, caught up again and tossed anew, I say to myself: There is a picture of the life of a money-worshiper or a greedy place-hunter. Never at rest one moment. In one hour up, in the next one down, and in his highest point never secure from a tumble. Yet tens of thousands are choosing just such a restless, wretched life, and wondering all the while why they cannot succeed in being happy. Would to God that all the worshipers of Mammon, and all the pleasure-seekers who throng the saloons of mirth, would only give ear to that calm, divine voice which says, "My peace I am

ready to give unto you. Not as this poor, lying, deceitful world gives; for what I bestow, can never be taken away."

The whole methods and results, as practiced by Christ, are just the opposite of those attempted by the world. The policy of the worlding is to get rich by accumulation. The policy of Christ's followers is to get rich by renouncing. Get all you can, and keep what you've got, is the world's motto. Christ's maxim is, "He that is not willing to leave all and follow me cannot be my disciple. It is more blessed to give than it is to receive." I have always observed that a human soul gets rich not "by what it takes up, but by what it gives up." True peace of mind belongs only to the self-renouncing spirit. This world's boasted successes often prove to be wretched failures; but no genuine godly life was ever a failure. Its losses are turned into gains; its crosses are wrought into crowns of glory. The peace which sin promises is a mockery. The peace which Jesus bestows passeth all understanding, and is insured beyond all contingencies. Old Matthew Henry sums up the difference between the legacy which Christ offers, and that which the worldling covets, in these terse words, "This world's peace begins in ignorance, consists with sin, and ends in endless sorrows. Christ's peace begins in grace, consists with denial of all sin and lust, and ends in everlasting joy and blessedness."

The will and testament made by the atoning Saviour never can be set aside or broken. All the powers of hell cannot cheat the humblest child of Jesus out of his legacy. Every human being, lofty or lowly, prince or pauper, is invited to become an heir. The estate is large enough to supply a universe of sinners with an eternity of bliss. At Christ's right hand are treasures and pleasures forevermore. But if I am an heir to all this untold wealth, what a grateful creature I ought to be! How ready to consecrate my time, labor, and influence to the service of my Divine Benefactor! And the more entirely I can consecrate everything to Him, the more of Heaven's glorious peace I shall enjoy in advance.—*T. L. Cuyler, in Independent.*

THE LORD'S DAY.

What is to be understood by the Lord's day in Rev. 1: 10?

ANS. In the connection from which the above quotation is taken, we are not informed which day John means by the term "Lord's day;" therefore we must look elsewhere in the Scriptures for the desired information. We are of the opinion that he means the seventh day of the week, commonly called Saturday, as that is the only day the Lord ever claimed as his, in distinction from the laboring days of the week, save the ceremonial sabbaths mentioned in Lev. 23, which passed away with the Jewish ritual, more than three-score years before John wrote the Revelation. In Ex. 20: 10 we read, "But the seventh day is the Sabbath of the Lord thy God." Again, in Isa. 58: 13, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc. John evidently refers to this sacred day in Rev. 1: 10, written near the close of the first century.—*E. O. H., in Herald of Life.*

HOW BAR-ROOM LIQUORS ARE MADE.—There may be seen daily on Chestnut street, says the Philadelphia Bulletin, a man dressed in faultless apparel, with a great diamond on his breast vainly endeavoring to out-glitter the magnificent solitaire on his finger. In a German university he learned chemistry, and not even Liebig knew it better. His business is the mixing and adulterating of liquors. Give him a dozen casks of deodorized alcohol, and the next day each of them will represent the name of a genuine wine or a popular spirit. He enters a wholesale drug store, bearing a large basket upon his arm. Five pounds of Iceland moss are weighed out to him. To raw liquors this imparts a smoothness and oleaginousness that gives to imitation brandy the glibness of that which is matured. An astringent catechu, that would almost close the mouth of a glass inkstand, is next in order. A couple of ounces of strychnine, next called for, are quickly conveyed to his vest pocket, and a pound of white vitriol is as silently placed in the bottom of the basket. The oil of cognac, the sulphuric acid, and other articles that give fire and body to liquid poisons, are always kept in store. The mixer buys these from various quarters. They are staples of the art.—*Christian Union.*

—THE eminent scientist, Dr. Ackland, an authority on matters of science, says that after 35 years of patient research with the scalpel, microscope, and telescope, he finds the "ultimate solution" of vexed questions in "the great truths of Holy Scriptures."

FORGIVE AND FORGET.

FORGIVE and forget, no matter who wronged you,
Or injured with malice, or envy, or threat;
Don't stop to think over the trials that thronged you;
Look forward, and seek all past ills to forget.

Forgive and forget; your hopes may be blighted,
And friendship you trusted would all else outlive
May sadly have failed you; but, though you are slighted
By those you held truest and dearest, forgive.

Forgive and forget; your heart may be weary
With burdens, your eyelids with tears may be wet;
Though others' unkindness makes all your life dreary,
Oh! freely forgive them, and try to forget.

Forgive and forget, while sadly you wander,
Disheartened, discouraged, nor stop to regret
All your troubles, but look to that fair country yonder,
Where Christ all your sins will forgive and forget.
—Selected.

The Family Circle.

THY BROTHER'S KEEPER.

It had been an unusually busy day with Mr. Archer, of Archer, Ames & Co. As a rule, he, as senior member of a wealthy firm, was spared most of the business details, and his life, though by no means an idle one, was not crowded with care; but as he slowly mounted the steps of his brown stone mansion, at the same time feeling for his pass-key, there was a worried look upon his face which did not long escape his wife's eyes.

"Henry, I have not seen you look so tired in a long time. Has anything happened?" she asked as soon as the servants had left them alone.

"Yes, I have decided to turn off one of our clerks. He has not been with us very long—not over a year; but it is the first time one of our fellows has disgraced himself, and it has upset me. Then they've elected me as one of the trustees of that new Home for Disabled Clerks, and I had to attend a meeting to-day. The fact of the matter is, I can't think how such a fine fellow as Clark could have done it."

"Done what, dear?"

"Oh, did n't I tell you? Come to the office drunk. Not just a little under the influence of liquor, but drunk."

"And he was always steady?"

"Perfectly so, since I met him. He came well recommended and gave good satisfaction; so good that we were thinking of raising his salary."

"How old a man is he?"

"Anywhere between thirty and forty."

"Married?"

"I do n't know—yes come to think of it, he is, for he lost a child awhile ago."

Mrs Archer heaved a sigh. She had her own notions of the relations between employers and employed, but her husband, when she hinted at them, always told her they were most unbusiness-like. "Never let business and charity interfere," he would say. "I am glad to aid any good cause, to help any struggling man or woman, but it must be outside of business. My clerks are mere machines to me; if they run well, I retain them; if not, they go."

Yet, being a warm-hearted man, Mr. Archer was not quite consistent, and it grieved him deeply to turn away a clerk in disgrace. "A quick fellow. Such a good correspondent. Isn't one in the office writes a hand like him!" he kept muttering, as he sat sipping his coffee and peeling fruit for his wife.

The front door-bell rang, just as Mr. Archer was refusing a second cup of coffee, and John announced, "A lady on business, sir."

"Ask her name, John; I am tired, and unless it is something very important I shall see no one."

"Mrs Clark, sir, and she dislikes troubling you, but the matter is important."

"His wife!" exclaimed Mrs. Archer, while her husband frowned almost angrily. "Let her come in here, dear. She may not have come to tease you, only to explain. Don't send her off without a hearing. Do you mind my being in the next room while you see her?"

"No, indeed; and if you were not so soft-hearted I would engage you to come in at the right moment to send her off. I can't stand a woman's tears." Then stepping to the door Mr. Archer added, "Show the lady in here, John."

A moment more and a young woman came in. Her dress was most severely simple, but it was such as only a lady would have devised, and her manner, though nervous, was of one accustomed to move among cultivated people.

"I beg your pardon, Mr. Archer, for calling at this hour, but I could not wait through a long night."

The voice was so sweet and low and the eyes that were raised to his so full of patient endurance and quiet determination that Mr Archer said to himself, "Confound the fellow! How could he do it with such a wife?" But he was not a man of ready speech, and though feeling more kindly to his guest, did not say a word to help her on.

"My husband will not explain matters to you; he thinks you might fancy he was excusing himself, and he and I both know that no man has any real excuse, though—" her voice broke a little, but she recovered herself, clasping her hands tight together and began again.

"I will tell you the exact truth—the story of our married life, and though I hardly hope it will make any difference to us, it may be the means of your saving others, at least I have felt impelled to come and tell it. We were very happy the first year or two, but my husband, through the failure of the firm he was with, lost his position. He was offered another clerkship, but a relative of mine was willing to take him into business as a partner, and—it was tempting—he accepted. This relative was unmarried, and after six months, tiring of the business, he sold out; and as affairs had been very carelessly arranged with my husband, he was again cast loose without any means of support. I believe that then he began to drink—not much, for I never suspected it, but enough to 'give him courage,' as he said afterward.

"I will not weary you with an account of the next three years. It was in the panic times and better men than he had nothing to do. He was often from morning till night without food, and when a friend would ask him to step in and take a drink, I cannot wonder that he, little suspecting danger, would accept. As he has said since, many a friend will offer a man a glass, but not one in ten will ask him to lunch. The habit of drinking grew upon him, till when he did get a position he could not keep it. He sank very low. Not that he ever drank hard, but liquor made him unfit for business and affected him very quickly. He had been out of business for six months, when a friend of ours told him that he could get him a position in your office if he would solemnly swear not to touch liquor. He had been so steady for some months that I felt sure, with encouragement, he would be a changed man.

"He was accepted by the firm just about a year ago. I remember so well my anxiety that night; for our friend had told us that the last correspondent had eighteen hundred a year and I felt if only he could be raised above real anxiety he would be so much safer. He came home very happy, for he was accepted. His salary was one thousand dollars, but he felt sure if he did his best he would soon have it increased. He was very happy and hopeful, and though I knew that we had debts that must be paid at once, and that we could no longer live with our relatives, I tried to keep up a brave heart."

"I'm sure you did," Mr. Archer said involuntarily, and his kind tones encouraged the wife to go on with her story.

"You see my husband was always so generous when he had money—so hopeful that he would have more—that though he brought me all his salary, only paying for his monthly commutation ticket and reserving ten cents a day for his lunch, I found it a very hard matter to pay rent and keep the house on his salary, besides trying to pay the debts that now began to trouble him. We had four children—the mother's voice would break in spite of her strong will, but she kept the tears back—"perhaps you know we buried our little six-year-old a month ago? The eldest had to be sent to a good school, for our children will have a better position by-and-by, and must be fitted for it. Still, even though we had great anxiety and struggles, if we had been fortunate in choosing our home in a healthy place I think all might have been well. Unfortunately, we were tempted by the cheap rents to hire in a little village in Jersey. They assured us chills were unknown there, but at the end of three months we were all ill. The doctor's bills and the quinine just crushed us, Mr. Archer.

"My husband went to business time and again sick with malarial fever. He gave entire satisfaction, for more work was piled upon him—he wrote such a good hand, but no hint was given of raising his salary. He says it is a mere matter of business, that the firm never know how many children a man has, or whether he can live on his salary. If he can't, they can get one who can.

"At last our—little—Robbie—no, I know men hate woman's tears, I shall not cry. We could not get quinine and the fever got such a hold that Robbie died. I don't fret, sir; he'll never suffer as we do, and he'll never be driven to drink. I had lost all fear of my husband's drinking; for he had gone again

and again to business distressed and half sick and had not tasted a drop, so I thought him cured. But he told me to-day that ever since Robbie went he has been tempted. He has felt so discouraged, so hopeless. At last, two days ago, our baby had chills again. I had just paid our grocer, and there was not a cent left. He said he would borrow a little from a friend who had lent him before. He came home at night without the quinine—his friend had refused him!

"I saw he felt terribly about it, and I walked to the druggist's and bought of him two dollars' worth of quinine, promising to pay soon. But it was too late for my husband. This morning an old comrade met him. He was weak and depressed—he had given up hope of getting out of debt and educating his children properly, and—he took the offered drink!"

At last her strength failed—the poor tired wife and mother burst into tears. In a moment Mrs. Archer was by her side, soothing her with loving words and promising a hundred impossible things, talking between whiles to her husband, who sat conscience-stricken, unable to defend himself against her indignation.

"This is what comes of keeping business and benevolence apart. This comes of looking upon your employes as mere machines. If a poor fellow had been in one of the institutions you uphold, you would have been interested in him. His family would have been helped, and he would have been carefully guarded and guided. But here is a man who tries to retrieve himself, who, run down and living in an unhealthy atmosphere, needed for his salvation an adequate income, and you hardly knew he was a married man! Henry, Henry! who was it asked God scornfully, 'Am I my brother's keeper?'"

By this time Mrs. Clark had grown composed, and was listening in undisguised astonishment, and even horror, to her new champion. She had had the same thoughts, but such things could not be said.

"O Mrs. Archer," she said hurriedly, "my husband has said again and again that there is not a firm in the city that is more noted for its large donations—"

"Donations!" put in Mrs. Archer impatiently.

"And that if a clerk is ill, his place is kept for him and his salary goes on."

"To be sure it does; that is mere decent treatment. Every well-to-do house does that, my dear Mrs. Clark. What I complain of is, that too many men and women who are good and kind and generous, like Mr. Archer, yet employ other men and women without taking any interest in their lives, without feeling that, as children of a common Father, as fellow-pilgrims to a better home, we must take a warm personal interest in those whom we employ.

"How many ladies know the private history of their servants, take an interest in the mother in the old country, or the brother who has been a little wild, but is trying to mend, and who ought to be invited to Mary's warm kitchen evenings and so kept from bad companions? And with gentlemen it is even worse, for their clerks are educated gentlemen like themselves, sometimes better educated than themselves; and yet the heads of a firm seldom or ever care whether their clerks are able to educate their children or can afford to save a delicate wife by giving her change of air and rest from anxiety."

"It is very true," said Mr. Archer slowly, "and for my part, whatever Ames and Hancock may think of it, things must be looked after down at the office. I will see your husband myself to-morrow," he added, taking Mrs. Clark's hand in his, "and I ask you to forgive a fellow-sinner—a fellow-Christian. Let Clark be at his desk as usual, and now that we do know one of our clerk's wives, we mean to keep up the acquaintance, don't we, wife?"

"Indeed we do! But what a wretch I've been! Henry, the poor thing is almost fainting! She has come all the way from Jersey, and I don't believe she's dined!"

There was ringing of bells, and hurried orders, and soon Mrs. Clark was seated between her new friends, who had to play at eating a second dinner to keep her in countenance. Then Mr. Archer, tired as he was, decided he would go out to the little Jersey home that very night and have a talk with Mr. Clark. Mrs. Archer could see by the happy look in the wife's eyes that that was just what she most wanted. So the carriage was ordered, and soon the brave woman who had mounted those steps two hours before with such fear, was running lightly down, sure that she was carrying a true friend to her husband, who would help him to lead a new life.

What passed between the wealthy merchant and his clerk that night is known only to them; but there were mutual confessions, both felt humbled and penitent, and the morrow began a new life with each.

We need not follow them further. Would that

this story, founded on fact, might rouse other noble-minded men to a sense of their duty. To an acknowledgment that they are their brothers' keepers—under God.—*Hope Ledyard, in Christian Weekly.*

"WITHOUT STRENGTH."

AN exceedingly interesting incident took place in a certain seaport not long ago. A number of people had gathered on one of the wharves to witness something or to enjoy the breeze from the water; and during the time one of the number accidentally fell over the wharf into the water beneath. Of course, in a moment the people were in a great excitement, some crying for help, and others seeming fixed to the spot, while they with horror beheld the struggles of the drowning man, but no one dared jump in to rescue him. Among the number stood a strong, able-bodied sailor, who they knew could swim. He, too, seemed as if nailed to the wharf, while he calmly watched the struggles of the man in the water.

