

Advent Review

AND SABBATH HERALD.

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

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ELDER JAMES WHITE, President.

M. J. CHAPMAN, Secretary,

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COMING TO ZION.

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

Soon shall we come to Zion,
Come with glad shout and song;
Come to the thrilling rapture
Of a just-ransomed throng.
Sorrows forever vanish,
Sighing is heard no more,
Trouble can cast no shadow
Upon that radiant shore.

What if the way be thorny,
And the dull sky overcast?
Soon shall we pass the shadows;
It will be "Heaven at last"—
Heaven beyond our dreaming,
Joys all unthought before—
And this our greatest wonder,
We had not prized them more.

Then oh! eternal glory
For ills so few and light;
Then oh! unending sunshine
For this our one brief night.
Then will all thoughts of trials
Drift off beyond recall;
One plunge in Heaven's glory
Will bury and banish all.

U. S.

Our Contributors.

GOD'S BOW IN THE CLOUD.

BY MRS. E. G. WHITE.

SOME time ago, we were favored with a view of the most glorious rainbow we ever beheld. We have often visited galleries of art, and have admired the skill displayed by the artist in paintings representing God's great bow of promise. But here we saw the varied tints,—crimson, purple, blue, green, silver, and golden, all perfectly blended by the great Master Artist. We were entranced as we looked upon this glorious picture in the heavens.

As we look upon this bow, the seal and sign of God's promise to man, that the tempest of his wrath should no more desolate our world by the waters of a flood, we contemplate that other than finite eyes are looking upon this glorious sight. Angels rejoice as they gaze upon this precious token of God's love to man. The world's Redeemer looks upon it; for it was through his instrumentality that this bow was made to appear in the heavens, as a token or covenant of promise to man. God himself looks upon the bow in the clouds, and remembers his everlasting covenant between himself and man.

After the fearful exhibition of God's avenging power, in the destruction of the Old World by a flood, had passed, he knew that those who had been saved from the general ruin would have their fears awakened whenever the clouds should gather, the thunders roll, and the lightnings flash; and that the sound of the tempest and the pouring out of the

waters from the heavens would strike terror to their hearts, for fear that another flood was coming upon them. But behold the love of God in the promise: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant, which is between me and you and every living creature, of all flesh; and the waters shall no more become a flood to destroy all flesh."

The family of Noah looked with admiration and reverential awe mingled with joy upon this sign of God's mercy, which spanned the heavens. The bow represents Christ's love which encircles the earth, and reaches unto the highest heavens, connecting men with God, and linking earth with Heaven.

As we gaze upon the beautiful sight, we may be joyful in God, assured that he himself is looking upon this token of his covenant, and that as he looks upon it he remembers the children of earth, to whom it was given. Their afflictions, perils, and trials are not hidden from him. We may rejoice in hope, for the bow of God's covenant is over us. He never will forget the children of his care. How difficult for the mind of finite man to take in the peculiar love and tenderness of God, and his matchless condescension when he said, "I will look upon the bow in the cloud, and remember thee."

Oh! how easy for us to forget God, while he never forgets us; he visits us with his mercies every hour. We would feel that it was a calamity indeed to be forgotten of God. But our Redeemer says, "I will not forget thee. I have graven thee upon the palms of my hands." Graven his children with the deep prints of the nails driven through those dear hands which he presents to the Father. He says, I will that those who accept my merits be with me where I am, that they may enjoy the mansions which I have prepared for them at an infinite cost; and angelic songs ring through Heaven, Worthy, worthy, worthy is the Lamb that was slain, and hath all power and might and dominion and glory.

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

BY WM. PENNIMAN.

(Continued.)

REFERRING to the sermon on the mount, the author of the tract we are reviewing says: "It is said that it sets up and spiritualizes the law. If it does, the Sabbath is left out, as having no part in that spiritualization." The law was set up amid the thunders of Sinai, ages before the sermon on the mount was delivered. Paul says (Rom. 7:14), "For we know that the law is spiritual." In his memorable sermon Christ says, "Blessed are the pure in heart; for they shall see God." In the same sermon anger and hatred are condemned as a violation of the law, "Thou shalt not kill." Lust in the heart is also condemned. Two commandments are therefore plainly spiritualized. Unconsciously, his own language spiritualizes the law, as in conclusion he says it refers to moral principles and obedience. It is true that the Sabbath is not mentioned in the sermon on the mount; but if two-tenths of the law are recognized as spiritual, then

the whole must be. "Whosoever shall keep the whole law [nine-tenths], and yet offend in one point, he is guilty of all." James 2:10. This shows that the moral law is to be taken as a whole. Christ said nothing about the command against stealing, nor that against taking the name of the Lord in vain; and since these commandments and some others are not mentioned in the sermon on the mount, does it follow that we are not to keep them?

The one we are reviewing, like many who undertake to overthrow the Sabbath, has more than one string to his bow. He started out with the determination to kill the person to the law; but not succeeding very well in this, he begins to send his arrows toward the law itself. After denying its spirituality, he accuses it of being weak and unprofitable; and being apprehensive of objections, he says: "Is therefore morality gone? No; but it is not maintained in Christianity by the law." Here he quotes Rom. 8:3: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." His idea seems to be that sin is condemned in the flesh.

He also says: "If I walk after the Spirit, I am not under the law." He next quotes that "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, patience: against such there is no law." The fruits of the Spirit are but the spiritual effects of keeping the law, and it can with no show of reason be urged that because one walks after the Spirit, he is not under the law in the sense of being obliged to keep it.

Of Rom. 8:3 Mr. Barnes says, "The weakness was in the flesh, and not in the law." By reference to Rom. 7:12, it can be seen that the law had its office. "It was not sin; it gave a knowledge of sin. It was holy; it was just and good; it was spiritual." Can a perfect law be said to be weak? But "the law of the Lord is perfect." Ps. 19:7. It was weak through the power of sin, and the evil desires of the unregenerate heart; hence it could not accomplish the great plan of salvation without the death of Christ. According to Mr. Barnes, the words "in the flesh" have reference to the humanity of Christ, and not to the sinful nature of man. He says: "The flesh being the seat and origin of transgression, the atoning sacrifice was made in the likeness of sinful flesh, that thus he might meet sin, as it were, on its own ground, and destroy it."

The "ten words" seem to have suggested the question, "Is the law dead, or am I?" as the following indicates: "I make a difference as to the ten words, of which I will speak. God spoke them out of the midst of the fire, and added no more. They were laid up in the ark. All this made a difference, but as terms of a covenant, they are clearly set aside with the rest." The psalmist says: "They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:8. The Sabbath itself was given for "a perpetual covenant." Ex. 31:16. It was God's memorial. The covenant was commanded to "a thousand generations." Ps. 105:8. "Thy law is the truth." Ps. 119:142. "The truth of the Lord en-

(Concluded next week.)

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: **PREACH THE WORD,**" 2 Tim. 4:1, 2.

*THE TWENTY-THREE HUNDRED DAYS.**

BY ELD. J. O. CORLISS.

Text: "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. 8: 14.

When will this heavenly sanctuary be cleansed? Not at the end of 2300 literal days; for then the event to transpire at their close would have taken place in the time of Daniel and his people. But it did not take place then; for Daniel was commanded to seal up the vision (verse 26); and we further learn from the next chapter that Daniel himself did not

*Sermon preached at Otsego, Mich., Wednesday evening, Jan. 28, 1880. Reported by H. P. Holser.

But if sixty-nine of the weeks reach to the anointing of Messiah, what of the seventieth week? What marks its termination? The angel said to Daniel: "And he [Christ] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease." Christ preached three and a half years, and died in the middle of the seventieth week. After his death, the disciples preached to the Jews the remaining three and a half years, or until the Jewish Sanhedrim for-

Having now disposed of the seventyth weeks, which we have already shown to be a part of the 2300 days (years), and which consequently began at the same time, we are ready to answer the inquiry, When do the 2300 years end? Having learned that they commenced B. c. 457, we have only to subtract that date from the 2300 years, which leaves 1843 years this side of the Christian era. But let it be noticed that it requires all of 457 and all of 1843 to make 2300 full years, so that if the 2300 years began with the commencement of B. c. 457, they would not end till the last day of A. d. 1843. But as the work of building Jerusalem did not commence till the seventh month of B. c. 457, to make the entire time of 2300 years, these seven months should be added to the end of A. d. 1843, which would carry us to the seventh month of A. d. 1844, as shown by the following diagram:—

<p>B. C. 457. 7th mo. 457.</p>	<p>2,300 YEARS.</p>	<p>A. D. 1848. 7th mo. '44.</p>
	<p>2,300 YEARS.</p>	

But when does the cleansing of the heavenly sanctuary, or the work of atonement, commence? At the close of the 2300 years, in 1844. Then Christ, our high priest, passed into the most holy place of the heavenly sanctuary, to begin the work of atonement. Then the investigative judgment commenced, and from that point the work of separation has been going

on. That this is a time of judgment, is shown by Rev. 11:18, 19, where the prophet speaks of the time of the dead that they should be judged, and adds: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." In the earthly sanctuary the ark of the testament was in the most holy place, which was entered only on the day of atonement. Hence when the ark of God's testament was seen in the open temple above, it must have been on the occasion of our High Priest's entering the most holy place, at the end of the 2300 years, in 1844.

This Judgment work is clearly announced in the great three-fold message of Rev. 14:6-12. The first angel proclaims in a most solemn manner that the hour of God's Judgment is come; the second angel follows closely, announcing the fallen condition of the professed church; while the third angel follows the other two, uttering a solemn warning against the worship of the beast, and at the same time presenting a remedy to prepare the world to stand in the Judgment. This three-fold message develops a class of people who, while waiting for the Lord from Heaven, keep the commandments of God and have the faith of Jesus.

The Judgment must decide cases by some standard; and by reference to the statement of the apostle Paul, in Rom. 2:12-16, we learn that that standard is the law of God, the very same introduced by the third angel, after the Judgment hour has been announced. How much like our blessed Lord, if when the Judgment hour arrives his people are found breaking his law, to send a warning message telling them of their mistake.

Let us now briefly notice the nature of the Judgment announced by this message. If a man here commits a crime, he is not condemned without a trial; but his case is investigated, and a verdict rendered for or against him, according to the evidence adduced. In other words, no man is properly condemned without first having an examination. Now if God is more just than mortal man (Job 4:17), and if it be true that at the coming of the Lord the *dead in Christ rise first*—or before the wicked—and are made immortal in the twinkling of an eye, as the Scriptures plainly teach, then we are shut up to the conclusion that the decision in their cases at least had been reached before the coming of the Lord and their resurrection from the dead. Every one, then, will have an investigation of his case, and the Bible plainly declares that every man will be judged according to his deeds. This would necessitate an examination of his entire life-record, and we understand this to be just the nature of the Judgment work commenced in 1844, and announced by the first angel of Rev. 14.