The crowd said, "Why does he not jump in and save the man?" The sailor still stood with folded arms, calmly watching the vain struggles of the poor man in the water, but made no movement on his part to save him. As the people saw the drowning man, and the seeming indifference of the sailor, their indignation knew no bounds, and they cried, "Wretch! why does he not jump in and save the man?" Still the sailor stood erect, and with folded arms, gazed upon the water, and the object before him struggling for life. The man had sunk once and risen to the surface, and had gone down the second time and risen again; when as he was about to give up, and sink to rise no more, to the utter astonishment of all present, the sailor plunged into the water under the sinking man, bore him to the surface and brought him to shore.

Now the people, who were so enraged at the sailor's apparent indifference, could understand the wisdom of his entire course. He waited until the man had no strength even to struggle, and then plunged in and saved him.

This affords a striking illustration of God's way in saving a sinner. God's way is to wait, not with indifference surely, until the sinner finds out that he has no strength to save or help to save himself. All the while he supposes he can do aught to save himself, he is not "without strength." God will wait until he comes to this, and with some it is a long, dreary experience. Their early religious training and pre-conceived ideas—all, all against them. So for weeks and months, yea, for years, they are left to their struggles, and strivings, and doings, until they in earth bow down to the God-stated fact, that they are "without strength."—*Glad Tidings.*

Educational.

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

THE BIBLE AS AN EDUCATOR.

BY ELD. G. C. TENNEY.

DIFFERENT branches of science have been thoroughly investigated by active minds, and the results of their investigations have been given to the world in well written books. In seeking for the knowledge of this world, our attention is called to these, and long, profitable years are spent in acquiring a knowledge of their contents. When a sufficient number have been mastered by the student, the grave professors pronounce him wise, and he is thenceforward renowned as a graduate from such a university. Some go out thus equipped, with an idea that all there is to be known or learned is within their large heads, and that wisdom itself will die with them; while the true student realizes more fully than ever how little man can really know in this short life, and what an infinity of knowledge surrounds the small circle of human understanding.

The pursuit of those branches of knowledge which are within our reach is doubtless commendable, provided our motives are right. In education, as in everything else, final success depends upon the foundation principle from which we work. In all the vocations of life, in every action and word, this principle is the same. The fear of God, and a sincere desire to do good, should actuate us in all things. If any man build upon other foundation, or work from

different motives, his work will be as hay, wood, and stubble.

This principle lies at the beginning of wisdom. It is necessarily placed there, as it presents the only purpose worthy of our lives.

An education without this principle fully wrought in its foundations and interwoven into its fabric, is as worthless as the house upon the sand. The principle of which we have spoken is the substance of all morality and righteousness. It is the fulfilling of God's commands. It is the embodiment of the first and second great commandments, upon which hang all the law and the prophets.

The teachings of the Bible are but illustrations, precepts, comments, and examples of this same principle. It takes cognizance of our words, influences, deeds, thoughts, and secret impulses. It is a life-long work, to bring all these into conformity to it; but this should be the real object of our lives, and other acquirements should be secondary.

The substance of all true knowledge is given in the Bible. Though none of its writers were L.L. D.'s or D. D.'s, they were men who, inspired by the Spirit of God, understood the wants of humanity, and in their writings gave us the fundamental rules of every ennobling pursuit. The moral teachings of the Bible do not appear before us as dry, abstract precepts, but are clothed in living characters. Sin and righteousness are illustrated side by side. They are traced from beginning to end, and their different results plainly contrasted. In the lives and experiences of the different Bible characters, we have every phase of human life fully set forth. The purity of God, the holiness of his law, are set forth in one portion; in another appear the weakness of the flesh and the temptations of the enemy. Then we are pointed to the Lamb of God, who taketh away the sins of the world.

The dangers which beset the slippery paths of childhood and youth are clearly shown by lively precepts and living, examples, and although the personages brought out in the Scriptures are not as angelic as are the heroes of our story books, still they do illustrate the great good which may grow out of the wise and careful instruction of children; as in the case of Joseph, Daniel, Samuel, Timothy, and the little captive maid with Naaman. They also illustrate the evil effects of an unrestrained life, as in the case of Eli's sons, and of many others.

The surest guarantee of success in this life and of admission to eternal life, is to firmly engraft into the minds of children and youth an early love for the study, and a respect for the teachings, of the Bible. Let the great principles of love to God and love to man be held up as the only worthy object of life, and let the calling of life be chosen with regard to these principles, and the foundation of a stable character, a noble education, and a useful life, will have been laid. But few have lived more useful lives than did Timothy, Paul's son in the faith; and the apostle's commendation of his son was that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation.

In the day of Judgment how foolish will appear the wisdom of this world to those whom it has led to ruin! How earnestly we should seek to gain and impart that wisdom which cometh down from above, and is revealed by the word of God!

WHAT IS EDUCATION?

WHAT a question to ask in this enlightened age! Does not every school boy know? Does not every parent know? Isn't it in every dictionary? Isn't it in the vocabulary of every school girl? And yet few know, and fewer practice, its precepts. It is not our purpose to define it technically, nor to treat it in all its phases. But we wish to convict some erroneous views respecting it. It is not unfrequently the case, that we hear persons talking about education as though it were something to put on, and be worn as a garment; by others it is spoken of as a kind of trick, or sleight of hand, to help one make an easy living. By some, again, it is regarded as a kind of polite accomplishment, to make one appear well in society.

But the most general idea, one that enters into all the others, and determines largely our practice in school duties, is that it is merely the acquisition of knowledge, usually of a given kind, the cramming of the memory with facts and principles, without much regard to their topical or chronological relation and dependence. These are to be stowed away so that they can be brought forth on given occasions and aired, as ladies air their wardrobes, on sunny days. They are then to be stowed away again, and only used on grand occasions.

Knowledge used in this way soon becomes thin and vapid, and neglected, and forgotten. Hence we often hear it said, "I have forgotten all my Greek and geometry." "My chemistry and physics, logic and metaphysics, have all been covered up and lost in the business of the office, the farm, the work-shop, the home." Now this may be true, to a very great extent, and it does not speak well for the institution nor the instruction, when such is the case. But I am apprehensive these persons forget that their education, however imperfect it may be, is not their knowledge, nor their Greek, nor their geometry, nor anything of this sort; any more than the food they eat is a part of the living body, or the tools they work with are a part of their trade or occupation.

These sciences are only the means of culture; they have simply growth caused by their use, by the mastering of facts, and the acquisition of knowledge. So that the carpenter who laments the loss of his Greek forgets that its results remain, and may express themselves in his neatness and exactness in joints and tenons, in column, frieze and architrave, in temple and dome. The farmer forgets that his geometry may appear in the straightened furrow, or better drainage, in garden walks, or tasteful lawns; that his chemistry may appear in his knowledge of soils, and other ingredients, and in better crops. The lawyer forgets that his logic and philosophy have given him a decided advantage in the battle he is to wage against wrong. The school-master forgets that his metaphysics and Latin enable him better to understand the nature of the human mind, and to lead it into a higher appreciation of "the pure, the beautiful, and the good." Education, therefore, is a species of growth; and this growth is regulated by antecedents and present causes. It is also subject to degrees. It is not alone the acquisition of knowledge. This is only one of the conditions of growth, as one physical food is only a condition of the growth of the body. But no one will undertake to say that this physical food may not be so perverted from its legitimate uses as to create derangement and disease in the system. No one will undertake to prove that it may not be given in such unreasonable quantities as to produce stupefaction and even death. And yet our bodily stomachs and appetites are less liable to derangement than our mental and moral. And when we take into the account that other fact, viz., that it is more difficult to prepare and rightly adjust the mental food, to cater to the real wants of the mind, than to those of the body, the importance of the case is much enhanced. It is not surprising, at all, that we witness perversion, distortion, disease and even death, when the sacred truths regulating the machinery of the human mind and body—for the one must suffer with the other—are committed to careless, inefficient, and sometimes wicked, hands for culture. If there is such a thing as mismanagement (and who can doubt it?), there must also be such a thing as perverted growth; and education is growth. Education may therefore be perverted and still be education. It may be extensive, even, and still weak; and it may be strong and still vicious. It may be thorough and concise, as applied to the intellect alone, and still be dangerous, and all the more so, from its thoroughness. The intellect may be clean even to brilliancy, and the heart corrupt. The judgment may be sound, and the will weak and vacillating. The imagination may be fervid, and the passions untamed. The taste may be fastidiously refined and cultivated, and the conscience as dark as Erebus. So that it is not always safe to form our opinions upon the basis of intelligence alone. Neither is it always safe to intrust our children to skilled hands; for these may be skilled in crime.

Education is, moreover, a former of character, but it must be remembered, this character may be either good or bad, determined largely by the degree and quality of the education. A little good is, therefore, better than much bad. It is powerful only as it is directed by skill and experience. But it must not be forgotten that it may be powerful alike for good or evil. It may stab the nation's heart, or it may stand guard over its dearest interests. Its excellence depends more upon the quality than upon its quantity. Let us therefore look to the quality of it.—*John Ogden, Ohio Central Normal School, Worthington, O.*

THE CHILD'S EARLY IMPRESSIONS.

A MOTHER once said to a clergyman, "When should I commence the religious education of my child?" He asked her, "How old is your child?" She replied, "Four years old." The clergyman answered, "Madam, if you have not begun already, you have lost four years."

I knew it was the custom of a certain mother, who had raised a large family, to let the child have its own way the first year, but after that she made it do her own will. An eminent statesman once said, in a public lecture, that the man was made between the ages of two and six years. Another great and good man once said, "Children always write with indelible ink; if they are wax to receive, they are adamant to retain, impressions."—*Selected.*

THE *Educational Weekly*, whose editor was born and bred a Roman Catholic, says: "The papal syllabus would annihilate the public schools; but somehow it does not. So the papal bull, once upon a time, would annihilate the comet; but it didn't. The public schools are necessary to the Catholic poor of this country, and they will be maintained, as they are maintained, by the suffrage and taxes of the people. Despite the mediæval history of the church, despite the attitude of the Belgian Episcopacy, despite the fulminations of the syllabus, the Catholic laity believe in, support, and patronize the public schools, and by this fact they should be judged, regardless of the irrational vamping or petty squabbles of Father Scully."

THE *Methodist Quarterly* (Prof. Harrington) says: "Is not the ideal college primarily and chiefly a spiritual force, whose first qualification is to possess in its officers of instruction men who unite with professional ability the highest types of faith and religious attainment, and whose proper work is to carry on all mental training with immediate reference to religious culture, and in all its operations and principles of action to show itself the uncompromising and foremost force of aggressive Christianity?"

Sabbath School Department.

"Feed my Lambs." John 21:15.

WHAT IS BETTER THAN RELIGION?

WE are happy to present the following racy testimony against the modern follies of popular churches and Sunday-schools, from the *Sunday-School Times* of Jan. 17, 1880. But who can tell us why it is that when men of high position, and leading papers which are supposed to exert a controlling influence, speak so pointedly against these recent fairs, festivals, and theatrical performances, they are all the time increasing with such great rapidity? Is it not because the masses have broken away from all restraint, so that the few who see the evil and would check it, find the movement beyond their control?

If we are not mistaken, this has been an exceptionally good winter, so far, for Sunday-school theatricals, with no lack of the ordinary church fairs and festivals. For years it has been a common thing to open a Christmas celebration at a Sunday-school room with solemn exercises of worship, and then to introduce a dressed up "Santa Claus" for the distribution of presents to the children, as if to impress the young with the idea that "every good and perfect gift"—which Christmas symbolizes—cometh down the chimney from old "St. Nicholas." But this year there is a demand for more of the "moral drama" in the Sunday-school than a single actor can supply. So there have been Christmas dramas and Christmas cantatas published and acted in great variety.

Here, for example, is a scene for a Sunday-school stage, from a "cantata" which is said to have "been most warmly commended by prominent clergymen on every side:" "A bed-room. Fritz, Carl, Lena, and Gretchen are seen dressed for bed, and with attendants, hanging up their stockings. After kneeling and singing their evening prayer, they retire to bed. Shortly after, the Goddess of Dreams, unseen by them, slowly enters, and approaches the bed; waving her wand over the children, she quickly puts them to sleep, during which time she is softly singing her lullaby." There are four other goddesses in this drama, besides other divinities and attendant fairies. If the drama is to be counted a legitimate method of teaching truth, the old "passion play" of Ober-Ammergau certainly

has advantages over the modern Sunday-school stage with its incongruous mixing of Christian and mythological teachings. A Southern newspaper describing the performance of the bed-room scene in the new cantata, says, "One of the little ones fell out of bed, being awhile in the sheet amid the most innocent smile on her own face, and screams of laughter and joy from the audience. We cannot but congratulate the great school on its success."

Another of these dramatic Sunday-school entertainments is described by a Canadian paper as opening "with a series of pantomime exercises," followed by a "recitation of a collect from the church service," and a Moody and Sankey hymn. The new year, "1880," was represented by a little girl brought in in a cradle, while the boy who acted as the "new papa," played his part so well that, "to use the hearty expression of one of the audience, he was 'immense.'" "Flo. Kemp looked a sweet 'Little Buttercup,' and sang very prettily; and the two little sailors, who gazed so fixedly at her, made her arch solicitations to buy of her good things more effective." This is in substance the story as it comes up from far and near of the popularity of the Sunday-school drama of to-day. That the attractions of this sort of entertainment are very different from those of ordinary Sunday-school exercises, cannot be denied. As to the legitimacy and desirableness of popularizing the Sunday-school in this way, there is a difference of opinion.

But it is not fair to ascribe the blame of such performances as these—or to give the credit for them, if you prefer that way of putting it—to the Sunday-school as apart from the church. Sunday-school theatricals are only an adaptation of the church-fair and church-bazaar idea. Here, for an illustration, is the programme of a bazaar recently held in one of our Western cities for the benefit of one of the principal evangelical churches of that city: "Monday: Grand Promenade Concert. Tuesday: Dramatic representation, 'Happy Pair.' Wednesday: Fancy Dress Concert. Thursday: Stereopticon Views. Friday: Dramatic Representation, 'Lend me Five Shillings.' Saturday: Dance, after which a superb basket of flowers will be awarded to the most popular young lady present." One of the best known evangelists of America says, that soon after a series of meetings held by him in an Eastern city, a church which had been revived thereby arranged for "a day of fasting and prayer," to be followed the next evening by "an old-fashioned spelling-down, corn-shelling, etc." And he told of another place where, at a church fair, an attractive young lady offered herself to be kissed "at twenty-five cents a head," "for the benefit of the church." With the changes that have been rung on the church-fair and the church-bazaar plan for the raising of money for religious purposes, it is not to be wondered at that the Sunday-schools are induced to try their hands at something more taking than regular religious services.

The chief moral objection to all these plans—for raising money by church fairs and church bazaars, or for entertaining the Sunday-schools with theatrical performances—is, that they attempt the substitution of a lower form of attractions for a higher one; that they try to please the eye and tickle the ear, instead of arousing the mind and impressing the heart. And a principal practical difficulty in the way of their working is, that they can be successfully competed with outside of the church, and in hostility to church interests. If theatrical performances are desirable, the theaters can beat the Sunday-schools on every trial to meet this want; and as a rule their "moral dramas" are an improvement—judged by a literary or ethical standard—on the average Sunday-school play. And if young men are looking for an opportunity to vote for or to kiss pretty girls, they will hardly confine their visits to church fairs. Concert saloons will prove more than a match for church bazaars, with the same weapons. In fact, with the world as it is, the devil has an advantage over the church on every other score than that of pure and undefiled religion. There is where the church has its stronghold. "I tell you," said a godly minister, "in the long run there is nothing that keeps up a church like piety." It is the same with the Sunday-school as with every other department of the church. Those Sunday-schools which give chief prominence to religious truth and to religious training in all their exercises, gain most and best hold their gains, in a series of years. A Sunday-school where the children worship and offer gifts to the Lord at their Christmas services, instead of receiving presents and watching a poor play at their holiday gathering, has a life and attractiveness to it which are not to be secured in any other way.