But how is every man judged according to his deeds, if no record of his life is kept? In Dan. 7:9, 10, we find the following sublime description of the Judgment: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened."

In this text we are told that the books are opened; but just how many, and what they contain, it does not state. We read again, however, from Rev. 20:11, 12: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." From this scripture we learn the nature of these books. The book of life contains the names of all those who have ever entered the service of God, while the other books contain a record of their lives. From the record made in these books, decision is rendered in the case of each whose name is in the book of life.

Peter says that judgment begins at the house of God. 1 Pet. 4:17. Let this book in my hand represent the book of life, and we will suppose that Abel's name stands first on the list. Here is the Judgment open, with the Judge upon the throne, surrounded by all his angels. The book of life is opened, and Abel's name is called. Then the angel that attended him through life presents a record not only of his words and deeds, but the secret motives of his heart. Eccl. 12:14. If that record shows that Abel confessed all his wrongs and became an overcomer, the Lord Jesus Christ, as high priest, pleads his own blood in Abel's behalf, and the decision is given, Let

his sins be blotted out, and his name be retained in the book of life. But if any whose name has been entered there upon his giving his heart to God, shall afterward have grown careless and indifferent, and shall have neglected to confess his heart-wanderings and put away his wrongs, the record will reveal it, and the mandate will go forth, Let his sins be retained, and his name be blotted from the book of life.

This is not a fancy sketch. Turn with me to Rev. 3:5, and read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Here Christ is represented as standing before God and the angels when the names in the book of life are being examined, and he declares that he will there confess the names of those who have overcome. My friend, have you entered the service of God, and had your name recorded in the book of life? If so, your case will soon be reached. Oh, how my soul is thrilled at the thought that the book containing my name has been open for more than a quarter of a century, and as record after record is being examined, the time is drawing near when my name will be called, and I too shall pass the test. How shall I meet it?

In the earthly sanctuary the atonement occupied but one day in each year. Evidently the same work in the heavenly sanctuary will occupy but a correspondingly short time. Just how far the record has been reviewed, or how long it will take to finish the work, none can tell; but when the last name shall be reached, then the decree recorded in Rev. 22:11 will go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The cases of all will then have been decided, and the announcement will be made: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

At that time, shall we with joy behold his face, and hear him say to us, "Well done, thou good and faithful servant"? If so, then we shall be happy forever. But oh, if it shall then appear that our names are not in the book of life, what despair will fill our souls! what agony will rend our hearts! We may call for the rocks and mountains to fall on us, and hide us from the face of the Lord; but that will afford us no relief, for our doom is fixed, and our cases hopeless.

How much better to seek the Lord now, and put our wrongs away while the opportunity is given. Our probation will soon close; and if the work of the Judgment should decide our cases to-night, how many would be ready? As I ask this question, I feel like crying, O Lord, make me more like thee! My dear friends, if you have not yet made your peace with God, I entreat you, as one who loves your souls, make it now. Give yourselves wholly to his service. And when the Lifegiver comes, may we all share in the overcomer's reward.

SOUL-SLEEPING.

THE term "soul-sleeper" is used to-day only as a term of reproach; and those who are so called would do well to carefully examine the Scriptures, and see if they teach the doctrine.

First, we believe there are few thinking people who are not soul-sleepers.

Answer candidly and thoughtfully the following questions: What part of a man sleeps when he retires at night, and sleeps an unconscious, unbroken sleep? "The mind," says one. True, it cannot be the body; for every member of the body is at work at its proper functions. The heart is forcing the blood to the extremities; the veins carry the blood in the proper amount; the pulse pulsates; the arteries beat; the lungs inhale and exhale the air; the stomach digests its food; and all members of the body are busily engaged. But when man at night sleeps and dreams, what part sleeps? We say the soul. Are we wrong? If not, then soul-sleepers have reason and common sense on their side. But give a "thus saith the Lord" for your doctrine. To the law and to the testimony. Let us search the Scriptures only for the purpose of learning the truth; and may the Spirit guide us in our investigation.

Our first position is, the soul is in the grave. In Ps. 49:15 we read, "God will redeem my soul from the power of the grave." I ask, Will God redeem anything else from the power of the grave except the soul? A queer place this for "an immaterial, thinking substance" (Dwight's Theology), an immortal soul.

When will God redeem "my soul" from the power of the grave? Read the whole verse: "For he shall receive me." Now if we can find when we are to be received, we can decide this point. "I will come again, and receive you unto myself" John 14:3. Then we see that the soul lies in the grave until the coming of Christ the second time. Again, in Ps. 89:48 we find this question: "What man is he that liveth, and shall not see death?" There have been only two exceptions in the history of the race, from the time of Adam to the present. "Death [is] passed upon all men." Rom. 5:12. "In Adam all die." 1 Cor. 15:22. Then we can all agree in our answer to the question asked by the psalmist, and say, without a dissenting voice, "There is no man that liveth, and shall not see death." But how about the next question, Ps. 89:48: "Shall he deliver his soul from the hand of the grave?" Would the psalmist speak correctly if death (spoken of in the preceding question) did not deliver the soul to the grave? Strange doctrine, this; for theology of modern times says that the soul is before the throne or waiting in torment. Again, in Ps. 30:3 we have this declaration in prayer: "O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit." This can only refer to the resurrection; for then the righteous shall be kept alive, "live forever," and not go down to the pit.

Again, in Isa. 38:17 we read, "Thou hast in love to my soul delivered it from the pit of corruption." Here was good king Hezekiah, who had been very sick, and was now sound and well. He was a perfect man; and now God in love to his soul delivers it from the grave. Bible writers were surely very ignorant of modern theology; for they seem to weep bitterly, and not to understand that "death is the gate to endless joys," or "the voice that Jesus sends to call us to his arms." In Ps. 16:10 we read, "Thou wilt not leave my soul in hell." If modern theology is true, either David's or some other person's soul went to hell, and was not left there. Can any one suppose that at the general Judgment some immortal soul, who to-day gnashes its teeth, will be taken out of hell, and not left there? But what says the Bible? Peter explains that it is the soul of Christ which was not left in hell (*hades*, the grave). Acts 2:25-33. The soul of Christ was offered for sin, Isa. 53:10, and was not left in the grave.

Our second position is, the soul is said to die. "They [Israel] smote all the souls that were therein with the edge of the sword, utterly destroying them." Josh. 11:11. This does not look as though "death is the kindly frost that cracks the shell, and leaves the kernel room to germinate." These souls were utterly destroyed. Was the body only destroyed, and the immortal soul only released from its prison-house? "Utterly destroyed." No room for mistake here. God declares that the souls were smitten by the edge of the sword, and utterly destroyed. The people in those days surely had no idea of a "never-dying soul to save," for they utterly destroyed them all. "My soul chooseth strangling, and death rather than my life." Job 7:15. How would you go to work to kill an immaterial soul? How could an immortal soul choose death, when that which is immortal cannot alter, since it has not the principle of alteration? "As I live" [here is an oath], saith the Lord God, . . . the soul that sinneth, it shall die." Eze. 18:34. Will it? "None can keep alive his own soul." Ps. 22:29. Then it surely will die. How strangely the Bible talks! But, thank God, Christ has once for all conquered death, and against the church "the gates of hell [the grave] shall not prevail."

Thirdly, that which goes to the grave is said to be asleep. "And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." Deut. 31:16. This is a good witness; for it is he of whom it is written, "It is impossible for God to lie." We have seen that the soul goes to the grave, and now death is referred to as a sleep. This begins to look like soul-sleeping in the Bible. The prophet Nathan, speaking "the word of the Lord" to David, says, "And when thy days be fulfilled and thou shalt sleep with thy fathers," etc. Are David's fathers in Heaven? If so, they are asleep, and David is sleeping with them. Let us see. In Acts 2:29 Peter says that David "is both dead and buried," and in verse 34, he "is not ascended into the heavens." Where is David, then? Dead and buried. And Acts 13:36: "David . . . fell on sleep, and was laid unto his fathers, and saw corruption." Then sleeping with his fathers means death and corruption, "the sleep of death." Ps. 13:3. No mistake here. "Some are fallen asleep." 1 Cor. 15:6. And we learn that they also "which are fallen asleep in Christ are perished," "if Christ be not raised." If they were in Heaven or paradise, they would not have perished in any sense; but all depends on the resur-

rection of Christ, and so the apostle shouts the victor's song: "But now is Christ risen from the dead, and become the first-fruits of them that slept." Mark the language—the first-fruits. Christ's soul was not left in the grave, and the harvest will follow in due time. But "we shall not all sleep," or die. There will be some alive at the coming of Christ, and these "shall be changed." There will then be no more sleeping, for "death is swallowed up in victory."

How long must men sleep in the grave? "As for me, . . . I shall be satisfied, when I awake with [in] thy likeness." Ps. 17:15. The awakening time is the resurrection at the advent of Christ.

And now we have seen from our investigation that the Bible teaches soul-sleeping. "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "Then said Jesus unto them plainly, Lazarus is dead." John 11:11-14. Let us rejoice when we are counted worthy to bear a name given in reproach because we believe a Bible doctrine.—*D. G. M., in the Rainbow.*

TOBACCO.

A LATELY DISCOVERED PARABLE.

THEN shall the kingdom of Satan be likened unto a grain of tobacco-seed, which, though exceedingly small, being cast into the ground, grew, and spread its leaves rank and broad, so that huge and vile worms found a habitation thereon. And it came to pass, in the course of time, that the sons of men looked upon it, and thought it beautiful to look upon, and much to be desired to make lads look big and manly. So they put forth their hand, and did chew thereof. And some it made sick and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, We are enslaved, and cannot cease from chewing it. And the mouths of all that were enslaved became foul, and they were seized with a violent spitting; and they did spit even in ladies' parlors, and in the house of the Lord of hosts. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it; and they were taken suddenly with fits, and they did sneeze, with a great and mighty sneeze, insomuch that their eyes were filled with tears, and they did look exceedingly silly. And yet others cunningly wrought the leaves thereof into rolls, and did set fire to one end thereof, and did look very grave and calf-like; and the smoke of their torment ascended up forever and ever.

And the cultivation thereof became a great and mighty business in the earth; and the merchantmen waxed rich by the commerce thereof. And it came to pass that the saints of the Most High defiled themselves therewith; even the poor, who could not buy shoes, or bread, or books for their little ones, spent their money for it. And the Lord was greatly displeased therewith, and said: "Wherefore this waste? and why do these little ones lack bread, and shoes, and books? Turn now your fields into corn and wheat, and put this evil thing far from you; and be separate, and defile not yourselves any more; and I will bless you, and cause my face to shine upon you."