Moreover, there is no so effective plea for gifts to the Lord's cause as the Lord's claim. When the

church as the body of Christ appeals for aid in the name of its Head, all who are truly the Lord's have the strongest possible inducement to respond as God has prospered them. Even those who are not the Lord's are more likely to give at that call, wisely pressed, than they are to pay twice what a thing is worth at a church fair, on the score of benevolence. And in the one case they honor the church for its manly appeal to them, while in the other case they are tempted to despise it for its roundabout way of doing its proper work. If this be not so, why not try the coaxing method, the bartering method, the refreshment method, in all church collections? "And now, brethren, let us get up a supper, and eat ourselves rich," said a witty Presbyterian elder, in keen satire on the church-fair plan, when his church was proposing indirect methods of raising the money for new and necessary expenditures. "Buy your food," he said. "Then give it to the church. Then go buy it back again. Then eat it up, and your church debt is paid." If that is the best way of getting all hands to contribute to a good cause, by all means let it be introduced into the churches for every Sunday service. Just think of it! The deacons or vestrymen passing around the boxes on Sunday morning, at the same time they offer to serve refreshments to all who give liberally. The pastor at his desk repeats appropriate sentences meantime. For example: *Pastor*: "Give, and it shall be given unto you." *Deacon* (reaching out the contribution-box to a stranger in the congregation): "A plate of ice-cream goes to every person who contributes twenty-five cents or more. Can you help us this morning?" *Pastor*: "There is that scattereth, and yet increaseth." *Deacon* (to the father of a family): "A bag of peanuts goes to each child who contributes not less than five cents. Lemonade to the father. Let all take hold to-day. We need the money." That is the church-fair idea! If it works well in one place, why not in another? If it is the way of promoting God's cause week-day evenings, why not make it available for the same cause Sundays?

Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with the straightforward, honest appeal to men to give of their substance to Him on whom they depend for all things? Why, one dead-in-earnest Christian man has raised more money for the payment of church debts by the appeal for Christ's sake within the past two years than has meantime been netted by all the church fairs and bazaars in all the land! And one dollar given to the Lord out of a loving heart which in this way shows gratitude to him, is worth more to any church than a hundred dollars received for votes or kisses for "the most popular young lady" on exhibition in its bazaar. In short, of all the agencies to be depended on for the support of a church, or the attractiveness of a Sunday-school, there is nothing better than religion.

You know that the manuscripts that come down to us from the past were sometimes rubbed over with a substance which covered up the old writing, and were then used to write other things upon. They were called palimpsests,—parchments with double writing,—parchments on which writing was put on over other writing. Sometimes the original writing was good for nothing, and the after writing was valuable; but more often the original writing was valuable, and the after writing childish and unimportant. The way in which it was detected was, that oftentimes in palimpsests the old writing showed through, no matter what the new writing was. Now, Christian people are palimpsests. There is an old writing which the world has put upon them, and there is the new which grace has put over it; and the old writing shows through the new all the time; and, very often, putting the two together makes very queer reading.

The child that gives of his own earnings to the Lord's work, receives a far better lesson in true benevolence than one who depends upon his parents or others to furnish the money for such gifts, as he calls for it. It is wise, therefore, to encourage children to earn in various ways whatever they wish to give into the Sabbath-school or church treasury. In many places it is quite common for children to plant corn, take care of it, gather the crop, sell it, and use the money for benevolent purposes. A small school in Chester Co., Pa., recently sent a contribution to the missionary work of the American Sunday-school Union, given by the children from their own earnings gained in this way.—*S. S. World*.

Nothing is more amiable than true modesty, and nothing is more contemptible than the false. The one guards virtue, the other betrays it.

THE PURE IN HEART.

"Blessed are the pure in heart; for they shall see God."

I ASKED the angels in my prayer,
With bitter tears and pains,
To show mine eyes the kingdom where
The Lord of glory reigns.

I said, "My way with doubt is dim,
My heart is sick with fear;
Oh, come and help me build to Him
A tabernacle here!"

"The storms of sorrow wildly beat,
The clouds with death are chill;
I long to hear His voice so sweet
Who whispered, 'Peace, be still!'"

The angels said, "God giveth you
His love—what more is ours?
And even as the gentle dew
Descends upon the flowers,

"His grace descends, and as of old,
He walks with men apart,
Keeping the promise, as foretold,
With all the pure in heart.

"Thou needst not ask the angels where
His habitations be:
Keep thou thy spirit clean and fair,
And He shall dwell with thee."

—Alice Cary.

Our Basket.

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

—WHAT maintains one vice, would bring up two children.

—CHRISTIANITY commands us to pass by injuries; policy, to let them pass by us.

—A SPANISH proverb says: "Drinking water neither makes a man rich, nor in debt, nor his wife a widow."

—NEVER chase a lie. Let it alone, and it will run itself to death. You can *work out* a good character much faster than any one can lie you out of it.

—HE that will constantly keep this world and the next before him, and look steadfastly at both, will find the latter growing greater, and the former less.

—WHEN you speak evil of another, you must be prepared to have others speak evil of you. There is an old Buddhist proverb which says: "He who indulges in enmity is like one who throws ashes to windward, which come back to the same place and cover him all over."

—THERE is no trial so severe but God's grace is sufficient; no night so dark that the light of his countenance cannot dispel the gloom; no sorrow so deep that his voice cannot soothe and comfort; none lying so low his hand cannot reach them; none so weak but in him they may be strong.

—EVERY promise of God rests on four pillars; his holiness and justice, which will not suffer him to deceive; his grace and goodness, which will not suffer him to forget; his truth, which will not suffer him to change; and his power, which makes him able to accomplish.—*Rockwell*.

—SHORT as life is, it is the seed-time for eternity. Whatsoever a man sows here he shall reap to all eternity. If he sows to the wind, he shall reap the whirlwind. If he sows to the flesh, he shall reap corruption. If he sows in righteousness, he shall reap in mercy. If he sows to the spirit, he shall reap everlasting life. This life is the day of grace, the season of mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond this life.—*New York Evangelist*.

LUCK AND LABOR.—Don't charge your failure to "bad luck," my boy. I'll tell you what your trouble is, you are lazy. Learn Mr. Cobden's proverbs about "Luck and Labor:"—

Luck is waiting for something to turn up.
Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed, and wishes the postman would bring him news of a legacy.

Labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence.

Luck whines.

Labor whistles.

Luck relies on chances.

Labor, on character.

Luck slips down to indigence.

Labor strides upward to independence.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 29, 1880.

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

IS IT POSSIBLE?

For the past thirty years light upon the obligation of the Bible Sabbath in connection with the fulfillment of prophecy, has been shining forth with ever increasing luster. The sacredness of its claims has been impressed in line upon line and precept upon precept upon the minds of all who would either read or listen. Warning after warning has been given concerning the perils of the last days, and the dangers which would gather like a thick cloud about that portion of the journey where we now are, called the patience of the saints, when iniquity should abound, the love of many wax cold, and the tendency all the time be (with those who did not specially guard against it) to a weaker faith and a laxer life.

On these points, vital to success in the Christian race, it scarcely seems that anything more remains to be said. Yet with the light shining full in their faces it seems that some are so far falling under the influence of the drowsiness and stupor peculiar to this time, as to carelessly close their eyes; with the warning sounding in their ears, we fear some are suffering themselves to be led directly from the narrow way.

It is with astonishment that we hear of such looseness in reference to the observance of the Sabbath, as is mentioned below, on the part of those who know the truth and profess to love it. A sister, desiring to visit worldly friends, makes a journey of twenty-four miles upon the Sabbath for that object. Another sister, learning that there was a registered letter for her at the post-office, walks two miles on Sabbath morning, secures the money and returns, meanwhile leaving the Sabbath-school within half a mile of her own home without its secretary and treasurer. A brother buys a blacksmith's shop, furnishing shop, tools, and stock, to a man to work it on equal shares, the shop to be worked upon the Sabbath!

We are happy to believe that these are exceptional cases; but if these reports be true, the fact that there is a *single* case like those above mentioned among those who have taken their stand to remember the Sabbath day to keep it holy, reveals the germ of a laxity in this respect which calls for the voice of remonstrance and alarm.

The Lord is coming. The great day which shall try every man's work by fire, is near and hasteth greatly. And those who then hope to ride upon the high places of the earth, and to be fed with the heavenly heritage of Jacob, will be found, while practicing other duties, also to have turned away their feet from the Sabbath, and to have refrained from doing their pleasure on God's holy day. They will have called the Sabbath a delight, the holy of the Lord and honorable, and will have honored him, by not doing their own ways, nor finding their own pleasure, nor speaking their own words, upon his holy time.

A QUESTION ON BABYLON.

"Is it considered by S. D. Adventists that the term 'Babylon' includes the S. D. Baptists? By answering the foregoing, you will greatly oblige a lover of truth." N. W. IRISH."

Ans. We do not deem it desirable, perhaps not becoming, certainly not necessary, to draw any invidious distinctions between those denominations which are called evangelical, on this subject. Nor will we insist upon bounding the mystical city by these denominational lines. We prefer to seek for the true principles which underlie the subject, and then adopt such conclusions as necessarily result therefrom.

We read in Rev. 18:24, that in her (Babylon) was found the blood of prophets and of saints, and of all that were slain upon the earth. On the strength of

this testimony, the conclusion seems inevitable that Babylon, in the broadest acceptation of the term, includes everything which in any age has opposed itself to the truth and people of God; namely, all forms of false and apostate religions. The term must include the different forms of false religion, idolatry and paganism; for they have all along been instrumental in oppressing and destroying the people of God. For the same reason, it must include those organizations under Christian names which have so far ignored, or apostatized from, the principles and spirit of the gospel as to become the opposers and persecutors of true Christians.

Among these one is prominently set forth in Rev. 17, in terms that point unmistakably to the great Romish apostasy, the papal church, the woman who has on her forehead a name written, "Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth." But this language obliges us to extend the application beyond the limits of that particular church; for this organization is set forth as the mother of others occupying a position almost equally obnoxious in the sight of Heaven; and what have we, this side the papal apostasy, to answer to these daughters, except the national establishments which have come out, but unfortunately have come only partially out, from the church of Rome? And with these national, or State churches, we are content to limit the application of the term Babylon, in the Christian world, so far as ecclesiastical organization and constitution are concerned.

But there are other respects in which religious bodies are compromised with great Babylon; and that is by following the corruptions in practice and the errors in doctrine which have come into Christendom from that source. Hence on this point we would say, without any reference to denominational lines, that any individuals, or any classes of individuals, are connected with Babylon just so far as they cherish Babylonish errors and practices.

But unfortunately the majority of Protestant churches have some of the more prominent of these very errors incorporated into their creed as constituting its fundamental principles. Perhaps the very chief of these is the practice by which the law of God is made void, by keeping a man-made institution for the Sabbath, instead of the Sabbath of the fourth commandment. And whoever throws off this error in creed and practice, we regard as having taken a tremendous stride toward coming out of Babylon. Seventh-day Adventists have thus come out; and in this particular S. D. Baptists were never in.

Another great error in faith and practice in the Protestant world is sprinkling for baptism, a practice through which, perhaps more than any other, that unlawful connection between the church and the world has been formed, which constitutes so heinous a sin on the part of Babylon. In this particular both S. D. Baptists and S. D. Adventists stand clear.

These are sufficient to illustrate the principle, without specifying such doctrines as the temporal millennium, the spiritual coming of Christ, the mystical Heaven beyond the bounds of time or space, etc., on which we would fain believe that the S. D. Baptists, as a denomination, stand on Scriptural ground.

But there is another doctrine, which though not so important as those concerning the Sabbath and baptism, is nevertheless one of no ordinary interest, and that is the doctrine of the nature of man, a doctrine which determines our views of the state of the dead and the destiny of the wicked. The popular doctrine of the immortality of the soul we regard as having come, like the Sunday Sabbath, and sprinkling for baptism, from the errors of the Romish apostasy, and this doctrine we suppose the majority of S. D. Baptists still maintain.

Our answer, then, to the question above proposed, is, in the light of the foregoing propositions, simply this: that S. D. Adventists regard the S. D. Baptists not as included in Babylon, but as cherishing one, at least, of its errors, which it would be pleasing to

the Lord, and beneficial to themselves, for them to expunge from their creed.

AMERICAN POLITICS.

OUR COUNTRY'S WEAKNESS AND DANGER.

FROM the Prelude to one of Joseph Cook's late Monday Lectures we give the following significant paragraphs:—

Confucius, wishing to give a lesson of supreme value in politics, pointed one of his pupils to a lofty obelisk, and said what we might say of the historic shaft on Bunker Hill, "Seest thou yonder tall object? in its uprightness is its strength."

It may seem unpatriotic to affirm that there is more demand for uprightness in the United States to-day than supply. Where are the looms that weave honest statesmen? It is easy to point out the looms that weave tricky men and deceptive robes for unscrupulous enterprises. The rushing of the machinery which in this country prepares a large supply of unrighteousness in politics, is audible from side to side of the land. The mere politician is a spoilsman. The spoils system tempts all fourth and fifth rate politicians to become merely spoilsmen. If we had a system of retaining in office those who occupy posts in the civil service, and not turning them out except for bad behavior, we should find their chief attention devoted to the performance of good work, because that would be the root of the tenure of office. Millions and millions beyond what the people pay for the civil service are represented by the spoils which are at stake whenever great parties compete for the Presidential chair.

Are Louisiana and Maine needles which fraud has been threading for work in preparing the shroud of the American Republic? My generation in America is and always will be a remnant decimal. It is a tattered fragment left over after battle. It has only one arm left to it; and you must not blame those who represent my class in American society if we put this single surviving member a little roughly on the collar of current rascalities. There is a bandage around this arm yet; and you must not accuse me of lack of patriotism, if, facing both political parties, and in likelihood of offending both, I unwind that bandage and use it as a rope with which to throttle the passing scoundrelisms of the hour, whether found in Maine or Louisiana.

On three occasions of great importance there have been undecided Presidential elections, and the vagueness of the Constitution as to the duty of the count has given trouble.

It has been historically proved, therefore, that the method of counting electoral votes in a closely contested Presidential election is the weak spot in our national Constitution.

Upon precisely the same rock which three times has endangered the ship of State in American politics, the republic is now drifting for the fourth time. Upon the one weak point in the Constitution, a terrific strain is likely to be brought; for the spoils at stake are greater than ever.

It is plainly the duty of Congress to determine beforehand the method of the count, and yet Congress takes no steps in this direction, and it delays because each party is watching for its own interests rather than for those of the people at large.

No amount of constitutional machinery, however, can save us, without an intense public sentiment created by discussion on the independent platform, in the press and in the churches.

For one, I would have every church-member who is convicted of taking or giving bribes in elections, large or small, expelled from God's house. [A voice, Amen. Prolonged applause.]

The eyes of the world are fastened on the now thickening difficulties of the experiment of universal suffrage in the United States. Every disease of the suffrage here discourages republican institutions throughout the world.

WHAT ARE WE DOING?

BY ELD. R. F. COTTRELL.

As we sow, so shall we reap. The reaping time is at hand. Is our interest lively in worldly things, and our care for spiritual and heavenly things faint? The Judgment, which will soon transpire, will reveal it. The coming of the Lord draws near. The Judge stands at the door; "and every man shall receive his own reward according to his own labor." 1 Cor. 3:8. What are we doing which will insure a great reward? Are we doing in the cause of human salvation "one-twentieth part" of what we might do? Are we even

striving for ourselves to enter through the strait gate? Do we have any adequate view of the value of eternal life? Do we make it first, and of greater value than any earthly good?

But our interest and labors must go beyond ourselves. He that seeks only his own salvation, without caring for the salvation of others, will fail to secure that for which he seeks. Christ died to cure us of selfishness, the root of every sin. He "gave himself" for us. Does not his matchless love and condescension demand something in return? Have we done anything for Him who has done so much for us? "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Matt. 25: 45.

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. The blessed Saviour is closing his work of reconciliation for our lost race. Soon his mediatorial work will be ended. Then the filthy and unholy will remain so, and receive the just reward of their doing. But we have yet a short time in which we may work, and secure the great salvation to ourselves and others. It behooves us, as individuals, to make the solemn inquiry, What am I doing?

THE GOD OF THE LIVING.

BY ELD. D. M. CANRIGHT.

"As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." See Matt. 22: 23-32. From this it is claimed that these old patriarchs must be conscious, living beings, probably in Heaven at the present time. But a slight examination of the text will show this conclusion to be wholly gratuitous. The question was not concerning the immortal soul or the state of the dead, but it was touching the resurrection. "The same day came to him the Sadducees, which say that there is no resurrection, and asked him," etc. Verse 23. They bring up the case of a woman who had lost seven husbands, and ask him, "Therefore in the resurrection whose wife shall she be of the seven?" Verse 28.

Can their question be mistaken? They did not ask which of these seven souls her immortal soul will claim. They never thought of that; but they passed over to the resurrection. "In the resurrection whose wife shall she be?" is what they ask. What did Christ answer? "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Verse 30. Then he goes on to prove it. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Verses 31, 32. The whole controversy between Christ and the Sadducees was on the subject of the resurrection. The Sadducees denied the resurrection; Christ affirmed it. This was the issue. They required Christ to prove his point. He referred them to the case of Abraham, as already quoted. Why did he appeal to this case? He did it to prove that the dead will be raised. How did he prove it? In this simple manner: After the death of Abraham, God said he was still the God of Abraham, Isaac, and Jacob; and he is not the God of those who do not exist,—of those who are dead in the sense that the Sadducees held these persons to be dead, utterly annihilated, so as to have no existence. Christ claimed that inasmuch as God was the God of these patriarchs, even though they were dead in the ordinary sense of the term, yet they had not utterly perished, for God would raise them from the dead. They were simply sleeping.

As the language touching the case of the damsel and of Lazarus is directly to the point in this case, we will refer to it. "The damsel is not dead, but sleepeth." "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." It will be no-

ticed that while persons are really dead in the common way of speaking, yet Christ is particular to affirm that they are only sleeping, waiting to be raised from the dead. This we think is the truth of the matter in the case of these old patriarchs.

From the evidence presented, the reader must see that this passage has no bearing whatever upon the subject of the consciousness of the dead.

A GOOD WORD FOR THE REVIEW.

BY ELD. E. R. JONES.

THE REVIEW in its enlarged form is very pleasing in appearance, and gives general satisfaction. It is each week filled with matter that is refreshing to the believer, and instructive to all its readers. No family of believers in present truth can afford to be without it a single week. If it fails to come to your home, with its precious burden of truth, bearing light and peace to your family, the loss will be almost irreparable. There are some who appreciate its worth, and feel that it is indeed dear to them. A sister who has lately embraced the truth says:—

"I wish to say in regard to the REVIEW, that I think it is the best religious paper that I have ever seen. I like it much, and very much comfort and instruction does it bring to me. I look for its weekly visits as for a dear friend. I think it greatly improved of late. May the Lord bless the faithful workers who, week by week, toil to prepare it for us; and may he cause it to have a wide circulation, that it may bear the precious truths of his holy word to many, many hearts."

I would that every family of Sabbath-keepers in the land felt in this way, and that the REVIEW, week by week, might come to all their homes as a welcome messenger, with precious light from Heaven.

EMANCIPATION.

BY ELD. E. F. COTTRELL.

WHAT a joyful sound to the enslaved and oppressed is this word "emancipation!" With what joy did the bondmen of the South hail the proclamation which was to make them free, forever free! Strange indeed would it have been had they preferred perpetual bondage, hugging the galling chains that bound them. Such a course would have been an astonishment to every rational being.

But there is a proclamation of emancipation that is not accepted by all who are under the galling yoke of slavery. It is proposed to set men free from the bondage of sin, and to deliver them from pain and death; and yet many slight this proclamation, and refuse to be set free! How strange that so few accept the terms. It argues conclusively that they are not of a sound mind. If they were willing to receive the spirit of a sound mind, God would give it. This would bring them into harmony with the moral law of God.

The transgression of physical law also brings into bondage. God is the author of natural laws, as well as moral, and the transgressor of these is a bondman. Many are the servile slaves of alcohol, opium, tobacco, tea, and coffee. And now the proclamation of emancipation is sounding throughout the camp of Israel. Science teaches, and the Spirit speaks expressly, that all these things are not only useless, but also hurtful to the human system. Their effect is evil and only evil, and that continually. Many are aware of this, and would be glad to be free from their habitual use. They even counsel the young to avoid these things; but for themselves they are hopelessly bound; they cling to their chains, and dare not attempt to accept the emancipation proclamation. Their language may be,—

I know the way I'm going leads to woe;
I know that woes attend on every side;
But ah! I cannot do as I would do—
This tempting stimulus can't be denied!

People take medicines which they expect will make them feel worse for a time, in hope of feeling better afterward. Why not leave off hurtful and poisonous

stimulants, though suffering, for a time, may be the result? You may be free. Others have proved it so in their experience; and the first case of regretting the measure has not yet been recorded.

My brethren and sisters, God is the author, I humbly believe, of this health and temperance movement among our people. Apostles and prophets have left us their testimony in behalf of true temperance, which is a moderate use of that which is good and healthful, and total abstinence from stimulating and hurtful things. See Dan. 1. The testimony of the Spirit of God through his servants is still against injuring ourselves with these hurtful things. We have had light; but it has not been heeded as it ought to be. The organization of the Health and Temperance Association reveals this fact, and shows clearly that the movement was imperatively called for. It was much needed for our own people. And this proves to my mind that our Committee on Ways and Means have proposed the right plan, and have moved in harmony with the Spirit of God.

Convince me that God is not guiding in our work, and I have done with it. If he is, the health and temperance reform is as closely connected with our message as the right arm with the body. The reform is for our good. Let all accept with joy the proclamation of emancipation.

CAN WE AFFORD IT?

BY MRS. L. D. A. STUTTLE.

CAN we afford, when we consider the rich reward that will be given to the overcomer, to barter it away for the fading joys of earth? When we consider that this fleeting life is as a vapor, do we feel that we can well afford to spend its precious moments in idleness? Oh! could we only bring ourselves to realize the shortness of life, compared with a never-ending eternity! God only requires of us a few years of patient toil,—a few months of willing, self-sacrificing labor, in return for an *eternal weight of glory*!

The finite imagination becomes bewildered in attempting to picture the beauties of the home which Jesus has gone to prepare for his people. The description John gives us of the New Jerusalem is enough to bewilder the imagination, and we become lost in attempting to realize a little of its glory. We may be poor now, and destitute, and needy; but by-and-by even the streets of our immortal home will be paved with gold. Those who in this world possess a few tiny pearls and diamonds are accounted rich; but in that city the heavy, massive gates are of solid pearl.

Can we afford to sell our birthright for a mess of pottage, as did Esau? Then let us seek earnestly to enter into that rest, lest any come short of it through neglect and carelessness.

Methinks the lonely Isle of Patmos must have seemed still more dreary after the ravished eye of the aged prophet had gazed on the beauties of the city of our God. And so it is with the Christian; when by faith he catches a glimpse of the realm of bliss, this darksome earth seems still more lone and dreary, and its fading joys allure him not. Oh, glorious "home of the blest!" May God give us energy and perseverance to work manfully for the Master now, that "by-and-by" we may share in its glories with all the redeemed, and unite with them in one grand song of deliverance and praise to Him who purchased for us with his own blood redemption and eternal life.

SABBATH HISTORY.

READER, have you ever reflected that you are not keeping the day which Christ, his apostles, and the primitive Christians observed? There is no evidence that the first day, or Sunday, was observed, even as a festival, until some time in the second century. The first law for Sunday was that of Constantine, in A. D. 321; from that time forward ecclesiastical and state influences were used with rigor to turn the people from the observance of the Sabbath, and oblige them to keep Sunday. Christians generally continued to keep the

Sabbath until the fifth century, as is evident from the oldest authorities on the subject, of whom are Morer and Geisler. To this effect Dr. Twisse quotes Baronius, Gomaris, and Rivet. The same testimony is given by Dr. Lyman Coleman of Philadelphia, in his "Ancient Christianity," chap. xxvi. sec. 2: "The last day of the week was strictly kept for a long time after the overthrow of the temple and its worship. Down even to the fifth century the observance of the Jewish Sabbath was continued in the Christian church. During the early ages it was entitled 'the Sabbath,' this word being confined to the seventh day of the week, which, as we have already said, continued to be observed for several centuries by the converts to Christianity. No law or precept appears to have been given by Christ, or the apostles, either for the abrogation of the Jewish Sabbath, or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."

The Abyssinians have always observed the Sabbath. Traces of Sabbath-keeping in Europe are found from the sixth century to the sixteenth. In the year 600 there was a class of Sabbath-keepers in Rome who were denounced by the pope. Erasmus speaks of Sabbatharians in Bohemia. Many of the Waldenses were called *Sabbatatti*, because, as Benedict says, "they met for worship on the seventh day, and did not regard the first-day Sabbath." From references by old authors, it appears that in the beginning of the sixteenth century there were Christian Sabbath-keepers in Germany, Holland, and England. The Sabbath controversy in England waxed great from 1585 to 1685. It has been continued in England and America ever since, but at no period has it assumed such proportions as within the past forty years. The present number of Christian Sabbath-keepers in Western Europe and America is supposed to be about 40,000, with an increase of more than a thousand annually. This does not include the Russian Sabbath-keepers, who are reported to number more than a million. Thus, from the time of the apostles until the present day, there have existed Gentile Christians who have faithfully adhered to and observed the seventh day,—the true Sabbath of the fourth commandment.—*Sabbath Memorial*.

Our Tract Societies.

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

AN IMPORTANT QUESTION ANSWERED.

BY ELD. S. N. HASKELL.

IN REVIEW No. 2, present volume, the statement that we have five hundred and ninety-nine T. and M. librarians was indirectly made, from each of whom five subscribers for the REVIEW and as many for *Good Health* were called for; but from the General T. and M. Directory, which is supposed to contain the names of all T. and M. officers, it appears that there are not that number of church tract societies. This discrepancy gives rise to a query as to how this number of subscribers shall be made up.

The above mentioned estimate was made from the number of churches reported in the last General Conference summary, upon the supposition that a tract society had been organized in each church. Wherever this is not the case, it is the fault of the minister who organized the church; therefore, we propose, (1.) That every minister who has, within a year, organized a church or churches and neglected to form tract societies in the same, be responsible for the number of subscribers which would have been required of the librarians in these church societies had they been organized, in addition to the number assigned to him as a minister; (2.) That each director who has neglected to visit such churches within the limits of his district, and organize societies in the same, also be responsible for subscribers, upon the same principle. This will give us more than the thirteen thousand subscribers called for.

INFORMATION WANTED.

BY ELD. S. N. HASKELL.

IN the REVIEW of Jan. 8, a plan was suggested by which, during the present quarter, thirteen thousand full-paying subscribers can be obtained for the REVIEW and *Good Health*. The plan there proposed, if carried out, will not only equalize this labor among our

brethren in every part of the field, but prove an invaluable blessing to ministers and T. and M. officers, by giving them an experience in this important branch of the work. It will also be the means of educating others in the work of canvassing for our periodicals.

The value of this experience and the good that would thus be accomplished for our institutions and cause generally, cannot be overestimated. Sixty-five hundred full-paying subscribers for the REVIEW and an equal number for *Good Health*! Who can estimate the final result?

A faithful record of it all will be made in Heaven, and at the day of Judgment the result will be revealed.

What minister or T. and M. officer cannot, with proper effort, secure the number of subscribers suggested; viz., each minister, ten; each librarian, five; and each district-officer, ten, for both the REVIEW and *Good Health*? One brother, to my knowledge, has already obtained twenty subscribers for *Good Health*, and this among those not of our faith. The ministers who attended the T. and M. Institute held at Adam's Center, N. Y., pledged themselves to furnish the proposed number of subscribers, and to do all in their power to inspire others in the same work. The T. and M. officers also took an active interest in this enterprise. We wish to learn from the ministers and T. and M. officers in different parts of the field how this work is progressing. We trust there are none that have not made a commencement. T. and M. officers should not only obtain subscribers through the members of their various societies, but by personal efforts. The best time for this work is rapidly passing, and those who go about it at once will have the best success.

T. AND M. INSTITUTE QUESTIONS.

Question. Is it necessary to take any formal expression in receiving members into the tract society?

Answer. No, unless they are persons who are not in good standing in any church of S. D. Adventists, or those whose cases are considered questionable. In that case they should get a recommend from some church. See Art. IV. (Membership) in Constitution.

Q. Who should take charge of missionary meetings?

A. The highest tract society officer present.

Q. Do the librarians do the business at the district meetings, as the directors do at the State meetings, or should the business be done by the members present?

A. By the members present.

Q. When a company is organized as a tract society, are they then members of the general society in the State where they reside?

A. They are. By adopting the Constitution they become members belonging to the district which includes the territory where they reside.

Q. What becomes of the membership fees and donations? Do they go to the district, State, or church? Also, where does the church get means to procure tracts from the districts?

A. The money raised by each church goes into the district fund, and this goes into the State society fund. Each church is entitled to draw tracts to the amount of the membership fees and donations it has thus contributed.

Q. If a person lives in one district, and is connected with a church in another, where should he pay his donations and receive his tracts?

A. He should pay his donations to, and receive his tracts from, the church society to which he belongs.

Q. Should a preacher draw his tracts from the church to which he belongs when he is laboring in connection with other churches in other parts of the State?

A. Ministers should deal directly with the State secretary.

Q. Two or three individuals have accepted the truth by reading, in a State where there is no T. and M. society, and have sent their fees, wishing tracts, etc. How shall they be supplied? and to whom shall they report?

A. They should be supplied by, and report to, the

society which thus receives their fees and donations.

Q. Shall we drop the names of those who are disfellowshipped, from the T. and M. record?

A. That is generally expected.

Q. Shall we allow individuals to draw tracts, distribute annuals, or canvass for our periodicals, after they are dropped from the society?

A. A man that is not fit to belong to the church, is not fit to correctly represent our people; and if he does not belong to the society, he is not entitled to draw tracts. But if such a person can do any good, who should forbid him?

Q. In canvassing, is it best to argue any point with a man whom you are soliciting for a subscription?

A. It is not. See Special Instruction to Canvassers.

Q. I am a librarian, and have an order for *Signs* to be sent to Mr. A., whose subscription has expired, and who is in haste for his paper. If I send the order to the district secretary, and he forwards it to the State secretary, who sends it to the *Signs* Office, much time will elapse before Mr. A. will receive his paper. He will perhaps become anxious about the matter, and insinuate that something is wrong about the affair. Is there no way by which time can be saved? Cannot I send directly to the State secretary? If so, when should I report to the district secretary? immediately, or at the end of the quarter?

A. (1.) Mr. A. should not wait until the *Signs* subscription expires before he orders its renewal, as the date of the expiration of his subscription is on each paper. (2.) See explanation under the loss of time, Constitution T. and M. S., p. 23.

Q. If a person joins a church T. and M. society where they have a club of *Signs*, and afterward joins at another place, where they do not have such a club, can he draw the *Signs* from the church to which he first belonged?