But with one accord they all exclaimed: "We cannot cease from chewing, snuffing, and puffing; we are slaves."—*Selected.*

RELIGIOUS IDIOTS.

DR. SEGUIN, the great authority on all that relates to idiocy, regarded this unhappy condition as a state of prolonged childhood, in which the graces of infancy have departed, while the feeble development of body and mind remain. When we see the babe playing with his fingers and his toes, grasping at the sunbeam that falls on his cradle, trying feebly to walk, but unable to stand steadily, we are amused, interested; it is natural, it is childlike. Suppose that when five or ten years have passed, we see the child, and he is still where he was; still playing with his fingers, still amused with the sunbeam, and still feebly tottering. We start back in horror, exclaiming, "The child is an idiot." For we know that progress, growth, is the condition of health, bodily and mental.

Are there not among us religious idiots; persons whose spiritual growth has stopped in their infancy, who have never grown? We meet a young convert; his views of the truth are but immature; his faith is but feeble; he has to struggle against the old man within, and against temptation without. Often his struggles are vain and he yields to temptation: his devotions are fitful and irregular; for devotion is not yet a habit with him; he has to force himself toward it with an effort. But all these things do not discourage us; rather, they arouse our sympathy, our affection, our prayers.

Years pass on; we meet the same convert. In his

capacity for business, there has been a growth; he can make more money than he could; his mind has grown. But as to his religious nature, there has been no progress; his knowledge of the Lord's word has not enlarged; his faith is just as weak; his self-denying benevolence is no larger; it is just as hard for him to deny himself as it was; he has gained no power of pleading with the souls of men; he has gained no power in prayer; he is just as much the victim of temptation. His benefactions are just what they were. He gave then a dollar with a struggle; and with the same struggle he gives a dollar now. It is just as hard for him to forgive injuries; just as hard to withstand the solicitations of fashion; just as hard to forego worldly pleasure, to repress anger and passion. What shall we say, what can we do, but start back, and exclaim, "A religious idiot!"

Have you grown? Are you growing? Are you gaining victories? Is your present light so clear and bright that you look back on the period of your conversion as but the dawn? If not, then must not yours be regarded as a case of religious idiocy?—*Selected.*

MODEL TOWN WANTS A PREACHER.

DEAR BROTHER SENTMAN: As this is about the time when the ministers are naturally looking around for the next lighting place, I thought I would lay before them Modeltown. I will say first of all that what I may write I wish it distinctly understood has in it no reflection upon either the former ministers or the present one; because this appointment we know stands well in the Conference, and has always been fortunate in having excellent ministers sent us, some of whom have fulfilled all reasonable expectations.

1st. Then, we want a man who not only preaches man's responsibility to an independent God, but thoroughly believes it, feels it as he feels the danger to a blind man walking toward a precipice, or some one's house on fire; one who feels it in his very bone and marrow, to whom God's word, "The soul that sinneth it shall die," has a force and meaning.

2d. We want a man who preaches because he cannot help it; one who feels his commission resting upon his soul, and who believes God's word to Ezekiel, 18th and 23d chapters, were meant for him as well as the prophet.

3d. We want a man who understands the definition of Jesus to be one who shall save his people from their sins. The experience of the church is that a preacher who believes that Jesus came to save his people in their sins never has any revivals of religion. He assumes a sinful life for himself, and of course for his people. We want one to whom the sentence of Holy Writ, that God cannot look upon sin with the least degree of allowance, and Paul's benediction, *blameless* at his coming, were not merely thrown in to fill up or round a period, but were guide-posts to show us the possibilities in Christian character. "Higher" is his watchword for himself and his flock.

4th. We want a man of good common sense and mother wit, whose zeal is so tempered with discretion that he will not do harm where he would do good, of fair manners, address, and tact, both in the parlor and pulpit. We would like him to know when in a parlor that all four legs of the chairs are for use. There are ministers who never prayerfully studied any good book of etiquette; but at every gathering of ministers some ladies have to bemoan the breaches of common politeness in floors dirtied with litter and tobacco juice, and curtains scented up for a month afterward with the horrid odor of stale tobacco smoke. The minister should be a model Christian gentleman, the pattern for good manners as well as good morals in every household he enters. I know a minister, though not now in this section, whose house manners were so bad that he was the dread of our housewives. No one wanted a second visit from him.

5th. As to his gifts, we are a plain people, and if he will come to us as Paul did to his charge, determined to know nothing among us but Christ and him crucified, we will be satisfied though he never heard of Darwin nor Ingersoll, and does not know any ology but theology, and is old-fashioned enough to draw his illustrations from the wells whence Christ drew his. Those were the things that were within the range of the knowledge of all the people. If he had undertaken to show us the extent of his knowledge, I am thinking much of the Bible would be of little use to us.—*A Member of the Official Board of Modeltown Church.*

—It is better to be a beggar with a spirit of self-sacrifice than a Croesus wrapped about with a many-millioned selfishness. Self-sacrifice is the key of life, the golden key of Heaven.—*Alliance.*

PERSONALITY OF THE DEVIL.

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"Resist the devil, and he will flee from you." Jas. 4:7.

UNIVERSALISTS deny in toto that there is now, or ever was, such a spiritual being as the *devil*, either real or personal; and contend that all the idea designed to be conveyed by that word is a personification of the principle of *evil*, in its various forms. It is applied in a metaphorical sense, they tell us, to various objects, such as *human nature*, the *Roman government*, *wicked men*,—such as *Judas*,—*the lusts of the flesh*, etc., etc., but in every case it is to be understood as a figure of speech, and nothing more.

This figure was known, in days of old, and designated by many titles, expressing his character, attributes, and offices. He was called "Abaddon," "Apollyon," "Belial," "Accuser," "The Beast," "The Angel of the bottomless pit," "The great Dragon," "Beelzebub," "Deceiver," "The Evil One," "The God of this world," "A Murderer," "A Liar," "The Prince of this world," "The Prince of the power of the air," "The Old Serpent," "The Devil," "The Father of lies," "The Tempter," "Satan," and "The Prince of Devils!" Rev. 9:11; 12:10; 19:19, 20; 12:7, 9; 1 Pet. 5:8; Matt. 12:24; John 17:15; 2 Cor. 4:4; John 8:44; 2 Cor. 6:15; 1 John 3:8; Eph. 2:2; Eph. 6:11; Matt. 4:3.

He must truly have been an extraordinary metaphor, possessing doubly as many names as the Almighty himself! And I will disprove the existence of God, as a real personal being upon precisely the same principle that Universalists make out the devil to be nothing but a figure of speech, a personification of a mere principle of evil! If, because Judas was called "a devil" (John 6:70), and Peter "Satan" (Matt. 16:23), there is therefore no other devil except Judas and Peter; then, according to the same logic, because Moses was called "a god" (Ex. 7:1), and Abraham "lord" (Gen. 18:12), there is therefore no other Lord God except Abraham and Moses! If, because God is said to perform many wonderful and mighty works, he is therefore a real being, and not a personification of a good principle; then, according to the same logic, the devil must be a real being, and not a mere personification of an evil principle; for many wonderful works are, in the Scriptures, ascribed to him. He appeared in the presence of God, and they held a conversation together concerning Job. Mark the fact: they conversed together; and if it be consistent to say that one was a mere principle of evil, the other was nothing but a mere principle of good!

Again, he caused a wind to blow down the house on Job's children, and kill them; brought the Sabaeans upon Job's oxen, who took them all away; caused the fire of God to fall from heaven, and burn up all of Job's sheep; and finally he smote Job with sore boils, from the crown of his head to the soles of his feet. If this was all done by a figure of speech, they must have had rather a savage sort of metaphors in Job's time! This same figure of speech conveyed the Saviour around from place to place, conversed with him, quoted Scripture, fell from Heaven like lightning, broke chains and fetters; he had power to cast men into prison; to walk about as a roaring lion; to work miracles; to overcome seven sons of one Sceva, a Jew; to bind a woman eighteen years; to possess a herd of two thousand swine, and drive them down into the sea, and drown them; he is in possession of a kingdom, is to be judged at the last day, was conscious that there was a time coming when he would be punished, confessed Jesus Christ to be the Son of God, is finally to be tormented in the lake of fire and brimstone, which is the second death: and, strange to tell, all this is spoken of with reference to an Eastern metaphor, a figure of speech; and not any real being, visible or invisible, either in Heaven above, earth beneath, or the waters under the earth! Job 1; 2; Matt. 4:6; Rev. 13:13; Rev. 2:10; 1 Pet. 5:8; Acts 19:16; Luke 10:18; Luke 13:16; Mark 5:12, 13; Matt. 12:26; Mark 5:4; 2 Peter 2:4; Rev. 20:10; Matt. 8:29.

If the devil, possessing all the foregoing characteristics, and performing all these wonderful exploits, be nothing but a metaphor, a mere principle of evil, then I defy a Universalist to prove that God is anything more than a mere principle of good, the opposite of evil; and that the Bible is anything more than a mere principle of humbuggery!

God and the devil are always spoken of in the Scriptures as exact opposites, just as much so as are the principles of good and evil. God is the author of truth, and the devil is the father of lies. God is the Father of lights, and the devil is the Prince of darkness. Hence we read: "Ye cannot serve God and mammon." "In this the children of God are manifest, and the children of the devil." "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God." "What

concord hath Christ with Belial?" "He that committeth sin is of the devil." "Whosoever doeth not righteousness is not of God." "If God were your Father, ye would love me." "Ye are of your father the devil." Matt. 6:24; 1 John 3:8-10; 1 Cor. 10:20; 2 Cor. 6:15; John 8:42-44.

All good, as the reader can discover from the foregoing quotations, is ascribed to God; whilst the devil is spoken of as the author of all evil. Now, as God is not merely that good principle of which he is the author, neither is the devil that evil principle of which he is the author. Is the principle of evil the author of itself? If so, then the principle of good must be the author of itself, and consequently all the God there is in the universe! Just as certain as God, the author of good, is a real being, just so certain is Satan, the author of evil, a real being, and not that evil principle of which he is the author. Thus, upon the principle that the devil can be philosophized into a figure of speech, or a personification of a bad principle, can the Almighty Jehovah be figured out of existence as a real being, and proved to be nothing more than an Eastern metaphor, or a rhetorical flourish.

But let us try some of the real significations of the devil, according to Universalism, such as the wicked Jews, the Roman government, Judas, Peter, human nature, the lusts of the flesh, the carnal mind, etc.