A. Being a tract society member does not entitle an individual to draw *Signs* from a V. M. society unless he becomes connected with a V. M. S.; but if he is paying a certain sum into a V. M. society, he can have that number of *Signs* transferred to him where he then lives.

Q. Is the district secretary also treasurer and librarian, and is he to keep a supply of books on hand to supply the church librarians in his district? or does he order them from the State secretary direct to the several societies in his district?

A. See Constitution of the T. and M. Society—District Secretary.

Q. Can a society be organized in the absence of a State officer or director?

A. It is the business of each director, or some T. and M. officer, to be present when any society is organized. Ministers should also be prepared to organize.

Q. Is a person entitled to draw pamphlets and bound books by virtue of his membership?

A. No; pamphlets and bound books should always be paid for by each member at the regular retail price.

OHIO T. AND M. INSTITUTE.

OUR Institute has now been in session one week. About sixty are present from abroad, which, with the church here, gives us a large class. Though the roads are as bad as they well can be, yet we have a full attendance every day. The Corsica church have done all in their power to entertain us, and to make the meeting a success. Whenever we have preaching, the outside attendance is large.

Besides the regular work of the Institute, we have a class in music, one in parliamentary practice, and one in elocution. We find these very entertaining as well as profitable. In fact, all are highly pleased with the Institute. We now believe it will be the most profitable meeting ever held in our State. We feel certain that from this time our T. and M. work will be carried on with new zeal and energy.

Bro. Whitney is especially adapted to this work. He understands it well, and has a pleasant manner of teaching others.

We continue our Institute two Sabbaths yet.
Jan. 22. D. M. CANRIGHT.

KENTUCKY TRACT SOCIETY.

THE State quarterly meeting of this society was held with the Elizabethtown church, Jan. 18, 1880. Meeting opened with prayer by Bro. Forrest. M. L. Williams was appointed Secretary *pro tem*.

Reports of labor for the quarter were read, after which encouraging remarks were made by Bro. Osborn. The Chair was authorized to select a President and Vice-president; and J. B. Forrest was chosen President, and Green Branstetter Vice-president.

Remarks were made by Brn. Osborn and Forrest,

calling attention to Bro. Haskell's article on the great necessity that each family should be supplied with all of Sr. White's works. They also urged that our brethren throughout the State should arouse to greater earnestness and zeal in the missionary work, and that the officers of the tract society should see that these recommendations are faithfully carried out.

Adjourned *sine die*. J. B. FORREST, Pres.
MARY L. WILLIAMS, Sec. pro tem.

SPECIAL MENTION.

RELIGIOUS LIBERTY IN PENNSYLVANIA.

OUR readers have already been made acquainted with the case of Danl. C. Waldo, a Seventh-day Baptist of Pennsylvania, who has been subjected to persecution for working on the first day of the week, under the old Sunday law of that State, enacted in 1794. The case has been before the Supreme Court, and a decision has been rendered against Bro. Waldo. As our readers will be interested in a full statement of the case, we give the following letter from Horatio Gates Jones, as it appeared in the *Sabbath Recorder* of Jan. 22, 1880, with the comments of the Editor thereon:—

DANIEL C. WALDO VS. THE COMMONWEALTH OF PENNSYLVANIA.

DECISION OF THE SUPREME COURT.

PHILADELPHIA, PA., JAN. 16, 1880.

To the Editor of the *Sabbath Recorder*.

I have just heard from Hon. H. L. Richmond, counsel for Bro. Daniel C. Waldo, that the Supreme Court of Pennsylvania has recently decided at Pittsburg against Mr. Waldo. Mr. Richmond maintained in a very strong and lucid argument that the Act of 1794 was unconstitutional, and it does seem to me that candid, open-minded men who heard his reasons should have been convinced that his position was impregnable. But our Judges appeared to regard the question as a very old one, and therefore scarcely worthy of consideration or examination by them at the present time. Had it only come up for the first time, the Court seemed to think, "it certainly would deserve very serious consideration!" What a strange mode of reasoning is this! Because an old custom has been persisted in for scores of years, no matter how preposterous it may be, it is not worthy of consideration! One might think that our Judges have been taking a Rip Van Winkle nap, as they don't appear to know that the principles of the gospel of our blessed Master are teaching us that bigotry is not religion, that prejudice is not wisdom. But let me give you what is taken from a Pittsburg paper, as the opinion of the Court, in the case of Daniel C. Waldo, appellant, vs. the Commonwealth of Pennsylvania. The Court says:—

"The able and learned counsel for the appellant has presented to us a very eloquent and exhaustive argument against the unconstitutionality of the Act of April 22, 1794, known as the Sunday Law. Were it a new question, it certainly would deserve very serious consideration. It must now certainly be considered as finally settled, and is not open for argument. Wolf vs. Commonwealth 3, Sergeant and Rawle, p. 45, was decided in 1816, more than sixty years ago. It was again mooted in Specht vs. Commonwealth, 8 Barr, p. 312, in 1848, and the constitutionality of the act, after a very elaborate argument, was affirmed. There are some questions in regard to which we may say *sit alta pax*, let us have peace. Order affirmed."

The above decision was made at Philadelphia, Jan. 5, 1880. With all due regard to the majesty of the Bench, I beg leave to say that the Judges have woefully misunderstood the *animus* of those of us who are contending for religious liberty when they assert that this question is finally settled, and is not even open for argument. Finally settled! Not open for argument! What! shall the free people of Pennsylvania, who are suffering for conscience' sake, be told by seven men whom they have requested to act as Judges of the Supreme Court, that the great question of religious liberty is not open for argument? Thank Heaven that there is no power to prevent free discussion; that the people still have voices, which can be heard through the Legislature; and that there are living in the State founded by William Penn many thousands of good, honest, upright men "who have not bowed the knee to Baal," and who have vowed a solemn vow never to cease their attacks on the unrighteous Sunday Law of 1794 until justice is granted.

As I intimated to many friends, the decision of the Court did not astonish me, but I confess that the sentiment of the decision did surprise me.

But let not my worthy friends give up in despair. Let not Mr. Waldo yield an iota of his principles. His name will long be remembered when that of his persecutor is forgotten—as it is even now. If our lives are spared until 1881, we must renew our attack along the whole front of the battle ground, and I hope we shall rout our enemies and scatter them to the four winds. The band of twenty-two Senators who stood by me in 1879, form a group which is placed in the hall of my country house, and I see their faces every day, and am thereby reminded that a great duty still remains for me to perform, and with God's help I hope to accomplish it.

Trusting that Mr. Waldo and Eld. Joel Greene, that staunch defender of the truth, and you, Mr. Editor, may live to behold your rights secured, I remain as ever,
Your friend,
HORATIO GATES JONES.

COMMENTS BY THE RECORDER.

In reference to the foregoing letter, the editor of the *Recorder* says:—

We scarcely need call attention to the letter of Senator Jones in this week's *Recorder*, because whatever he writes attracts attention; but the information contained in this letter is of so grave a character that our people will be deeply moved by it. The fact that in the person of Bro. Waldo the Supreme Court of Pennsylvania has deliberately decided that those who in obedience to the fourth commandment of the decalogue, having rested on the seventh day, work on the first, are outlaws and nuisances according to the Constitution and laws of that State, is startling, and should bring every man of us who is either directly or indirectly menaced, to his feet.

We say this is a startling announcement. Is it so, that in the "Keystone" State of this boasted land of religious and civil freedom, a man is doomed to fine and imprisonment for obedience to the plainly written law of God? Who is this Bro. Waldo? and what has he done? He is an intelligent, quiet, industrious Christian man. No man in the community is more honored for sterling worth than he. He is a loved member of a Christian church, and has been for many years. In his Christian profession he solemnly promised to take the Holy Scriptures as the guide of his life. In reading this precious book, he learned that the Creator made the world in six days, and that on the seventh he rested; that because in it he had rested, he blessed and set it apart from the other days as a day of rest; and that Jehovah, when he wrote the immortal decalogue with his own finger on tables of stone, put in the midst of them the command to "remember the Sabbath day, to keep it holy," and then said, "The seventh day is the Sabbath." Reading this, he could not, as an informed and conscientious man, refuse to keep the day commanded. He also saw that this day was sacredly regarded by the ancient people of God; that it was honored by Christ, and was everywhere called in the New Testament "the Sabbath." Under these circumstances, what could this Bro. Waldo do but keep the day commanded by God to be observed?

But you say, Let him also, in obedience to the law of the State, rest on the first day. To this there are serious objections, some of which we will notice.

1. God, the author of time, and the maker of Bro. Waldo, gave him the right, and made it his duty, to work on the first day. He has as clear a right to work on this day as he has to work on the next day, or as he has to live. This right he has, not simply as one given by nature, but as one specially guaranteed to him by the word of God, and with this right the State cannot meddle. It is as clearly guaranteed to him as is his life, and the State has no more right to take from him the former than it has to take from him the latter.

We are not opposed to civil government, but believe it authorized by God; but it has its bounds, and beyond this it cannot go. If it be insisted that it has a divine right to enforce the observance of the Sabbath by civil enactments, then we say that it follows that these enactments must be in the interest of the divinely-appointed Sabbath. To say that God has given the civil government authority to supplant his own institution is a contradiction so bald that every one should see it. To say that God has given the State the right to require the observance of the first day of the week, is to assert that for which there is no proof in the Scriptures.

If it be said it is pleasanter for society to observe the same day, we heartily subscribe to the statement, and ask, Who shall appoint the day to be observed? To this but one answer can be given, and that is, God must appoint it. We wholly deny this right to the State. We do not deny but the State may name certain days as holidays, and recommend their observance as such, but these are not Sabbaths, nor can the State compel men to cease from work upon them.

2. It is the height of injustice to compel a man to rest from his business upon the first day of the week, who has already, for conscience' sake, rested upon the seventh day. Would those who observe the first day be willing to be compelled to rest upon the seventh day also? We are not advocating the right to disturb worshiping assemblies on the first or any other day of the week. Take the case of Bro. Waldo. He was far away from any worshiping assembly, attending quietly to his own lawful business, having first rested on the Sabbath day, according to the commandment. Now, what right had the State to interfere with him? Not any. This is an offensive exercise of power. It is an exercise of *might* in disregard of *right*. The State is as much bound by the law of right as is the individual. We hold the State of Pennsylvania to have outraged the rights of an unoffending citizen, and that it is in duty bound to restore that which it has taken away. If it be said that Mr. Waldo violated one of its laws, we answer, It had no business with this law.

LETTER FROM CONSTANTINOPLE.

THE following interesting letter from the Vallejo, Cal., *Chronicle*, is written by a man of education, who is a close observer of European affairs:—

CONSTANTINOPLE, NOV. 28, 1879.

Under ordinary circumstances it is not probable that the politics of Constantinople would possess any very great interest for the readers of your paper at Vallejo, but events are transpiring here which would seem likely to lead, ere long, to complications which will have a world-wide interest; for sooner or later Turkey must become again the battle-field of races and religions. It is here that the first collision between the East and the

West must culminate,—a collision to which the Turko-Russian war was a mere prelude. For no one here is so sanguine as to imagine that the Eastern question was settled at the Congress of Berlin, or that the treaty, which was its result, was more than a temporary expedient to patch up the question for the time, and afford the powers chiefly interested in its solution opportunities for fresh combinations. Russia was exhausted; England was not ready; Germany was afraid of socialism; France was afraid of Germany; Austria was isolated, and all desired to postpone the evil hour; for all regard the possibilities of the future with apprehension and dismay, and yet all feel that a crash is inevitable, and that it behooves each to prepare for it. So England takes Cyprus and Afghanistan. Russia meets her by advancing her legions into Central Asia, Germany and Austria strengthen themselves by a mutual alliance, and France husbands her resources, and strains every nerve to increase her power for defense, and offense, if need be.

Meantime Turkey, the theater upon which the great drama is to be played, is rapidly crumbling to pieces. Her exchequer is thinned to its uttermost para, so that a week ago there was actually not enough money in the palace to pay the butcher's bill, and that worthy, tired of remaining longer out of pocket, refused the daily supply of meat, and the Sultan thus received a most indisputable testimony to the poverty of his resources. To-day we hear that the garrison of Gallipoli is without rations, and on the point of mutiny. Officers in the army have been arrested for trying to earn an honest penny by acting as posters in the street in full uniform, and justify their conduct by the fact that their wives and children are literally starving. The clerks in the public offices are dependent for their subsistence almost entirely upon bribes, and the final catastrophe cannot be postponed much longer. The country is, in fact, on the verge of revolution. A wide-spread feeling of discontent exists throughout the army and the navy, neither of which service has received any pay for nearly two years. The peasantry, Moslem and Christian alike, are tired of being squeezed for taxes, which are no sooner paid than more are called for, while the sums received by the treasury are at once appropriated by its numerous and voracious creditors. Bankers are getting tired of advancing loans; for already every source of revenue is pledged and hypothecated, and no more security is to be found.

Meantime, the Sultan has come under solemn engagements to reform his administration, but there is no money with which to inaugurate such reforms. There is one active insurrection going on in Kurdistan, which the government is powerless to repress. The whole of Armenia is a prey to brigandage and violence, which renders existence there almost insupportable. In Europe a border warfare is perpetually going on upon the Greek frontier. The Albanians have formed a league for their independence, and only remain quiet because the Turkish government refrains from exercising its authority, and allows the people to be as lawless as they please. The foreign consuls at Pristina, the chief town in Albania, have for weeks past been prisoners in their own houses, and are unable even to venture into the streets, having been threatened with assassination should they dare to do so. In all parts of the empire the elements of disturbance are seething, and when the explosion comes, the foreign powers will be compelled to interpose. Then will come the struggle for the fragments. Serbia, Bulgaria and Montenegro already threaten to form a league, in defiance of the Treaty of Berlin, to resist the advance of Austria. Austria will push forward for Salonica and the Aegean, possibly for Constantinople itself. Albania and Eastern Roumania will make a strike for their independence; Greece will overflow its borders into Thessaly and Epirus, where it will find itself in collision with Albania. The Slavs, the Greeks, and the Latins, all antagonistic, will struggle for the supremacy, while the Moslems will find themselves opposed to all three, and driven to a war of desperation for existence. Thus the whole of Turkey in Europe will be turned into a battle-field, on which it is impossible now to predict how the opposing parties will range themselves, or what will be the result.

One thing alone seems certain, and that is that the Moslem rule in Europe will terminate. In Asiatic Turkey matters will not be much better. Prussia, geographically barred from interference in the affairs of European Turkey, and politically unable to meet the combinations formed by the Treaty of Berlin against her there, will direct her attention to resist the advance of England in Asia Minor, and endeavor to occupy Syria and Palestine, thereby securing a seaport on the Mediterranean and threatening Egypt and the highway to India. England will meet it by the expedition of troops to Cyprus and by the creation of an army composed of the warlike population of Syria and Asia Minor organized under British officers. It is probable, too, that France, finding her interests in Syria threatened, will ally herself with England in this region, or she may seek to obtain guarantees for them from Russia by peaceable means, on condition of her abstaining from the quarrel. The future battle-field between England and Russia will be the plains and highlands of Syria, and all things tend to show that the day of the conflict cannot be very remote.

It is probable that Germany will take advantage of the moment when Russia has her hands full in the East to obtain possession of the German provinces on the Baltic, which still remain outside of German unity, and upon which Prince Bismarck has long cast covetous eyes. We are now in the lull before the storm. The traveler arriving here, and finding in Constantinople the quintessence of all that is dull, dirty, monotonous, and disagreeable, can with difficulty realize that it may before long become the center of the ponderous struggle which is destined to shake the Old World to its foundation.

FEED MY SHEEP.

BY S. O. JAMES.

Out of thy darkness into his light, (1 Pet. 2:9.)
 Out of thy peaceful home into the fight, (Luke 14:26-38.)
 Out of the world (its friendship you scorn),
 Jesus has called you, his truth to adorn. (John 15:19.)
 Go, humble shepherd, through heat and cold (John 21:15.)
 To feed his dear flock and add to the fold; (Acts 2:47.)
 Quick on the water thy precious bread cast, (Eccl. 11:1.)
 Loud blow the trump while the foe stands aghast. (Joel 2:1.)
 Ne'er be it said of thee, "Nothing but leaves;" (Mark 11:13.)
 Bring to the Master a harvest of sheaves. (Ps. 126:6.)
 Walk with thy Lord, and his sufferings share; (2 Tim. 2:12.)
 With the glory before you they cannot compare. (Rom. 8:18.)
 Happy the servant who labors in love, (Heb. 6:10.)
 His rest will be sweet in the mansions above. (Heb. 4:9.)

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."

NORTHERN EUROPE.

THE mission in these parts is onward. Many doors are open for the proclamation of the last message. I give an extract from some reports for *Tidernes Tegn*. Bro. Töckzelius writes from Storfora, Sweden:—

"Dear brethren in Christiana: My visit with you was very encouraging and profitable to me, and I am also thankful for the instructions in *Tidernes Tegn*. I am still a preacher in the service of the Ansgar-society. When I returned from Norway, complaints were made by the Missionary Board. They said, that I had imbibed Advent doctrines, and that they were very dangerous. They warned me to desist from such views if I wished to remain with them. I was brought before a council, and the consequence was, that they unanimously retained me as a preacher. One of the leaders defended me, and insisted that the Advent doctrine was not so dangerous.

"Since that time I have tried to present the present truth, which has become very dear to me, both in preaching and conversation. This has caused much stir, and not a little opposition. Many search the truth, and some love it. A minister by the name of Erikson has received the truth, and preaches it. I have listened to him several times, and rejoice to hear him boldly proclaim the faith. The Sabbath question weighs heavily on many minds.

"Religious liberty in Sweden is much limited; but some of the most prominent men in our country intend to bring an appeal before the Legislature to change the law in this respect. Pray for us, dear brethren, that the Lord may help us. Do not forget this."

This brother was baptized here last summer. Bro. A. Björk writes from Amot, Sweden:—

"I must tell you, dear brother, that the Lord has gained five souls for his holy Sabbath in this place, and we have hope of more. I have sometimes preached the truth, and have scattered many tracts since I was with you in Christiana, and quite a stir has been caused. They say that Matteson has led me astray; but many of these opposers have returned, after having read the tracts, and acknowledged that we preach the word of God, and teach the right way.

"The Lord has done much for us. Johansen, a colporteur, has been reading our books, and now he reads our tracts in the congregation in the place of preaching."

Bro. L. G. Olsen found some Sabbath-keepers in Uppland, and many were interested in the truth. He preached three times in the Baptist meeting-house, and found an open door for the gospel. Some wanted baptism. He is now trying to labor for the spread of the truth about Söderhamn.

Bro. K. Brorson has preached in nine or ten places since last report. The meetings are well attended. Some have embraced the truth. The brethren in Dronninglund are of good courage, and labor diligently to spread the truth. Bro. Kristensen, the leader of their church, has helped him. He preaches also, as his time permits. Bro. B. is thankful to God for health and grace to proclaim the truth.

In Christiana and vicinity the cause is onward. The Sabbath question is the most interesting theme in Norway. Tract workers and colporters can sell Sabbath tracts the best. A Sunday movement is on foot in Norway, very much like that in America. When the Sabbath was proclaimed, it started the Sunday friends. A Sunday-society was formed, which tries, as far as possible, to enforce Sunday-keeping by law. Their missionary and head-leader held a series of meetings aimed against the doctrines of S. D. Adventists, and then he went to the principal cities, from one end of Norway to the other, to labor for Sunday, and to inform the people that a man had come from America who wanted people to keep the seventh day; that he caused much stir, but his influence was dangerous and should be avoided.

This same missionary attended the meeting of the Evangelical Alliance in Switzerland, and labored zealously for Sunday. Then he came back, and lectured about this in the Lutheran mission-house, which is next to our meeting-house. We hope some of the old friends of the Sabbath in Switzerland will soon do what they can for the Sabbath of the Lord. These movements are of the greatest interest in the light of prophecy, and we do not forget to call the attention of our friends in Northern Europe to these matters.

This week, the last in the year 1879, has been full of work. Thursday and Friday I preached six sermons. The friends brought a Christmas-offering of about \$32.00. (I preach at present in two halls in different places.) Sabbath I preached one sermon, and in the evening lectured to the Good Templars, by request. We had an interesting Sabbath-school Sabbath afternoon. Sunday I gave three discourses, and we held a Sunday-school. This school has lately been started, and counts seventy-three members. It promises to be useful. Monday was full of business and writing. One thousand signatures of tracts were printed. The paper must be printed on one side Tuesday. Monday evening the singers were drilled. Tuesday evening we had a social gathering for the Sabbath and Sunday school. Two hundred and twenty-five persons were present. I spoke to them on the present condition of the cause. We had some interesting exercises with the Sabbath-school. Between four hundred and five hundred hearers attend the meetings regularly every Sunday evening. The truth is gaining ground steadily. Tuesday I finished writing copy for the paper. To-day, the last day in the old year, we have read proof, have twenty letters and other things to write, accounts to make up, tracts to mail, and the paper is coming off the press nicely,—1,250 copies.

We read the reports of the General Conference with deep interest. Our hearts are with our brethren in America in this blessed work. My general health is better than it has been for many years. Thank God for his goodness. Dec. 31, 1879. J. G. MATTESON.

SOUTHAMPTON, ENGLAND.

FINANCIAL REPORT.

OUR people in America, who are using their means in establishing the English Mission, may be interested to learn its financial standing.

The expense of holding meetings in the tent and in halls was \$129.80. Of this sum, \$75.02 was paid in donations.

To Feb. 11, 1880, the expense for rent and fitting up of Ravenswood will be \$177.39. Toward this, there has been received for rent of tenements, and as donations, \$160.67. Of this sum, the donations were \$80.86. The rents still to be collected, and our usual weekly contributions, will clear this, and leave a slight balance in the treasury.

Of the cost of tent and fixtures, \$611.41, the sum of \$151.89 was donated here. Of the expense of mailing *Signs* and other reading matter, which has been \$149.93, \$114.03 has been paid here.

So it will be seen that, although, with the exception of some few donations of provision, nothing has been done here toward supporting the missionaries, yet some proof has been given of the sincerity of the faith of those who have espoused the cause. We hope for still more in the future, as the influence of the truth extends.

I would state that during the year I have held two hundred and fifty-five meetings, the first one being held one year ago to-night. J. N. LOUGHBOROUGH.

Jan. 5, 1880.

KANSAS.

Mt. Vernon.—Visited the church at this place Jan. 17, 18. I spoke four times, and we celebrated the ordinances. Three were disfellowshipped, one was placed under censure, and committees were appointed to visit absent members. We had no attendance from the outside, except on Sunday night, when the house was about full. SMITH SHARP.

Ottawa, Jan. 19.

NEBRASKA.

Beaver City, Jan. 19.—Have held meetings one week at a large school-house, seven miles west of this place. The interest is quite good. GEO. B. STARR.

Weeping Water.—The 10th and 11th, I attended the quarterly meeting of Dist. No. 3, which was held at this place. The officers were unavoidably absent; but the interests of the tract society were considered. A vigilant missionary society was organized, and seventeen copies of the *Signs* were ordered.

The meeting was a profitable one, and a good degree of interest was awakened on the subject of missionary work. CHAS. L. BOYD.

Beaver City, Furnas Co.—The quarterly meeting of the Richmond church was a profitable occasion. All the members were present except four, the brethren attending from thirty miles up the Sappa. One of these absent ones sent in her letter, and two were detained by sickness. We had a precious season together. Sabbath morning Bro. Canright's sermon, "God Weighs our Thoughts," was read to a very attentive audience. In the afternoon we listened to testimonies. Four adults and one Sabbath-school scholar arose for prayers. We celebrated the ordinances, and everything seemed to indicate the presence of God in our midst.

On Sunday more than \$40 was paid in on S. B.

CHAS. P. HASKELL.

NEW YORK.

Robbins Hall, Jan. 20.—I have given eighteen discourses, and at one evening meeting the teacher, Miss Wilsey, read from the Sabbath Poem. As the result, six are keeping the commandments. To God be all the praise. D. BALL.

Edwards (Bellville,) St. Lawrence Co., Jan. 21.—I am again holding meetings here. During my absence at the Institute, the Methodist minister from Russell has been keeping up the interest. The first night he took the fourth commandment for his text, and presented Fuller's Sabbath theory. The second night, he attempted to show that the Sabbath was first given at the Exodus; that the moral law was the old covenant which was abolished; that it was never binding on any but the Jews; and, finally, that the example of Christ with regard to the Sabbath is of no force, as he lived under the old covenant. To cap the climax of his absurdities, he did not try to establish the sanctity of Sunday; but, as the people say, "left them without any Sunday."

CHAS. C. LEWIS.

KENTUCKY.

Shepherdsville, Jan. 14.—I left my meetings at Seatonsville, to attend our quarterly meeting. Opposition ran very high the last week I was at S. Four who had commenced to keep the Sabbath were caused to give it up. But three or four more told me that when I returned I would find them keeping the Sabbath, so I think the number that I reported last will be made up. Sunday (the 11th), I baptized four, among whom were a Disciple preacher and his wife. We appointed a leader for Sabbath meetings. In two months I shall return to organize this company. S. OSBORN.

IOWA.

Dist. No. 4.—In company with Bro. I. J. Hankins, I have visited Bonaparte, Benton's Port, Birmingham, Farmington, and Douds. At Bonaparte the church seemed to be encouraged to take hold of the T. and M. work and willing to pay S. B., thus evincing an interest in the progress of the cause. The brethren at Benton's Port are trying to live out the truth. One brother takes ten copies of the *Signs* for missionary work. At Birmingham, arrangements were made for Sabbath meetings, and eleven joined the T. and M. society. The church at Farmington is small; but we hope all will take hold to keep up Sabbath meetings and try to advance the interests of the cause. At Douds we organized a church of fourteen members, all but one of whom are heads of families. The most of them are in middle life. We have hope of a strong church here. They have commenced to help in the tract work and in S. B.

Jan. 10, 11, I attended the district quarterly meeting at Mt. Pleasant. This church is trying to go forward in the different branches of the work. I have now visited all the churches and companies of Sabbath-keepers in Dist. No. 4, Iowa, and shall soon commence labor in a new field. C. A. WASHBURN.

NEW JERSEY.

South Vineland.—Our quarterly meeting, Jan. 3, 4, was a season of encouragement. Though our numbers decrease by the removal of members to other localities, those who are still able to attend our Sabbath meetings are of good courage in the Lord. They manifest an increasing interest in the tract and missionary work, and a firm determination, in the strength of the Lord, to hold the fort. One sister walked between eight and nine miles to attend the meeting.

According to appointment, I met with the society in Camden, N. J., at their quarterly meeting, Jan. 10, 11. Held six meetings with them. Two united with the society, and there is an encouraging outside interest. These were some of the best meetings it was ever my privilege to attend. The Lord is at work for his truth and his people in that vicinity. N. ORCUTT.

MICHIGAN.

Morley, Mecosta Co., Jan. 13.—Have been holding meetings in a school-house four miles east of this place. While we did not see all accomplished that we could desire, yet we leave a few witnesses to the truth. Bro. D. A. Wellman was with me during the first two weeks of these meetings. Obtained six full subscribers for the *Review* and three for *Good Health*, and sold \$37.85 worth of books.

We leave the brethren here in good courage, and with a desire to labor for others. G. H. GILBERT.

Carlton Center, Jan. 15.—Commenced meetings at this place Dec. 21, 1879. Held meetings two weeks, with fair attendance and good attention until the thaw and rains, when we deemed it best to close for a few days. We did so, and spent the time in visiting. We have commenced meetings again, and are speaking on the Sabbath

question. We have some hope, and feel a degree of courage in the work. If we can have the help of Him who said, "Without me ye can do nothing," we shall be able to accomplish some good.

Will our brethren remember us in their prayers.

E. VAN. DEUSEN.

Flint.—The quarterly meeting for Dist. No. 10, held at Flint, was thinly attended. But very few were here from other churches, and not all the members of this church even were present. This was owing to the almost impassable condition of the roads. The Spirit of the Lord came into the meeting, and more than made up for the deficiency in numbers.

The reports showed that there had been some activity in the missionary work, and still we had evidence that but little more than one-half that had actually been done was reported. At this meeting the Flint church cheerfully raised its proportion of the debt which has been on this district, and has crippled its efforts in the missionary work. The meeting closed leaving all of good courage, and fully determined to be more active and persevering in the good work of placing the light of truth before the minds of others.

E. R. JONES.

Sand Lake, Kent Co., Jan. 19.—Jan. 1, 2, Bro. Burrill was with us at Morley. Three meetings were held, and a T. and M. society was organized. These meetings were timely, and a source of encouragement to the brethren.

Jan. 3-5, we were at Sand Lake. On account of the weather, but one meeting was held on the Sabbath. Sunday forenoon, Bro. Burrill spoke on the ordinances of the Lord's house. In the afternoon a special effort was made for the young, and six came forward for prayers. The evening was devoted to the subject of s. b., the brethren present pledging themselves to pay the Lord's tithe for the coming year. Monday forenoon the ordinances were celebrated, and a T. and M. society was organized.

The brethren here are of good courage, and we trust they will be benefited by the instruction received.

D. A. WELLMAN.

Newton and Spring Arbor.—The T. and M. quarterly meeting of Dist. No. 3 was held at Newton, at the regular time. We were favored with the presence of Sister White, who gave us three discourses. She enjoyed a good degree of freedom, especially Sunday morning. As she earnestly warned men to turn away from burying themselves in the things of this life, and entreated them to seek the hope and joy there is in believing in Christ, hearts were melted to tenderness. Quite a goodly number not of our faith attended the meeting. They gave the best of attention to the word spoken.

There was not so good an attendance from all the churches in the district as we think such meetings demand; however, those present manifested a real interest in the T. and M. work. There were some present who were able to give good instruction in missionary labor, and not a few voted to devote one week's time to this kind of work during the coming quarter. We have already seen the way open before some of these. How ready the Lord is to assist us if we will only work for him. Brethren, in the future let no trivial circumstances keep you away from meetings of so much importance. Let us be earnest in this work, and then the Lord will work with us to the salvation of precious souls.

The quarterly meeting of Dist. No. 2, being one week late, was held Jan. 17, 18, at Spring Arbor. At this meeting there was a good representation of the churches in the district, individuals being present from Springport, Tompkins, Bunker Hill, Jackson, Summit, and West Liberty. Bro. W. C. White and W. C. Gage were with us, and rendered valuable assistance. Three discourses were given, and the rest of the time was devoted to the T. and M. and H. and T. work. Much interest was manifested in the T. and M. work, particularly that part of it that relates to arousing our own people to a more lively interest in the truth. Steps were taken to have Testimony No. 29 thoroughly circulated. The subject of family reading was not overlooked. Seven full sets of Spirit of Prophecy were sold.

To this point in the meeting a good degree of outside interest was manifested, but the circulation of an appointment for a temperance meeting Sunday evening brought many more. The church was filled, so that chairs and benches had to be placed in the aisles to seat the people. Thus crowded, they remained for two hours and a half, to listen to and participate in the exercises of the evening. Although a temperance club of fifty-five members had been formed here, yet at this meeting sixty-three signers were obtained to the pledges. The temperance work here reaches outside the ranks of the church, and we hope our brethren will have judgment to direct the work with discretion.