The best plan of testing a doctrine, is to substitute the definition for the word itself, and see what kind of sense it makes. We shall thus give the Universalist theory of no-devil-logic a fair trial. "And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with Roman governments, and he healed them." Matt. 4:24. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Roman government and his angels." Matt. 25:41. "And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon: and after the sop, Peter entered into him." John 13:26, 27. Or perhaps Judas entered into himself, since he was as much of a devil as Peter was! and of course before that he was out of himself! "Resist Peter, and he will flee from you." James 4:7. "Be sober, be vigilant, because your adversary Peter, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. "And the Lord said, Simon, Simon, behold Peter hath desired to have you, that he might sift you as wheat." Luke 22:31. "And the God of peace shall bruise Judas under your feet shortly." Rom. 16:20. "There was given me a thorn in the flesh, the messenger of Judas to buffet me." 2 Cor. 12:7. "And he was casting out a Judas, and it was dumb: and it came to pass, when Judas was gone out, the dumb spake, and the people wondered. But some of them said, He casteth out Judas through Peter, the prince of Judas." Luke 11:14, 15. "Ye are of your father Peter, and the lusts of Peter will ye do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him." John 8:44. "And he asked him, What is thy name? And the human nature answered, My name is legion, for we are many. And all the human natures besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave; and the human natures went out, and entered into the swine, and the herd ran violently down a steep place into the sea, and were choked." Mark 5:9-13. "As they went, behold, they brought to him a dumb man possessed of a human nature; and when the human nature was cast out, the dumb spake, and the multitudes marvelled, saying, It was never so seen in Israel." Matt. 9:33. No wonder the people would marvel, that a man could speak after his human nature was cast out of him! "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven human natures." Mark 16:9. I wonder how many she had left! "And the Lord God said unto the carnal mind, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Gen. 3:14. The carnal mind must surely have a singular mode of traveling, and live upon extraordinary diet! "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the lusts of the flesh, that old carnal mind, which is Judas and Peter, and bound them a thousand years." Rev. 20:1, 2. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the lusts of the flesh. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the lusts of the flesh came to him, they said unto him, If thou be the Son of God, command that these stones be made bread. But he answered the lusts of the flesh,

and said, It is written, Man shall not live by bread alone, but by every word of God. Then the lusts of the flesh taketh him into the holy city, and placeth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus answered the lusts of the flesh, It is written, thou shalt not tempt the Lord thy God. Again, the lusts of the flesh taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give unto thee, if thou wilt fall down and worship me. Then said Jesus, Get behind me, thou lusts of the flesh; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the lusts of the flesh leaveth him, and behold, angels came and ministered unto him." Matt. 4:1-11. Had Christ no lusts of the flesh before the devil came to him? And after the devil left him, had he no more lusts of the flesh? If his own lusts, or his own carnal mind, was the devil that tempted, was he not sinful? He certainly was; "because the carnal mind is enmity against God." Rom. 8:7. His lusts were most unquestionably sinful, if they were the devil that tempted him; for that which is holy will not try to tempt any one into wickedness! When the Pharisees told Christ he had a devil, it was looked upon then, and always has been, by professed Christians in all ages, as sheer blasphemy, until Universalists have recently made the discovery that the Pharisees told the truth, and that Christ had just as big a devil as anybody!

If the devil which came to Christ, and went away from him, was not a real being—nothing but a figure of speech—then what were the angels, which came to him after the devil left him? If they were nothing but metaphors, then how can any man on earth prove that Christ was a real being? He cannot do it, as we have two metaphors against the idea, and there is just as much reason in supposing that Christ was a metaphor, as either of the others? But if the angels were real beings, and Christ a real being, how can it be supposed that the devil was nothing but a figure of speech, when he had fully as much to do in the performance as any of them?

"Yet Michael the Archangel, when contending with the lusts of the flesh, he disputed about the body of Moses." Jude 9. Thus, according to Universalism, a spirit had a contention with the lusts of the flesh, and the Saviour teaches that "a spirit hath not flesh and bones." Luke 24:39. If Universalists, to avoid this absurdity, should prefer the ground that the Archangel did not contend with his own lusts, but with the lusts of Moses' dead body, still it will not help them; for they teach that when the body dies, the lusts of the flesh become extinct; and thus the Archangel was found combating something that had no existence, and fighting, as Paul says, like one that beats the air!

"And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels." Rev. 12:7. As the dragon and his angels were nothing but figures of speech, it is not likely that Michael and his angels were real beings! Thus we have two mighty armies of figures, meeting in battle array on the plains of Heaven, with two great metaphors at their head as commanders in chief!

"And the seventy returned again with joy, saying, even the lusts of the flesh are subject unto us through thy name. And he said unto them, I beheld the lusts of the flesh as lightning, fall from Heaven." Luke 10:17, 18. "And no marvel, for the lusts of the flesh is transformed into an angel of light." 2 Cor. 11:14.

From the foregoing, we discover that the lusts of the flesh does not suit exactly, as a definition for the devil; but we shall turn the matter, and try it the other way. If the devil means lust, of course then lust means the devil.

"Now these things were our examples, to the intent that we should not devil after evil things, as they also deviled." 1 Cor. 10:6. "When the devil hath conceived, he bringeth forth sin." James 1:15. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your devils." James 4:3. "Abstain from fleshly devils, which war against the soul." 1 Pet. 2:11. "All that are in the world, the devil of the flesh, the devil of the eyes, and the devil of life, are not of the Father." 1 John 2:16. "The world passeth away, and the devil thereof; but he that doeth the will of God abideth forever." 1 John 2:17. "The flesh devils against the Spirit, and the Spirit devils against the flesh, and these are contrary the one to the other." Gal. 5:17.

"But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful devils, which drown men in destruction and perdition." 1 Tim. 6:9. "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful devils." Eph. 4:22. "For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers devils." 2 Tim. 3:6. "The time will come when they will not endure sound doctrine; but after their own devils shall they heap to themselves teachers, having itching ears." 2 Tim. 4:3. "How that they told you there should be mockers in the last time, who should walk after their own ungodly devils." Jude 18. "Flee also youthful devils." 2 Tim. 2:22. "And they slew of Moab at that time about ten thousand men, all devilish, and all men of valor." Judg. 3:29. Thus, according to Universalism, we have divers kinds of devils, such as "foolish devils," "ungodly devils," "deceitful devils," "fleshly devils," "hurtful devils," "youthful devils;" and as all positive adjectives imply their opposites, we must also have another class, such as "wise devils," "godly devils," "spiritual devils," "peaceable devils," "old devils," etc., etc., and the Lord only knows how many more kinds of devils there are, if Universalism be true!

I wish here to answer a very common objection, which Universalists almost universally urge upon this subject. "Every man is tempted, when he is drawn away of his own lust, and enticed." Christ "was in all points tempted like as we are." James 1:14; Heb. 4:15. Hence, the conclusion is, that the devil which tempted Christ was his own lusts. But we have examined Christ's temptation, and have found that the devil which tempted him could not possibly have been his own lusts; for it is most absurd to suppose that his lusts were away from him forty days, came to him, stood before him, got behind him, and finally left him for good and all! Hence this objection cannot be well founded. But, says one, how will you dispose of it? Easily enough! "Every man is tempted, when he is drawn away of his own lusts and enticed." But who is the tempter? Who is the enticer? Not his own lusts, certainly; for they are the principle by which he is induced to partake of the temptation, after it is presented! But who presents it? That's the point. The answer is, the devil! Is he who presents the temptation, and that principle which leads you to partake of it, after presented, one and the same thing? Not exactly! James does not say that a man's lust is the tempter. Here is where Universalists mistake the whole matter. Let us illustrate it. Suppose, reader, a worthless and abandoned spendthrift comes to you, and lays every possible inducement before you, to entice or tempt you to leave your work, and go with him to the grog-shop. You resist at first, knowing that such a course of conduct is utterly repugnant to your profession as a Christian. But "your adversary, the devil," through that wicked agent (as all wicked men are agents for the devil), still persists in his devices, and taxes the last coffer of his sagacity, in order to lure you from the path of duty. Your old contracted love for ardent spirits—that lust of the flesh, which you had once overcome—is now excited and roused, and finally you yield the point, and are led away captive by the devil at his will! Now any man, with half an ounce of perception, can see that lust is not the tempter, or enticer; yet, when the temptation is presented by the devil, either personally or by human agency, and we give way to it, then is the time that we are "drawn away of our own lusts and enticed." Thus would the Saviour have been tempted, had he yielded to the proposals of the adversary—he would have been "drawn away [not tempted] of his own lusts;" but "tempted of the devil!" The fact that Christ had all the lusts of the flesh before the devil came to him that he ever had, and that he retained them all after the adversary left him, ought to be of itself sufficient to convince any man that the devil which tempted him was not his lusts; and this being so, it follows that the Scriptural doctrine of the devil is against Universalism; although the devil himself may be in favor of it!

In conclusion we remark, that there is not a text in the Bible which speaks of the devil as being the lusts of the flesh; no, not one! But suppose there were a text which figuratively applied the term devil to the lusts of the flesh; if this proves that there is no real personal devil, and that the lusts of the flesh is all the devil there is, then it follows, according to the same logic, because Paul says concerning some fellows who were the enemies of the cross of Christ, "Whose god is their belly" [Phil. 3:19], that there is therefore no other God in the universe except the belly! If this were all the God the Bible held out, methinks that atheists among Universalists would be scarce!—*Universalism against Itself*, pp. 252-261.

The Family Circle.

SOWING AND REAPING.

The farmer sat by the ingle,
The work of the day was done;
At her little wheel the good wife
The silvery flax-threads spun.

The children had gone to dreamland,
Molly, and Lu, and Chris;
Wee baby Bess in the cradle
Had cuddled down with a kiss.

But blustering winds went tramping
O'er desolate wastes of snow,
For the Ice king ruled relentless,
That winter of long ago.

There had fallen through all the region,
A blight upon grain that year;
Yet the farmer said to the good wife,
"There is nothing for us to fear."

"We've enough for bread and for planting,—
Enough, but nothing to spare:
'Tis a year to be glad and thankful
For food and the clothes we wear."

"What is it I hear?" said the good wife,
"That moaning beside the door."
But the good man answered, laughing,
"Tis the rough wind, nothing more."

"Nay, nay," said the good wife softly,
"Some creature in pain, I wis;
May the dear Lord pity the needy
Such a terrible night as this!"

As she opened the door, the rude wind
Rushed past her with jeers, but, lo!
A man, at the very threshold,
Lay stiff in the drifting snow.

Oh, deft were the hands and tender
That won him to life again;
And they knew in the gaunt wayfarer,
A neighbor, far down the glen.

"It was never the chill," he whispered,
"Nor wind, with its pitiless roar:
'Twas the hunger-wolf that followed
To slay me beside your door."

Then he told of the wan wife, waiting,
The famishing children's cries:
He had begged in vain for a little
From the store of the worldly-wise.

* * * * *
When the first faint dawn from the hill-tops,
Looked over the wastes of snow,
From the farmer's fire the neighbor,
With blessings, had turned to go.

"May never the wild wolf, Hunger,
Come near to your door," he said;
"May the dear Lord, out of his largess,
Your table with bounty spread."

And he bore to the wan wife, waiting,
And the children that cried in vain,
From the farmer and the good wife,
A plenteous gift of grain.

* * * * *
Again had the farmer gathered
His harvest, from hill and plain;
And the song of the reaper followed
The creaking of bending wain.

"I have never seen," said the good man,
"Such a wonderful yield as this;"
And the good wife answered softly,
"Tis the blessing of God, I wis."
—Ellen E. Chase, in *Christian Weekly*.

PROFITABLE READING.

BY ELD. ALBERT STONE.

I wish to say to the brethren and sisters that I am in sympathy with the plan of simultaneous reading that has been recommended in the REVIEW; and though circumstances are not favorable to my entering into it in all respects according to the plan proposed, yet I am with much interest giving my personal attention to the reading and prayerful study of the books among us which are the result of the spirit of prophecy.

I have been familiar with most of them in the past, and have been blessed in their perusal; yet I wish to speak of the result, thus far, of my present reading. This commenced in November. Feeling that I needed a closer walk with God, my interest soon became intense. I was convicted that my spiritual condition was precisely that of the Laodicean church, brought to view in Rev. 3:14-17. My anguish of spirit was

very great, hardly surpassed by that which I experienced sixty-four years ago when the Lord, by his Spirit, laid before me my lost and undone condition as a sinner. I involuntarily exclaimed, "What have I done for my Lord?" The religion of my past life appeared thin and vapory. I realized that with my present ratio of advancement, I should never reach Heaven. The Lord heard prayer, and came to me with a measure of relief and comfort, for which I bless and praise his holy name.

In view of what the Lord has wrought for me through the Testimonies, first and last, I bless his holy name.

Eden Mills, Vermont, Feb. 9.

TRUSTING AND DOING.

ONE morning, many years ago, a shabby young man, who would now be denominated a tramp, was shown into the study of a rural minister.

"Well, my friend, what can I do for you?" inquired the old minister, looking up from his newspaper. "You appear weary; pray sit down."

"Thank you, sir," replied the other, gladly seating himself in an arm-chair. "I have walked the shoes off my feet looking for work, and spent what little money I had; and as I arrived here in the village a stranger, I thought that you might know of some one who would employ me. I'll work at anything, for I'm almost in despair. I did not know that a healthy young fellow could come as near starvation as I have been."

"Are you hungry now?"

"No, sir; I begged my breakfast of an old colored woman, and then cut some wood for her; but I was so weak I could scarcely handle the ax."

"Do you trust in God?"

"I should have died long before this if I had not, sir. I'm a Christian, and I teach in Sunday-school at home."

"Have you been very anxious about the salvation of souls as you traveled along?" inquired the old man, glancing at him over the top of his glasses.

"No, sir; I have not. I have thought of nothing but my old father and mother, and of getting work; but I have trusted in God."

"Just hear this," invited the minister, turning the leaves of a Bible at his elbow: "'Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' Do you believe this? Have you ever read this?"

"It sounds familiar to me, and I believe it, certainly."

"Then you see where the trouble has been; you have obeyed but half the injunction; you have trusted in God, and forgotten to do good. Now, as you are looking for work this morning, will you take this bundle of tracts with you, and when you have distributed them return to me?"

"I will take them with pleasure," returned the young man, rising; "but will you not direct me to some one?"

"No; the Lord will take care of that, if you are in earnest," smiled the minister, shaking his hand cordially.

With a more hopeful heart, Henry Weston passed into the street, where he distributed many of the tracts among the children on their way to school. Some of them hesitated, glancing at his ragged clothing, but his smile and pleasant word reassured, so that not one gave a refusal. Stopping before a shoe-store he saw an old man standing in the door-way. Selecting "A Closer Walk with God," from his package, he handed it to him, saying, "Will you please read this, sir? My old father is very fond of it."

The old man glanced at the tract and then at him. "Seems to me, young man, you'd better spend your money for shoes instead of tracts," he said gruffly.

"They were given to me to distribute as I go about looking for work," he answered gently.

"Then why didn't you ask me for work?"

"I intended to, but something in your manner reminded me of my sick old father, three hundred miles from here, and so I gave you the tract that he liked." Henry was passing on, when the old man detained him.

"Come into the store and choose a stout pair of shoes, my son; and I'll trust the Lord to pay me for them."

Silent with surprise, Henry followed him, and was soon fitted with a pair of stout shoes, and after warmly expressing his thanks, hastened on his way.

Entering every store, he asked for work, being courteously treated by all; but as his stock was running low, he decided to inquire at some of the hand-

somest dwelling-houses. On a lawn under a tree he found a feeble old lady sitting alone; touching his old hat he laid "Light at Eventide" upon her lap, and was turning away when she faintly recalled him.

"Will you stop a moment? I am curious to know how one so poor as you are has time to distribute tracts. Will you excuse the question from an old lady?"

Removing his hat he told her his story, scarcely repressing his tears when speaking of the new shoes.

"Would you accept a suit of clothes that belonged to my son, who has lately died?" asked the old lady at its close. "They are nearly new, and will fit you."

Gratefully accepting them, he went to the house with her, and was shown into a room where he was allowed to choose a whole outfit, from stockings to collar and necktie. After arraying himself in the neat business suit, he told his benefactress that in his old clothes he asked for the humblest employment, but now he should ask for any office short of the Presidency.

With his last tract he entered a large carpenter's shop in a side street, that had escaped his notice. "Will you please accept this?" he asked, laying "What is Eternity?" on a desk before which a middle-aged man stood figuring.

"What is time? is of more consequence to me, just now," he replied. "I'm short of a hand to-day."

"I'm a carpenter, looking for work—"

"Just go to work on that sash in the corner there, and I'll decide upon your wages when I see what you are worth."

At noon Henry entered the old minister's study.

"Excuse me—you have the advantage—Why, it's the young fellow that did good as well as trust in the Lord!" almost shouted the minister. "I knew the Lord would keep his promise. Now, come and have some dinner, and tell me all about it."—*S. S. Times*.

Sabbath School Department.

"Feed my Lambs." John 21:15.

CARMEL.

BY EVANGELINE BELL.

MOUNT CARMEL is not, as one might suppose, an isolated mountain, but a continuous range of hills, probably about eighteen miles long, with an average height of 1,500 feet. These mountains run inland from the Mediterranean in a south-easterly direction. At the western end, or more properly, the north-western, the range terminates in a bold promontory, which forms the southern headland of the Bay of Acre.

The mountains are of compact limestone, and on the north-eastern side, steep and precipitous, deeply furrowed with rocky ravines, which are filled with dense jungle, and tenanted by jackals, hyenas, and wolves. In the sides toward the sea are numerous caves and grottoes, formed partly by nature and partly by art. These were anciently used as hiding-places by refugees; and at one time Carmel is said to have swarmed with monks and hermits, who made these caves their home. The entrances are so narrow that only one person can creep in at a time, and the caverns so crooked that he is immediately lost sight of, unless closely followed. Thus we see the fitness of the reference of the prophet Amos, when, speaking the words of Jehovah, he says, "Though they hide themselves in the top of Carmel, I will search and take them out thence." This mountain was frequently visited by the prophet Elijah, and to this day is shown a cavern called the "cave of Elijah." It has been thought—and it is not unlikely—that it was in Carmel that the prophet called down fire upon the two fifties sent by Ahaziah to take him.

The south-western side of the ridge is not so steep and rugged as the north-eastern, but sinks down gradually into wooded hills, with well-watered valleys, presenting to the eye a district of great fertility, and declining gently into the beautiful plain of Sharon, lying along the Mediterranean. Carmel, in the Hebrew language, signifies *park*, or *garden-like tract*; a name which the mountain may well claim from its beauty and fruitfulness. It is sprinkled with fine oaks and other forest trees in its upper parts, and olive and

fruit trees farther down. Says a writer who has visited the place: "Long, deep ravines of singular wildness wind down the mountain-sides, filled with tangled copse, fragrant with hawthorn, myrtle, and jessamine, and alive with the murmur of tiny brooks and the songs of birds. At intervals along the slopes are open glades, carpeted with green grass, and spangled with myriads of wild-flowers of every hue." Another says that he is sure a botanist might spend a year in this locality, and every day add new specimens to his collection.

The north-western extremity of the range is, however, more bleak and barren; and here, overlooking the blue waters of the Mediterranean, stands the convent of the Carmelites, said to be one of the finest in the world. It is a modern building, erected on the site of a more ancient structure. At this end of the range is also situated the town of Haifa, a seaport on the Mediterranean. A late traveler speaks of finding here a colony of about one thousand foreigners, chiefly Germans, who are quite transforming the squalid little town. They believe in the speedy coming of Christ to establish his kingdom, making Palestine his gathering place; and they are here, to prepare the way by spreading Christian civilization, through means of modern agriculture, manufactures, and the like. They are both zealous and industrious, and their neat gardens, streets, and houses make the place look quite inviting.

The scene of Elijah's sacrifice in the days of Ahab, seems to have been near the south-eastern extremity of Carmel. Modern travelers have thought that they could identify the very spot; namely, a terrace of natural rock, which bears the Arabic name *El Mukrakah*, meaning "the sacrifice" or "place of burning." From this place there is a narrow pass leading down to the river Kishon, which flows at the base of the mountain; and it is supposed that down this track the idolatrous priests were hurried to meet their death beside the stream; for, part way down, is a point known as *Tell Kussis*, which means "hill of the priests." From the terrace where it is supposed the altars were built, a few minutes' climbing would have brought the servant of Elijah to the top of a projecting peak, whence he could command a full view of the sea, which is not far from ten miles distant. The fountain from which the water to deluge the sacrifice of Elijah was probably drawn, still sends forth its crystal stream; and near it are massive stones, which may have been used in the construction of the altars.

Travelers wax eloquent in their descriptions of this remarkable mountain, and in the thought that their feet have rested, and their eyes gazed, on the very spots where such wonderful events have transpired. Carmel has always been venerated, and to this day it is held sacred by Jews, Christians, and Moslems alike.

SPECIAL MENTION.

HOW CATHOLICS GET THEIR MONEY.