M. B. MILLER.

WISCONSIN.

Labor among the Churches.—Nov. 28, visited Berlin, where is a little company of nine or ten, who hold meetings regularly on the Sabbath, and also have a Sabbath-school. I remained with them one week. They are anxious that more meetings should be held in that city. Dec. 4, went to Poyssippi, where we stayed about

a week. The weather for the most part was unfavorable for meetings. This church, which is composed of Danish and English members, seems to be in a flourishing condition. They have a Sabbath-school of eighty scholars. We spent three Sabbaths with the church at Fremont. This church has been passing through trials; but the cloud is breaking, and we trust there are better days for them. We also met with the friends of the cause at Lind, Waupaca Co. The truth has steadily gained friends here since we first spoke to them three years ago. On Sabbath twenty-one bore testimony, one of whom was a brother ninety-seven years of age. I have also held a few meetings with the church at New London. They are somewhat behind in taking hold of some of the reforms and the tithing system, but most of them seem ready to learn and obey. I spent a few days at Clintonville. Here are twelve Sabbath-keepers, heads of families, besides children. They have a Sabbath-school, and are trying to let their light shine, that others may be led to glorify our Father which is in Heaven.

Jan. 20.

C. W. OLDS.

PENNSYLVANIA CONFERENCE.

Ellicottsville, Cattaraugus Co., N. Y.—Dec. 26, I returned here after nearly four months absence on account of sickness. When the tent was pitched here last June, there was only one Sabbath-keeper in the place; but before the meeting closed, nineteen persons had signed the covenant. As we were obliged to leave them so abruptly, we feared some might become discouraged; but we have reason to thank the Lord that all maintain their stand more firmly in the faith, while some have made good progress. Truly the Lord has been good. This people manifest a willingness to take hold of the different branches of our work, as they are presented to them. They have secured a lot on which to erect a church, and expect soon to commence building. May the Lord help them to walk in the light, as he is in the light.

D. T. FERRO.

VIRGINIA.

Mt. Zion.—The quarterly meeting at Mt. Zion, Page Co., Jan. 10, 1880, opened with an interesting discourse by Bro. Mowrey at the commencement of the Sabbath. There was a large congregation. The Lord was present by his Spirit. On Sabbath morning we had an excellent prayer and social meeting, and the ordinances of the Lord's house were celebrated. Bro. R. T. Fultz, Stillwell, and Mowrey, of the Soliloquy church, and Bro. Frank Zirkle, of Indiana, were with us.

The church took fifteen copies of the *Instructor* for the Sabbath-school, and one of *Good Health* and three of the *Signs* to be used in the missionary work. Tithes were paid to the amount of \$10.20.

Pray for us, brethren, that we may at last be saved in the kingdom.

G. H. PETTEFISH, Church Clerk.

Soliloquy.—The first quarterly meeting of the Virginia Tract Society for the year 1880 was held at Soliloquy, Shenandoah Co., commencing Jan. 4. After the opening exercises, appropriate remarks were made by the elder, who urged to faithfulness and diligence in the work of the Master. Remarks were then made by Bro. J. R. S. Mowrey. Our social meeting Sabbath morning was interesting and profitable. Bro. H. A. Rife then preached a practical discourse. On examination of the church record, seventeen responded to their names, six by letter. Two of these letters were from Bro. E. B. and Sr. M. Gaskill, formerly of New York. Bro. F. Zirkle and his sister, of Mechanicsburg, Ind., were with us. Three were added to the church, two by baptism. The ordinances of the Lord's house were celebrated, and all who took part in them were encouraged and strengthened.

At the business meeting \$21.45 was raised for the T. and M. society, and \$2.50 for the V. M. society. Twenty-one copies of the *Signs* were taken, fifteen of the *Instructor*, and seventeen of *Good Health*, besides eighteen copies of Testimony No. 29. And \$28.40 was paid as tithes. Brethren, pray for us that we may be doers of the word, so that when the Master comes he will say, Well done, good and faithful servants.

R. T. FULTZ, Librarian.

BRO. G. A. HOBBS, of Sheridan, Ill., writes: "My faith in this great message is increasing. May the Lord help me to receive and hold fast all light, as fast as it is given. God bless our publications to the advancement of his glorious cause."

NEW YORK H. AND T. SOCIETY.

A SESSION of the New York Temperance Society was held at Adams Center, beginning Dec. 21, 1879. Minutes of the organization effected at Hornellsville, N. Y., were read and approved.

The State and Local Constitutions were being revised by the Association; hence the necessity of having a new Constitution drafted, also that there be a revision of the Constitution and By-laws for local clubs, for present, if not for future, use, was quite extensively discussed by Elds. Haskell and Whitney, and others.

The Chair having been empowered to appoint all nec-

essary committees, the following were named: Committee for Drafting a Constitution and By-laws, Jacob Wilbur, Geo. D. Ballou, and J. E. Robinson; On Resolutions, M. H. Brown, C. C. Lewis, and E. W. Whitney.

Resolutions were unanimously passed, (1.) expressing sympathy with every effort to advance the interests of the temperance cause, and a determination to labor to secure the adoption of correct principles and habits; (2.) indorsing the steps taken by the H. and T. Association to arouse an interest upon this important subject, and pledging ourselves to second its efforts by organizing local clubs and bringing as many as possible under the influence of true temperance principles; (3.) urging all temperance workers to use their best endeavors to increase the circulation of *Good Health*, as it is an efficient auxiliary in this work, teaching the principles of the temperance reformation in a scientific and practical manner.

The new Constitution and By-laws were adopted, and the following-named persons were elected to fill the several offices created by the adoption of the Constitution: President, Milton C. Wilcox; Secretary, Isadore L. Green; Executive Committee, M. H. Brown, J. E. Robinson, and J. Q. Foy.

The present standing of the society is as follows: No. of local clubs, 4; No. of full members, 159; No. of pledge members, 120; initiation fees, \$39.75; annual dues received, \$3.29.

Meeting adjourned to call of Chair.

M. C. WILCOX, Pres.

ISADORE L. GREEN, Sec.

The Commentary.

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

CREATE.

"What is the meaning of the term 'create' in Gen. 1:1?"

"W. P."

Ans. The most consistent criticism we have met on this question is that given by Dr. Clarke, which we quote below:—

"Created" caused existence where previously to this moment there was no being. The rabbins, who are legitimate judges in a case of verbal criticism on their own language, are unanimous in asserting that the word ברא, *bara*, expresses the commencement of the existence of a thing, or egression from nonentity to entity. It does not in its primary meaning denote the preserving or new forming things that had previously existed, as some imagine, but creation in the proper sense of the term, though it has some other acceptations in other places. The supposition that God formed all things out of a pre-existing, eternal nature, is certainly absurd; for if there had been an eternal nature, besides an eternal God, there must have been two self-existing, independent, and eternal beings, which is a most palpable contradiction."

THOUGHTS ON MATTHEW 28:19.

BY G. W. A.

In this text our Lord commands that the nations of the earth be baptized "in the name of the Father, and of the Son, and of the Holy Spirit." Question: Does not being baptized "in the name of the Father," signify that our purposes and acts are in harmony with the Father's holy will? Now, can persons, in the fullest sense of this passage, be baptized into the name of the Father, who are knowingly or ignorantly living in disobedience to the Father's law? This law, the ten commandments, is a transcript of his mind. By obedience to it, through faith in the blood of Christ, we are brought near to God. But what about that baptism where individuals are baptized into the error of the observance of a false Sabbath? Can such, in letter and spirit, in the highest sense of the great commission, be baptized in the name of the Father?

Again, persons are to be baptized "in the name of the Son." Does not this, also, signify that we are to be one with the Son? But how can any one in the complete sense of the text be baptized "in the name of the Son," who wholly ignores some of the plainest requirements of the "faith of Jesus"? The "rejected ordinance" of John thirteen might be instanced as one particular, though many others could be mentioned.

Finally, persons are to be baptized "in the name of the Holy Spirit." Now, in all candor, can a person in the fullest sense of this passage be baptized in the name of the Holy Spirit, and at the same time deny the perpetuity of the gifts of the Spirit of God? This

idea might be greatly protracted, but the bare suggestion seems sufficient.

Do not the above suggestions have an important bearing on the subject of re-baptism?

A BEAUTIFUL ILLUSTRATION.

In notes on Mal. 3, as given in the Cottage Bible, we find the following beautiful illustration,—an illustration which has in it a germ of comfort and peace for every tried and tempted child of God:—

Ver. 3. *Shall sit as a refiner.*—A band of pious females were accustomed to meet weekly to read and converse upon the Scriptures. This text came under consideration; one remarked that a peculiar emphasis seemed to rest on the verb *sit*, and as she was acquainted with a refiner of metals, she would make inquiries of him. She inquired of him, on her return home, if it was customary to *sit* whilst purifying silver.

"Oh, yes, madam, we always sit."

"But why do you sit?"

"Because it is necessary to watch the metal with great care; for if it is suffered to remain beyond a certain point, the silver itself is materially injured; so that whilst we blow the coals to increase the heat, we must *sit* and carefully watch for the moment when it is purified."

"But how do you know when it is purified?"

"That, madam, is very easy—it is the moment that the silver clearly and perfectly reflects the image of my face."

Let the Christian remember that in all his afflictions and trials, Christ is blowing the coals—is making the furnace hotter: that he *sits* and watches his saints until his own blessed image is reflected in them; then are they purified.

SCRIPTURE COMMENT.

BY JOSEPH CLARKE.

LET us suppose that an artist, after many months of careful labor, produces a very beautiful picture. But this costly and excellent painting falls into the hands of some person who, being destitute of taste and judgment, stows it away in the garret, where the dust collects upon it, until much of its beauty is obscured and marred, and it would be regarded with indifference by those who were not aware of its real value. The master now obtains it; he frees it from dust and mold, and retouches it with the same skill that he first exercised in producing it. The painting, so lately a cheap article in ignorant hands, again becomes an article of great value; and all admire, and wonder that the dusty and apparently worthless painting has become a thing of marvelous beauty, fit to adorn the palace of a king.

So of the Bible. When apostles and martyrs were its expositors, it was a thing of beauty and excellence, and the harmony and justice of its principles were truly admirable. But a change came. Heathen philosophers undertook to explain its doctrines according to their notions and preconceived ideas, thinking by so doing to popularize Christianity. The Bible was thus represented as saying things which did not comport with any intelligent idea of truth or justice; and this state of things has continued from the time of Constantine to the present generation. In consequence, many who do not realize these things, consider the word of God a very singular book.

Finally, the Master himself has undertaken the restoration of this priceless treasure. The dust of ages is being swept away; it is being cleansed from the fables of pagan philosophers and the grime of papal slime, and once more stands forth in its native grandeur and excellence. Many have attempted to do this work, but have failed. But, thanks to the Master, the colors are indelible, or all these bungling efforts would have ruined the work in its most important features.

Would you know how this work is being done,—how the book of God is being restored to its original truth and harmony? We refer you to the three volumes entitled, "The Spirit of Prophecy," and to other standard works published at the office of the REVIEW AND HERALD. By studying the vital and

important points presented in these works, you will see the wonderful things written in the word of God, all clean, and sweet, and pure. Try it, dear reader; we do not fear the result.

Notes of News.

—One of Brigham Young's sons is studying law in Paris.

—The centenary of the establishment of Sunday-schools is to be celebrated June 28 to July 4, 1880.

—Germany used more than \$5,000,000 worth of tobacco last year.

—The pope's new paper, the *Aurora*, is really under the control of the Jesuits.

—Queen Victoria's full baptismal and family name is Victoria Alexandrina Guelph.

—The Russians intend to build another ice palace this winter. They built one in 1740.

—The famine in Ireland grows more formidable. One death from starvation is reported.

—A recent fire in Hakodadi, Japan, destroyed about half of the city, and made 15,000 people homeless.

—The longest reign recorded in modern history is that of Louis XIV. of France, which was 72 years.

—The religion of the Mohammedans requires them to drink no whisky, and enjoins personal cleanliness. So far, good.

—A proposition is to be submitted to Congress, for the establishment of an experimental tea-farm, probably in South Carolina.

—Emperor William of Germany is the oldest reigning sovereign. He was born in 1797, became King of Prussia in 1861, and Emperor of Germany in 1871.

—As centennial celebrations are the fashion, an exchange proposes for consideration a commemorative meeting on the one-hundredth anniversary of the dark day, May 19.

—Messrs. Tiffany & Co., of this country, have been appointed "Jewelers and Silversmiths to H. R. H., the Prince of Wales." This is a tribute to American taste and skill.

—The English National Lifeboat Association saved 21 vessels and 637 lives last year. Since its formation, it has contributed to the saving of 26,906 shipwrecked persons.

—A Presbyterian church in Philadelphia burned last December, entailing a loss of \$100,000. A fair was being held to raise money to pay for an organ, and the evergreens caught fire.

—A statistician gives the number of ministers in Great Britain as follows: Protestant Episcopal, 25,163; Congregational, 5,266; Presbyterian, 4,951; Methodist, 3,969; total, 39,349.

—A correspondent of the *Evangelist* asserts that there were added to the Presbyterian churches of this country in 1876, 70,500 members; in 1877, 61,700; in 1878, 53,000; and in 1879, 49,000.

—The Cunard Company intend to start a line of steamers between Liverpool and Bombay and Calcutta. A great saving of time will thus be gained between New York and Bombay and Calcutta.

—Mohammed Jan, the leader of the latest insurrection in Afghanistan, is advancing on Cabul with 25,000 warriors; another chief, with 20,000 more, is moving in the same direction to co-operate with him.

—With the exception of the Sultan of Turkey and the King of Sweden, Edward III. of England was the common ancestor of all the present sovereigns of Europe, and also of the Emperor of Brazil, the only emperor in the Western Continent.

—An educated Japanese can acquire a competent knowledge of the English language in one or two years, while to learn his own language takes 10 years; hence there is a report that the Japanese intend to adopt the English language in place of their own.

—Religious liberty is making progress even in Spain. The Governor-General of Fernando Po issued an order closing the Protestant schools there, and expelling the missionaries; and this led to a royal order, not only disapproving of the Governor-General's action, but even suppressing the allowance of public money made for the support of the Roman Catholic missions.

—A dispatch dated Jan. 21 gives the particulars of a terrible explosion in the Lycett colliery, near Newcastle, Eng. There were 77 men in the pit, nearly all of whom, it is believed, will perish. Some have been taken out of the pit alive, but burned and mangled in a horrible manner. A fire is raging in the mine, and another explosion is feared.

—According to Professor Egleston, of the Columbia College School of mines, the annual production of gold has decreased about 44 per cent during the past 30 years, and is now about \$100,000,000 worth annually. All the gold in the world would make a pile only 45 feet long, 25 feet wide, and 25 feet high.

—Havana was agitated Friday night, Jan. 23, by an earthquake, the first experienced there since the settlement by the Spanish. The shocks are reported to have been quite severe, causing great alarm, although lasting only two seconds. No loss of life or damage to property at Havana is reported, but a few miles distant a number of buildings were destroyed.

—The first American patent was issued to Samuel Hopkins, at New York, July 31, 1790, for an improved process of making potash and pearlsh. The document is now in the possession of a gentleman in Ohio; it is signed by George Washington, and certified by Attorney-General Randolph. The whole number of patents issued up to the close of 1879, is over 223,000.

—The Boston *Herald* of Jan. 10 contains an account of a "milkman's ring" in the city of Cambridge. Some preparation is used by which the milk is adulterated, and made to appear much better in quality than it really is; and yet the work

of adulteration is so skillfully done that no chemist can detect it. These milkmen combine, and have just been defeated in an attempt to drive an honest dealer from the field.