UNDER the heading, "Catholic Raids on the City Treasury," *Harper's Weekly* of Feb. 28, 1880, prints a lengthy article showing how the Catholics of New York City have drawn immense sums from the city treasury, largely filled with Protestant money, for the support of their denominational enterprises. "The whole transaction is a demonstration of the foresight and cunning which belongs to the Romish hierarchy, as delineated in the prophecy by 'eyes like the eyes of man' in the little horn. It should furnish a suggestive study for Protestants. The article closes as follows:—

"The precise figures are the following: In 1869 the Roman Catholic church received from the city \$771,612; in 1870, \$676,495; in 1871, \$502,592; in 1872, \$421,674; in 1873, \$338,336; in 1874, \$326,797; in 1875, \$459,187; in 1876, \$554,285; in 1877, \$588,677; in 1878, \$710,350; in 1879, \$657,107. Let the ascending scale be observed. The daughters of the horse-leech, says the book of Proverbs, ever cry, 'Give'; the daughters of the Roman Catholic church, at least in New York, never cry, 'Enough.' The brood is large; thirty-one charitable institutions of this one sect are beneficiaries of the city. Among them the Foundling Asylum has had from us in eleven years \$1,450,223; the Institution of the Sisters of Mercy, \$278,630; the House of the Good Shepherd, \$254,139; the Roman Catholic Orphan Asylum, \$188,819;

and still, despite these subsidies, the church's poor are in all our streets. From dawn to dewy eve do they not ring our area door-bells, waiting with capacious baskets to take what Protestant charity is ready to give?

"Is the Catholic church, then, an institution for the promotion of mendicancy? Does it not set an evil example to its own people by its failure to show a manly purpose to support itself? Must its splendors be maintained by downright robbery of the tax-payers? by adroit evasions, for the accomplishing of its selfish ends, of the Constitution and laws? The worst feature in the history of the Roman Catholic church in New York is that the corrupter the political rings, the closer are its bonds of amity with them. That fact alone will be its condemnation when the American people make their final judgment of its proceedings, as they certainly will. Bad as is the story of suffering in Cincinnati, it is the story of misfortune; our sympathies are touched for the venerable archbishop and his deluded people. But the story of the church's administration in New York is the story of a crime, and that crime will assuredly work out its own retribution.

"One remedy alone will adequately protect the city from these intolerable evils in time to come—the withdrawal of appropriations of public money from sectarian institutions of every kind, whether Protestant or Catholic, Jewish or Christian; and to this complexion we must come at last."

NIHILISM.

OUR readers will remember that repeated attempts have been made on the life of the Czar of Russia. It is only a few weeks since a train was blown up, on the supposition that it was the one on which he was traveling; and now the news is flashed across the telegraph wires that on the 17th a mine was exploded under the winter palace, with the intention of destroying the royal family. The explosion was under the dining-room, and they were saved by being late to dinner; but according to the official report, ten soldiers of the guard were killed and forty-five wounded. The heirlooms of the palace, the portraits, the jewels, and the imperial uniforms, were all uninjured. It is no wonder that the fear of assassination constantly haunts the Czar, as this is his fifth preservation from death.

It was thought that on the twenty-fifth anniversary of his reign, the Czar would institute measures looking to a more liberal policy; but this hope has now been dissipated. The people are clamoring for a more popular government, and had the reforms for which they ask been granted soon enough, perhaps the peace and safety of the empire would have been assured; but with so desperate a class as the Nihilists in the empire,—a class whose aim is nothing less than the total subversion of all government and the destruction of all rulers,—it may well be doubted whether a more liberal policy on the part of the government would heal the internal disturbances of Russia. The following from the *Christian Weekly* of Feb. 21 will be of interest at this time:—

What is Nihilism, which originated in Russia and has spread to some extent through Europe, with a few of its apostles in our country?

If we are to meet and combat this the direst of all the monstrosities of our age, it is well to know precisely what it is and what it proposes to do. And, fortunately, we have full information upon these points. The founder of the system, Michael Bakunin, and his immediate followers, have put on record their purpose and the means employed for its execution in the plainest terms and with the most brazen audacity. In one sentence, Nihilism means the overthrow and complete destruction of all existing institutions, religious, domestic, social, and civil, leaving for the next generation to build out of the ruins better ones. In their own language, the first thing to be done is to "tear out of our hearts the belief in the existence of God." Then, secondly, we must scout the idea of right. Right is a fiction. Might is the sole basis of society. Might makes and unmakes kings and all authority, and when men fully comprehend that there is no God and no such thing as right, they will put forth their power for destruction. "Our mission," say they, "is one of universal, relentless, and terror-striking destruction." "The object of our organization is to concentrate all the forces of this world into an invincible and all-destroying power."

Such is their own authoritative and open declaration of purpose. Of course, they justify assassination of all in authority, and the destruction by dagger and pistol and fire of all life and property which stands in the way of their success.

But can such revolting and demoniacal views find acceptance with any considerable number of people? Our authority for these statements, the *Contemporary Review* for January, 1880, affirms that in Russia Nihilism has an immense following; that it has a literature of its own which, though forbidden by law, is extensively read and believed in. Of a novel teaching these principles, entitled, "What Is to be Done?" the writer in the *Contemporary* affirms, "There is hardly a student of either sex at the universities and colleges who has not read and almost learned by heart this baneful piece of literature."

The repeated attempts to assassinate the Emperor and the numerous incendiary fires, destroying millions of

property, show the fearful extent of Nihilistic influence in Russia. Nor is Prussia, Italy, or France entirely free from the virus. Can it be possible that such revolting teachings shall find any disciples in our free and happy land?

The patriot and the Christian should at least know what Nihilism is, and be ready to denounce the slightest approach to its villainous tenets, wherever seen or heard.

THE PANAMA CANAL SURVEY.

A SPECIAL to the *Inter-Ocean* gives the following summary of the report of the Scientific Commission:—

The report of the International Scientific Commission of Engineers for verification of the survey of the Panama Canal was presented to DeLesseps, Feb. 14. It is signed by J. Dirks and by all the members of the commission. They unanimously agree that the cutting of the canal by the route which DeLesseps has proposed is entirely feasible. It is recommended in the report that an artificial lake shall be made in the valley of the upper Chagres, together with a large dam with sluices, to be built at Cruces, near Matachin. The reservoir will hold 1,000,000,000 of cubic meters, or much more than the whole quantity of water that fell during the great freshet of last November. The canal will be protected, and drained slowly, by a channel to be built partly by using the river, which is on the northern side of the canal, and runs parallel with it. The report also proposes that a great pier 2,000 meters in length should be built at the Bay of Colon or Aspinwall, so as to protect shipping from the gales which prevail there during the greater part of the year. The total expense of the work is estimated by the commission at \$170,000,000.

A HUGE WATERSPOUT.

SOME gentlemen of Greenport, L. I., thus describe an extraordinary phenomenon which they witnessed while on the Sound shore, opposite that village, on a recent afternoon. Their attention was first attracted by what seemed to be an unusual disturbance on the surface of the water, directly under a heavy cloud coming from windward. The tops of the waves assumed the spirally-ascending motion peculiar to waterspouts, which increased until the elevation was upward of 50 feet before the water took the cloud form. This was soon followed by a second, about a mile off shore, similar to the first, but considerably larger, its height, judging from the angle of elevation, being nearly 1,000 feet. The top of this also resolved into a fog or mist directly under the cloud. Then, at a distance of about four miles, a third one was plainly discernible, which seemed to meet the sky at the rear of the cloud, and which must have covered an area of several acres. All three of these spouts were moving with the wind, and the first or smallest one subsided to the water level only a few rods from the beach. Immediately there was a sharp dash of rain, followed by a hail squall, as the disturbing cloud passed over, and when this subsided, so that a view of the Sound could again be obtained, the waterspouts had disappeared. So far as known, these were the only waterspouts ever seen in the Sound.—*New York Sun*.

THE MODEL RAILWAY.

THERE is no link in the chain of railway across the American continent, from the Atlantic to the Pacific Oceans, that has played so directly an important part in that great continental railroad, as the link of five hundred miles composing the CHICAGO & NORTH-WESTERN RAILWAY, from the inter-continental metropolis—Chicago—to the Missouri river at Omaha.

In starting westward from Chicago, it was the pioneer to connect with the Union Pacific Railroad; it virtually made that road practicable, and was substantially the father of it. It thus earned its well deserved title, "The Old Pioneer." That it in a measure exhausted itself financially in its rapid and forced construction across the then unsettled but rich prairies of Illinois and Iowa, accounts for the fact that it was for some time, as its later day and would-be rivals smilingly put it, "a streak of rust." Yet its history, on a review, shows it to have ever been, as to time and to absence of accidents, a "Cunard line" for safety, speed and regularity at terminal arrivals. This may be accounted for from its having less gradients and curvature than its new competitors to Council Bluffs, at the same time being the shorter or *inside* line. It started its trains last from terminus and arrived first. It has ever been the most accommodating for the through passenger. This much for its past history.

The last two or three years, in its roadway, its rail, its equipment, has witnessed the most wonderful change of any road in the east or west. It is now the First-Class Railroad; second to none, the equal, we think the superior, of any, which justly entitles it to the appellation, The Model Railroad. Gravel ballast, white oak ties, steel rails, stone culverts, iron bridges, first-class engines, coaches that are airy and elegant for comfort, having Miller couplings and Westinghouse steam brakes, and attached to each train is one or more of those marvels of splendor, the Pullman Palace Hotel cars, in which the traveler eats and sleeps in more luxurious apartments than old world potentates ever dreamed of. The matchless track, the scientific equipment, has won for this road, for its ease and comfort that meed of praise, the triumph of art in railway travel. Its praises should be ever sung in the far Orient, and especially those near lands that owe so much to the continental railroad—Colorado, Nevada and California, and the distant occident—that all may know of its well deserving of the public's patronage. Quite in place will it be here to say, that that much traveled, observant and skillful officer of the United States Army, Major-General Irvin McDowell, in passing over it the other day, on his way to San Francisco, was pleased to say of it: "It is the finest road I ever traveled on, either in Europe or America."

The road has additional praises to those of its excellence of construction, natural location, and perfect equipment, the *esprit du corps* of its employes lends a charm in their care, attention and gentlemanly deportment, which adds the cap sheaf, grace, to its material perfection.

For the year past it was a road without a terminal detention. Its greatly increasing through travel and immense way business will soon require a double track.—*Republican*, Dec. 7th, 1878.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 26, 1880.

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

THE ENTERPRISING DEVIL.

In several of our larger cities may be seen instruments which are a marvel of ingenuity, and of their kind are comparatively rare curiosities, musical instruments somewhat in the form of a church organ, but very different in their nature. They have a cylinder similar to the cylinder of a music box, some six inches in diameter, and four or five feet in length; but yet the instrument is not simply a huge, overgrown music box; it is more than this. It is provided with all the features of a first-class brass band,—drums, small and large, cymbals, triangles, fife, flute, clarionette, and a full set of all the different horns that are considered necessary to a complete band of martial music, all of which it plays automatically, with all the accuracy of living performers. A number of tunes are played by each cylinder; and as several cylinders are fitted to every instrument, it is enabled to play a large variety of tunes.

The instrument is furnished at a cost of about three thousand dollars, and discourses its rich music to all passers by on the street, inviting all to a free entrance, not only to behold the operation of its wonderful mechanism, which is so arranged that it can mostly be seen by the spectator, but to listen to its surprising music.

But when a person enters, in what kind of a place does he find himself? In a drinking and gambling saloon! Here, then, is an instance of the devil's untiring enterprise. The young must first be made familiar with the sights and sounds of the haunts of vice, before they can be lured to take part therein. So these instruments are procured at an enormous expense, affording a sight well worth seeing and music well worth hearing, to allure thousands of feet into places where they will become accustomed to the stench of lager beer, the horrid odor of the whole catalogue of vile and adulterated liquors, the sight of gaming tables, and the sound of the ribald jests and oaths and blasphemies that rise from them. And then Satan well knows that in multitudes of cases the facts expressed in the familiar stanza will prove true:—

"Vice is a monster of such hideous mien,
That to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace."

Then he will have them fatally in his snare.

How many thousands will, by these devices, be lured into the ways of death! How many youth will, perhaps, by this means, and in such places, be induced to step on board the train of the "Black Valley Route." They may at first imagine it is only for a little pleasure trip; but they will find themselves in, alas! how many instances, unable to leave their death-bound conveyance till they land in the drunkard's hell.

If the devil can be thus untiring in his work, and thus enterprising to compass the ruin of precious souls, what efforts should be put forth by us, in whose hands the truth has been placed as an instrument for winning them to Christ. How much enterprise, self-sacrifice, energy, perseverance, should we manifest, in every appropriate and available manner to build up our gracious Redeemer's kingdom, and advance his cause in the earth. Oh! let it not be said that the devil's agents work harder to ruin souls than we to save them.

THE INSTITUTE AT BATTLE CREEK.

As we write, this school for instruction in the tract and missionary work, Sabbath-school management, and church and Conference business, is in successful

operation. It opened with a discourse by Sister White on the evening of the 21st. The attendance is very encouraging, there being already over two hundred enrolled as members of the class, with the prospect of a considerable increase during the coming week. Among the members are four presidents of State T. and M. societies, five State secretaries, and many directors and librarians.

The interest manifested shows that our people are awaking to the importance of these T. and M. Institutes. Classes in the College are so arranged as to accommodate the meetings of the Institute, and give all the students the privilege of attending who wish to.

Instruction is given in the tract and missionary work, the Sabbath-school work, the health and temperance work, the keeping of all accounts connected with these societies, the organization of churches, and how to keep the records and accounts connected therewith, the organization of Conferences, and drill in parliamentary practice. It is designed to devote sufficient time to each branch to make this the most complete and thorough Institute of this kind ever held. Every director in the State of Michigan should be here. It is a misfortune to them that they are not. And even yet it is not too late for those not here to secure some of the benefits of this occasion. All who can come so as to be here by the 1st or 2d of March should do so, and thus secure the advantages of the last two weeks of this Institute.

HOWARD CROSBY ON THE SABBATH.

IN his seventh and last lecture before the Yale divinity students, Dr. Crosby bears the following good testimony touching the foundation and perpetual obligation of the sacred institution of the Sabbath. We trust they will remember these words when they are brought face to face with the fact that what they are expected to maintain is a human substitute for the divinely ordained day of rest:—

"The Sabbath rests on the fourth commandment. Take away that foundation, and there is no Sabbath, except the vague and visionary one derived from tradition and physiology. Those 'ten words' which God wrote with his own finger (whatever that may mean, it certainly is something supernatural), and ordered to be preserved as the central object of care in the innermost sanctuary, could not have been for the Israelites as a nation, but as the church of God. That church is one down to the Judgment day. These 'ten words' are not to be abrogated, but maintained; not always to be shut up in an ark (that would do only when the church was national and local), but hidden in the hearts of God's people. The Egypt, or house of bondage from which the church escaped, is mentioned in those 'ten words'—or, rather, in their preface—because the church's history is one from then till now, and because also Egypt is represented in the inspired volume as the type of that worldly state out of which every renewed soul is delivered by divine grace. 'The land which the Lord thy God shall give thee' is declared by the apostle Paul, in the fact of its quotation by him, to have a far more extensive reference than to the land of Canaan, which Israel should possess. So that all the arguments commonly used to relegate the decalogue to the category of old and obsolete Jewish statutes, are valueless. Now, we have the command touching the Sabbath occupying the very center of the sacred document, and containing one-third of the matter of the whole. Is there no meaning in this? Are we to brush all this away with the broom of the 'new criticism'? Let us adhere to the word, and beware of false lights.

"The Sabbath is a *stop-day*. The Hebrew word means 'rest' in the sense of *ceasing*, not 'rest' in the sense of 'lying down at ease.' The one word is שבת, the other is נח. It is the day for stopping ordinary labor, for ceasing the earthly work, as God ceased his earthly work, according to a just analogy between things divine and human. Now, this *stop-day* suggests to the godly mind, as the proper antithesis of earthly work, *heavenly work*. The holy convocation is a conspicuous feature. The study of divine revelation is another. The two commingled probably formed from the beginning a large part of the Sabbath occupation. Our experience seems to teach that the more of this method of spending the Sabbath is adopted, the better for the people, in keeping them from a vain, wandering abuse of the holy time."

A REMARKABLE CASE.

BRO. DE VOS, of this Office, translates from *De Boodschapper*, a paper published in Holland by Bro. Velthuisen, S. D. Baptist, the following remarkable case of two persons who have been keeping the Sabbath alone in that country for the past thirty-three years, not knowing of any others of like faith. They were convinced that the seventh day is the day to be observed, simply by reading the Scriptures. The statement is furnished by a correspondent of the paper above named, and will be of interest to all lovers of the truth:—

A few days ago, my brother and myself made a visit to a small place in North Holland, searching for a couple of persons of whom the report had reached our ears that they were keeping the Sabbath, and who lived in the vicinity of this place. It did not take much time or trouble to obtain the desired information; for when we inquired if there was a Christian in that neighborhood who kept the Sabbath, the almost instantaneous reply was, "Oh, are you hunting for that Christian Jew?" Our answer was, "Yes, we want him." We soon found him, and in conversation with him, he informed us that he, together with his wife, had kept the Sabbath for *thirty-three years*.

Both are aged, and are very happy in the acceptance of the Lord Jesus Christ as their Saviour. We were, of course, astonished as well as pleased that God had made his truth known here, thus giving another proof how his word works without the aid of men as assistants.

To me it is very clear that the keeping of the Sabbath according to the Bible, is no new discovery; for both of these persons had long done this in their simplicity, and this in loneliness, too; for they had never met any one that could agree with them. As God has opened the eyes of others to the unchangeableness of his holy law, even to a jot or tittle, they finally came in contact with those who were of like faith.

Dear reader, do not let yourself be stirred up by those who are trying to change God's word to suit the tastes of men, but go along in your simple way, believing God's word as it is written, and you shall find peace for your soul. Think that God has said by the mouth of his prophet, "Ask for the *old paths*, where is the good way, and walk therein, and ye shall find rest for your souls;" and that the Saviour has said, "In vain they do worship me, teaching for doctrines the commandments of men." If you, in your simplicity, will read the Bible and abide by it, you will keep the Sabbath as the Lord has commanded, viz., the seventh day of the week, and not Sunday, the rest-day which the church has made.

BAPTISM AS THE MEMORIAL OF THE RESURRECTION OF CHRIST.

WE have spoken of baptism in its relation to the sinner who repents. We have shown that it represents an important fact with respect to the relation which the person who is baptized sustains to the law of God; and that the law counts the person as having suffered because Christ, his substitute, has died in his behalf. So the gospel, that it may honor the law of God, and acknowledge the justice of the sentence of death against the sinner, bears testimony to his death by his public burial in the ordinance of baptism; then by a resurrection from that burial, it bids him walk in newness of life.

Now, we speak of baptism with reference to the resurrection of Christ. Baptism commemorates the burial and resurrection of our Lord. It is itself a burial and a resurrection. Col. 2:12; 3:1. It is fitting that it should be such with respect to the man who repents of his sin; and it is also most appropriate in its relation to our Lord Jesus Christ. Those who are buried in baptism are said to be buried with Christ. Rom. 6:4. They are said to be baptized into his death. Verse 3. Baptism brings to view the death of Christ by commemorating his burial. Christ was buried in the tomb; we are buried in the water. Christ was buried after dying as our sacrifice for sin; we are buried in the water after the Spirit of God has enabled us to see our just condemnation by the law of God, and after the sentence of death inflicted upon Christ has been accepted in our behalf as though it had been inflicted upon us. Rom. 6:6-11.

But the burial of Christ is not the only thing com-

memorated by baptism. His burial was to attest the fact of his death. His resurrection is brought to view as distinctly in baptism as is his burial. If the sinner is buried in the water because the law counts him as dead, he is immediately raised from it, as though endowed with new life. Rom. 6:5. The sentence of death no longer stands against him; and now, having died in the sight of the law of God, he can rise from his burial to live for God, with the sentence of death no longer standing against him. So Paul speaks of the resurrection of Christ as set forth in our baptism: "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus the resurrection of Christ from the dead is represented by our resurrection in baptism. Our burial is in the likeness of his burial when he had tasted death for us; our resurrection from this burial represents his resurrection from the dead. So Paul writes to the Colossians that we are buried with Christ in baptism, and raised with him through the faith of the operation of God, who hath raised him from the dead. Col. 2:12. Thus our faith in the burial and resurrection of Christ is expressed in our obedience to the ordinance of baptism.

And Paul continues this subject by saying, "If ye then be risen with Christ," by which he sets forth the fact that our baptism represents Christ's act of rising from the dead. Col. 3:1. Peter connects baptism and the resurrection of Christ in the same manner. He says that "baptism doth also now save us, . . . by the resurrection of Jesus Christ" from the dead. 1 Pet. 3:21. That is to say, baptism brings to view the great facts on which our salvation depends. It brings to view Christ's death by commemorating his burial; and it sets forth his resurrection, which is the great fact by which God bears testimony that he accepts the offering of Christ. "He was delivered for our offenses, and was raised again for our justification." Rom. 4:25. His resurrection was a testimony that the Father accepted his death as the sacrifice for our sins.

These facts show beyond all controversy that baptism commemorates the burial and the resurrection of Jesus Christ. But when sprinkling is substituted for baptism, the memorial of Christ's burial and resurrection ceases to exist. There is nothing in the act of sprinkling water upon the face that in any way commemorates the burial and resurrection of Christ. But when men go down into the water, as did the Eunuch when Philip baptized him (Acts 8:38), and are there buried with Christ in baptism, the commemoration of Christ's resurrection is not only such as is expressed in the Bible, but is something evident to all who behold it.

Those who practice sprinkling are conscious that they do not by that act commemorate the resurrection of Christ. They have therefore established a memorial of Christ's resurrection out of their own hearts, by ordaining the festival of Sunday for that purpose. But they could not establish the festival of Sunday without some pretense to divine authority; so they take the commandment, which guards the memorial of the creation of the heavens and the earth, and apply it to the first day of the week as the memorial of Christ's resurrection.