—At one time it appeared that the question of supremacy in Maine was settled, and that peace reigned; but last Friday a Fusionist plot to seize the capitol was discovered, and several companies of soldiers were ordered to Augusta to protect that building. Men are drilling all over the State; but the Republicans hope, by being prepared for any emergency, to preserve public quiet.

—An exchange credits the Boston *Journal* with the story that a wealthy family in New York City recently buried a favorite dog in a rich, cloth-covered casket, with velvet trimmings and solid silver plate and handles. The dead animal was wrapped in white satin, with white ribbons around the neck. It was buried in the family vault, six carriages containing the friends of the dog following the remains to the cemetery. We are led to ask, What next in the line of infatuation and folly?

—On the 26th of December, a terrible conflagration—the third in 7 years—occurred in Tokio, Japan. The flames swept over miles of ground, and rendered 50,000 persons homeless and destitute. The actual loss of life cannot be ascertained, but it is supposed to be not less than 100. Many died from exposure and cold, as the night succeeding the fire was exceptionally bitter. The people have been prejudiced against fire-brigades, but it is hoped measures will now be taken to organize one.

—The "Year Book of the Methodist Episcopal Church," just published, gives the following statement of the strength of that church on July 1, 1879: Conferences, 96; itinerant preachers, 11,453; local preachers, 12,492; lay members, 1,696,837; church edifices, 16,721; parsonages, 5,599; value of church edifices, \$66,639,990; value of parsonages, \$8,603,293; Sunday-schools, 19,925; Sunday-school teachers and officers, 214,698; Sunday-school scholars, 1,543,386; infant baptisms during the year, 55,076; adult baptisms, 64,531; presiding elders, 444.

—The following is from the *Christian at Work* of Jan. 15: "The *Freeman's Journal*—no slight misnomer, by the way—is shocked that one Roman Catholic priest of the archdiocese of Boston should have 'publicly thanked a batch of infidel preachers' for promoting his election to a public-school board, and that another priest of the same Archdiocese should have referred to Leo XIII. as 'the old gentleman in the Vatican.' The Boston *Pilot*, the accredited organ of Archbishop Williams, is politely referred to as formerly having been 'under less infidel direction,' and it wants to know if more must be said to stop this scandal. What a pity our amiable contemporary could not have his own way, and work out his own sweet will on such abominable sinners!"

Obituary Notices.

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

STEWART.—Died of heart disease, in Mansfield, Minn., Dec. 18, 1879, Amasa Stewart, aged 74 years, 7 months, and 13 days. Bro. Stewart embraced the Bible Sabbath and its kindred truths three and a half years before his death. About one year ago he laid aside tobacco, which he had used between fifty and sixty years; he also gave up tea. He rejoiced in the hope of a soon-coming Saviour. Funeral discourse by the writer, from Job 14:14, 15. L. H. ELLS.

* MCGREGOR.—Died at Freeland, Mich., Dec. 17, 1879, our daughter, Ethel May, aged 6 years, 7 months, and 10 days. Her disease was consumption, from which she suffered severely for three months; but she evinced a fortitude and patience far beyond her years, giving evidence of a bright hope of a life beyond the grave. We mourn not as those who have no hope. Words of comfort were spoken from Rev. 21: 4, by Bro. H. W. Rounds. J. AND A. MCGREGOR.

PENNELL.—Died of typhoid fever, at Elk Point, D. T., June 26, 1879, Douglas Pennell, in the nineteenth year of his age. TUCKER.—Also at the same place, Jan. 9, 1880, Thos. Wm. Tucker, aged 14. The circumstances of his death were peculiarly distressing. He was in the act of dipping a pail of water from a hole in the ice on the Missouri River, near his father's house, when by some means he fell into the water, and the current drew him under the ice. A younger brother was with him, but could render no assistance. He was born in Morchard Bishop, Devonshire, England, from which place his parents came about eight years ago.

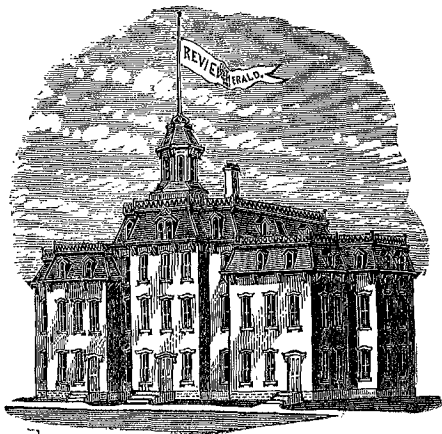
A funeral discourse was given by request, Jan. 18, on the occasion of these two deaths, from 1 Thess. 4: 18, to a large and attentive audience. S. B. WHITNEY.

McCLUSKY.—Died Dec. 26, 1879, aged 69 years, Samuel McClusky, companion of our dear sister, Margaret McClusky, of Dryden, Mich. The deceased was generally esteemed in the community where he lived. He was a kind husband and an affectionate father; and Sister M. has the sympathy of the church in her great affliction. May she have divine aid and comfort to cheer her in her lonely hours. Funeral services by A. B. Hazen, M. E. minister.

"Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more:
Where the bond is never severed;—
Partings, claspings, sob and moan,
Midnight waking, twilight weeping,
Heavy noontide,—all are done:
Where the child has found its mother,
Where the mother finds the child,
Where dear families are gathered,
That were scattered on the wild:
Brother, we shall meet and rest
'Mid the holy and the blest!"

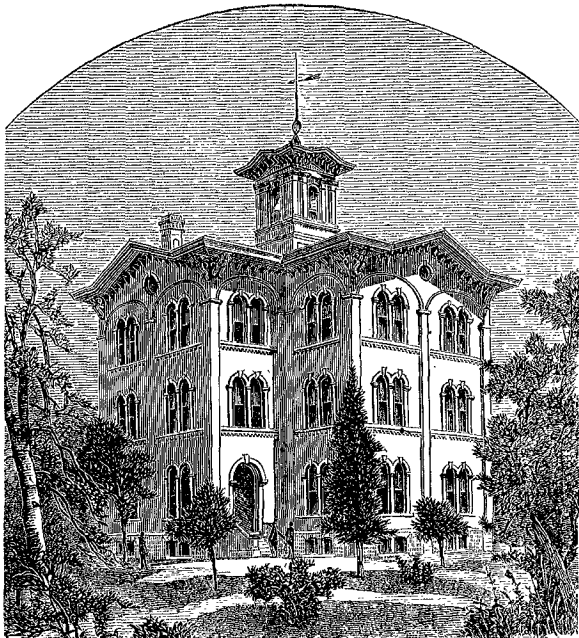
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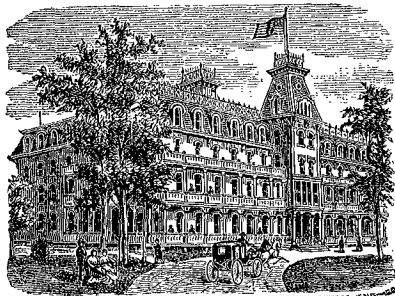
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The Review and Herald.

Battle Creek, Mich., Thursday, January 29, 1880.

THE EUROPEAN CONFERENCE.

THIS matter has been under consideration by the committee since our late General Conference, and preparations are partially perfected for the meeting at Basle, Switzerland, as soon as Feb. 26, at which will be gathered together the principal workers in all the European field. The object of this Conference is that such measures may be taken as may seem to be advisable for the more rapid and extensive prosecution of the work in the Eastern world. See appointment in this number.

EARNEST APPEAL.

MINISTERS, TRACT AND MISSIONARY WORKERS,—

Beloved Brethren: At the last General Conference the subject of the more extensive circulation of the writings of Mrs. E. G. White was brought before the members of that body in a manner to make a deep impression. This gave rise to the appointment of a committee to consider the subject, consisting of Elders Geo. I. Butler, S. N. Haskell and B. L. Whitney, who submitted the following report, which the Conference adopted by unanimous vote.

"Your committee appointed to consider the subject of the circulation of Sister White's writings, would respectfully present the following report:—

"Whereas, Our past experience has fully proved that our prosperity as a people is in proportion to the degree of confidence we cherish in the work of the spirit of prophecy in our midst; and

"Whereas, The most bitter opposition we have to meet is aimed against this work, showing that our enemies realize its importance, whether we do or not; and

"Whereas, We have found that the most effectual way to meet and disarm this opposition was either to secure the personal labors of the one through whom we believe the Lord has spoken, or to freely circulate her writings, and

"Whereas, Great light has shone upon us through this channel, which not only our own people greatly need, but which would be a blessing to the world, remove prejudice, and break the force of the bitter attacks of the enemies of the truth, therefore

"Resolved, That we urge upon our ministers and tract societies the importance of making earnest efforts to extend the circulation of the volumes of the Spirit of Prophecy and the Testimonies to the Church among our own people, till these shall be in every family of believers.

"Resolved, That we recommend the Publishing Association to issue in attractive form such of her writings as would be of general interest to the reading public who are not of our faith, to be placed in public libraries, reading rooms, and on shipboard, by canvassers and T. and M. workers, where they, as well as our other standard works, may be accessible to the people.

"Resolved, That we recommend the Publishing Association to issue in as cheap a form as consistent, the matter substantially contained in volume two of Spiritual Gifts, concerning the early life and labors of Sister White, in connection with the rise and progress of this work, for the special use of our ministers in new fields, and among those first becoming acquainted with her connection with this cause. And we further recommend the publication of a small edition of her earliest writings, now out of print, to bring all her writings within reach of those anxious to obtain them.

"Resolved, That we consider it to be the duty of all our ministers to teach the Scriptural view of the gift of prophecy among our brethren everywhere, and the relation it sustains to the work of God in which we are engaged.

"Resolved, That we advise that efforts be made to complete the raising of the fund of \$5,000 voted at the last annual session of the Conference for the purpose of increasing the circulation of these writings; said fund to be used in placing them in public libraries, reading-rooms, and other places where they will be open to the reading public, and in such of the families of the very poor as the officers of the T. and M. Society decide should have them."

The presidents of all our Conferences are anxious that Mrs. W. should attend their camp-meetings to meet the prejudice in the minds of many, excited by those who have the dragon spirit. For this and other reasons the General Conference recommended that Bro. and Sr. White attend one camp-meeting in each Conference in 1880. Next to the presence and labors of Mrs. W., to favorably impress the people, but far greater in extent, is the circulation of her writings. Of this she speaks, upon the highest authority, in these words:—

"The several volumes of the Spirit of Prophecy, and other works of the kind, should be widely circulated. If God has given light from Heaven, his people should

act their part well in letting it shine to the world. In every church a good work should be done in circulating our publications.

"The volumes entitled the Spirit of Prophecy are not to be confined to our people. These books should be used to interest those not of our faith. Every ray of light shining from the throne of God is of importance, and should be carefully cherished.

"There are many fainting, troubled souls that are hungering and thirsting for the bread and water of life. They long for that which will bring Christ near to them, his light and his love into their hearts, that they may have hope, courage, and zeal for the Master and his cause. As this class shall read such works as the Spirit of Prophecy, their minds will be strongly attracted to their Bibles, and they will be brought nearer to the Lord. They will enjoy the precious rays of light shining from the throne of God into their hearts.

"Our brethren and sisters can do much in this work of circulating these publications, if they have an interest to do so. In this way that which is a strength to themselves, will become an encouragement to others. This is no time to be exclusive or indolent. A great work is to be done for the world, and we are very slow in introducing light through our publications to those who are in the darkness of error. This work is as essential as the work of the ministry, and should in no case be neglected as it has been."

We now call for a fund of \$10,000 to be used in publishing the writings of Mrs. W. and in giving them a wide and judicious circulation. At present we do not solicit the smaller sums from persons in humble circumstances in life: These all have a part to bear in the general work. We call for one hundred \$100 men and women to make up this sum during the year 1880.

It will be seen in the receipts that this work is well started. Already seven persons have paid \$100 each. Ninety-three more are wanted. We briefly state our plans as follows:—

1. To publish the fourth volume of Spirit of Prophecy as soon as possible. We hope to see it through the press before May next.

2. To circulate the four volumes of Spirit of Prophecy, also Life of Christ Library, by sales, and by gifts when absolutely necessary.

3. To prepare a volume of four or five hundred pages to contain a brief sketch of the life, experience and labors of Mrs. W., together with selections from her works, to be published in the French, German, Danish, Swedish and other languages.

4. To prepare a new series of volumes, of which her life, Christian experience, and letters to her children would be the first, and her other writings constitute four or five others. These are to be put up in acceptable style to be put in libraries on shipboard and to be presented to friends.

Knowing how the old, reliable friends of the cause stand upon this subject, as expressed by our General Conference, we feel confident that there will be a ready and liberal response to this call.

J. W.

CONFERENCE OF EUROPEAN MISSIONARIES AT BASLE.

IN view of the great importance of the work in Europe, and of the responsibilities which devolve upon those who are laboring as missionaries in several of its countries, the General Conference has judged it advisable to call these brethren together for a conference, and to send Bro. S. N. Haskell and W. C. White to unite with them in council. They have chosen the month of February as the time of this Conference, and have requested Bro. Andrews and Loughborough to designate the day and the place of meeting. We therefore appoint the Conference to convene at Basle, Thursday, Feb. 26, to continue as many days as shall be found necessary for the accomplishment of the business.

The General Conference invites Bro. Ribton and Bertola from the East, Bro. Matteson from the North, and ourselves and the principal brethren in Switzerland, to meet Bro. Haskell and White on this occasion. It is of great importance that all these brethren should respond to this appointment and invitation.

J. N. ANDREWS.

J. N. LOUGHBOROUGH.

TRACT INSTITUTE AT ORLEANS, MICH.

As has already been noticed, a tract and missionary Institute will be held at Orleans, Mich., commencing Feb. 5, and continuing for two weeks. Much time and thought has been given to this matter, that these Institutes may be interesting and instructive. Eld. B. L. Whitney will attend. We hope there will be a general rally of the friends in this part of the State, and that they will stay till the close.

S. N. HASKELL.

NOTICE.

To those who will attend the T. and M. quarterly meeting and Institute at Orleans, Ionia Co., Mich., commencing Feb. 5, I would say, 'Trains arrive' as follows: From Howard City, 7:12 A. M. and 4 P. M., and from the east 3:25 P. M. and 10 P. M. All should be here as soon as Feb. 5, so that all may be provided with homes before the Sabbath. Come to Palmer's Station. If those coming will write to W. A. Towle, Orleans, Mich., stating on which train they will come, they will be met with teams, and homes will be provided for them. S. H. KING.

TO THE BRETHREN IN OSWEGO CO., N. Y.

It is decided that I shall visit the churches and scattered Sabbath-keepers in Oswego county. Please notice the appointments in this week's paper. We trust that all will co-operate with us to carry out the plans recommended by the General Conference. To this end we hope to see a good attendance; especially do we urge the brethren and sisters from Oswego and vicinity to be at the Vermillion meeting.

We design to visit Brookfield, Genoa, Weedsport, Parish, and other places, of which we will give due notice through the REVIEW. M. H. BROWN.

Appointments.

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

JAY, Mich., Sabbath and first-day, Jan. 31, Feb. 1; St. Charles, Feb. 8, 9. E. R. JONES.

HARRISONVILLE, Kan., Feb. 6-8.
Peru, " 13-15.
Bloomfield, " 20-22.

I hope that the brethren can all have timely notice at all these places. We expect to direct our labors especially for the brethren. Hence we very much desire to see all out.

J. H. COOK.

GREENBORO, N. Y., Jan. 31, Feb. 1; Vermillion, Feb. 7, 8. These meetings will commence Friday evening.

Tylerville, Feb. 8. (Tuesday evening, at 7 P. M.) We will review Eld. Capron's sermon on the Sabbath question. Bro. W. W. Carpenter will please circulate notice and make arrangements for the meeting.

West Monroe, Feb. 14, 15. M. H. BROWN.

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