But God gave the fourth commandment to enforce the observance of the day on which the Creator rested. Ex. 20:8-11; Gen. 2:1-3. He has never given any commandment to enforce the observance of the day of Christ's resurrection, but has ordained baptism to commemorate the resurrection itself. He has acted in this precisely as he has in the case of the crucifixion. He has not commanded us to observe the day of the crucifixion, but has commanded us to commemorate the crucifixion itself by the Lord's supper. 1 Cor. 11:23-26.

Though we are baptized but once, yet if we continue faithful to God, we participate in the commemoration of Christ's resurrection as often as any person is baptized in the place where we reside; for whenever any person is baptized, the entire church participates

in that baptism. They decide, on examination, that he is a fit person to be baptized. The pastor, as the representative of the church, baptizes him; and all the church assemble to assist by their presence, their influence, their prayers and songs of praise to God.

But see how men show themselves wiser than God. He sanctified the day on which he rested, that he might make it the memorial of the creation. And when he gave the moral law, he devoted one commandment expressly to enforce the observance of this memorial. He instituted baptism to commemorate the burial and resurrection of Christ. But men have rejected both of these divine memorials, and have made one of their own to take the place of the two. Thus they have sanctified the first day of the week, and stolen the fourth commandment to give authority to the day which they have ordained. So the divine memorial of the creation, and the divine memorial of the resurrection, are both rejected, and a human memorial is ordained to take their place; and God is told on each first-day morning that this day is his holy day of rest, which he has ordained in memory of Christ's resurrection. No doubt many who say this suppose that they speak the truth; but how must this appear in the sight of God, to whom it is addressed as worship!

J. N. A.

THE ROYAL LAW.

BY ELD. R. F. COTTRELL.

A CORRESPONDENT asks, "Does not the teaching of the apostles show that those who have been baptized into Christ are under the law of faith, which commands us to love one another? Rom. 3:27. This," he continues, "is called the law of Christ, Gal. 6:2, the royal law, Jas. 2:8, and the law of liberty. Jas. 2:12."

In reply we say, 1. We believe that the law of God is binding on all mankind. But our friend discriminates. Those who have been baptized into Christ are under the law of faith. Under what law are the rest of mankind? Are they under no law at all?

2. The new commandment of Christ is that his disciples should love one another. The bearing of one another's burdens fulfills this law; for it is the proof of real love. So also the proof of our love to God is that we keep his commandments. 1 John 5:3. But the commandment to love our neighbor as ourself was not new in the days of Christ. It was "an old commandment" which had come down from the beginning. 1 John 2:7, 8. In Lev. 19:18 we read, "Thou shalt love thy neighbor as thyself." The most pious disciple of Christ could do no more than this. What, then, sustains its character as new? The example of Christ, which furnishes a new motive to obedience. Said he, "This is my commandment, That ye love one another, as I have loved you." John 15:12.

3. The royal law—the law of liberty. A royal law proceeds from royalty; in other words, it is the law of a king. That of which the apostle speaks is the law of the King eternal. This law is perfect. "But whoso looketh into the perfect law of liberty." Jas. 1:25. God's law in ancient times was perfect. Said David, "The law of the Lord is perfect." Ps. 19:7. A perfect law cannot be improved. The slightest change would make it imperfect. And there cannot be two perfect rules of moral action differing from each other. Therefore the perfect law of David and that of James is the same law precisely.

The apostle teaches his brethren to "fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself." Instead of writing a new law for this dispensation, he goes back to the Scriptures of the Old Testament for his authority. We have quoted the particular scripture to which he refers. Lev. 19:18. It contains the grand principle or sum of the last six commandments of the ten. To have respect of persons violates this principle; and to violate this principle is to violate this portion of the law which teaches us our duty to our fellow-men. Therefore the apostle says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as

transgressors." This is harmonious. "Sin is the transgression of the law"—the law convicts of sin. And he teaches obedience to the *whole* law. Says he, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Of what law is he speaking? The next verse reveals it. He continues, "For he that said [margin, that law which said,], Do not commit adultery, said also, Do not kill." These two precepts are a part of the law of ten commandments; and the apostle expressly inculcates the keeping of the whole law of which these are a part. This is the royal law, the "perfect law of liberty." By this all men, both ancient and modern are to be judged.

How strange that men can be so blinded, their reasoning powers so perverted, that they can refer to this text as proof that the ten commandments have been abolished and superseded by a vague, undefinable something which they call the law of liberty, which they vainly fancy gives them the liberty to break one of those precepts the "whole" of which the apostle so emphatically requires! How sad to be awakened by the decisions of the Judgment to the fact that they have taken unwarrantable liberty with the law of God, instead of so speaking and so doing as they who were to be judged by it!

DISCIPLES OF CHRIST.

BY ELD. A. S. HUTCHINS.

A DISCIPLE of Christ is one who believes his doctrine, reduces to practice the truths he taught, and follows his example. Cruden says: "The word Disciple, absolutely taken, signifies, in the New Testament, a believer, a Christian, a scholar, a follower of Christ or his apostles."

The disciple enters the school of Christ as a learner. This is the attitude he must maintain if he would at last be a victor. To him the great Teacher says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The conditions of our discipleship are plainly and repeatedly stated by the Saviour. The following are his words: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

There is a daily cross. Says Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24. My brother, this means you, it means me, any one, each one who would follow Christ. He must bear his cross, not shrink from it, shun it, or walk around it.

It is the life of the Christian to bear the cross. Hereby he may acquire a love for it, yea, more, he may learn to glory in it. Says the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6:14.

By means of this crucifixion Christ lived in the apostle, and the apostle lived in him: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Who can read such scriptures and not desire to be a disciple of Christ—to suffer with him, that he might also reign with him? Reader, will you still be a learner in the school of Christ, and gain the promised rest, or will you refuse to bear the cross? Some will "crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:6.

"Our flesh and sense must be denied,
Passion and envy, lust and pride."

HOW SOME PEOPLE REPENT.

A GOOD illustration of the way some people repent is furnished in the following anecdote: A certain man went to the priest to have his sins pardoned. "Well, Patrick," said the priest, "what have you been doing that is wrong?"

"I've been stealin' hay, yer honor."

"Well, sir, how much did you steal?"

"And sure, yer honor, I think ye had better put the whole stack in; for Biddy an' me were goin' after the rest of it the first dark night."

LIFE OUT OF THE BODY.

BY ELD. D. M. CANRIGHT.

IN 2 Cor. 12 : 2, we read : "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell ; or whether out of the body, I cannot tell ; God knoweth ; (such a one caught up to the third Heaven."

It is claimed from this that a man can live in the body or he can live out of the body. Paul says he went to Heaven, and he saw certain things there ; but whether he went in his body or out of his body, he did not know. This is as much as to say that he could have gone without his body. Very well. Let us look at this candidly. The first verse shows that the apostle is speaking of himself, and of certain visions he had received. "I will come to visions and revelations of the Lord." Then he tells how this man was caught up into Heaven, and heard certain unspeakable things. We understand him to mean simply this : He could not tell whether he was actually taken up into Heaven bodily, or whether the revelations were simply pictured before his mind, so that he saw them as an actual reality. Looking at his writings a little further, we find what he means by being absent from his body. He says to the Colossians, "For though I be absent in the flesh [that is, the body], yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." Chap. 2 : 5.

Remember that while Paul sat at his table in Rome, writing to the Colossians, hundreds of miles away, he says, "Though I am absent in the flesh, yet am I with you in the spirit." His spirit, according to the theory of our opponents, was over there in Colosse, while his body was in Rome writing that letter. We ask our opponents if they really believe that Paul's soul actually went out of his body, and left it there a dead carcass while his spirit was personally over at Colosse with the brethren?

In this case we know it does not mean this, and they themselves must admit that Paul was writing at the very time that he affirms this, that his spirit was in a place where his body was not. Again to the Corinthians he says : "For I verily, as absent in body, but present in spirit, have judged already." 1 Cor. 5 : 3. Here he asserts that while his body is absent, his spirit is present with them. What does he mean by this? No one is at a loss to know what he means. While he was personally in one place, his thoughts, his affections, his mind, were at the other place. This is the case in the passage under consideration. Paul's mind, his thoughts, were carried to Heaven. The Lord gave him a vision presenting before him Heaven with all its glory. It was so real that the apostle did not know whether he was really there bodily, or simply saw it in his mind. Notice further that if Paul's soul, or spirit, actually left his body and went to Heaven, and then came back again, he must have had a resurrection from the dead ; for James says the body without the spirit is dead. Will our opponents affirm thus of Paul? We think not. We leave the passage there.

In Rev. 6 : 9, 10, a kindred subject is mentioned. We read : "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

It is claimed that this passage shows that souls have life separate from the body ; and, furthermore, that some souls are alive and can talk. Therefore, it is a very strong text. But we think a little examination will spoil this pretty theory. Where were the souls seen? Under the altar, that is, according to their interpretation, up in Heaven, stowed away in a very crowded, uncomfortable position. And their position was so uncomfortable, that they cried earnestly to God for deliverance. Can we imagine such a scene to take place in Heaven?

The Lord said to them that they should rest for a little season until their fellow-servants should be killed. Verse 11. Notice what a spirit this view attributes to those holy spirits. They were the souls of those who had been slain on the earth. Now they cry to God, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Certain wicked men had murdered them, and by thus doing had closed their weary pilgrimage on earth, and sent them to enjoy the glories of Heaven. It would seem that these happy souls really ought to have been thankful for such a deliverance by the hands of their slayers. At least it does not look quite right, that they should feel so vindictive as to pray that God would hasten their enemies into hell.

Put this with the parable of the rich man and Lazarus as interpreted by our opponents, and see what you have. Hell is so near to Heaven that the righteous can look down into it, and see those who are there and talk with them, as Abraham talked with the rich man. They can hear their moans and cries, and see the fire burning. These martyrs must know very well that in a few years, according to nature itself, their persecutors will die, and come into that very hell which is before their eyes. But they are so anxious to see those souls roasting in fire that they cannot wait. They pray God to hasten the day. Who can believe that the saints in glory would indulge such a spirit? Upon this text Adam Clarke makes this sensible comment : "A symbolical vision was exhibited, in which he saw an altar. . . . The altar is upon the earth, not in Heaven. They cried, that is, their blood, like that of Abel, cried for vengeance ; for we are not to suppose that there was anything like a vindictive spirit in those happy and holy souls."—*Note on Rev. 6 : 9, 10.*

We agree with Dr. Clarke. These souls are not in Heaven. The scene was not there. They did not cry literally. The whole thing is symbolical, as an examination of the context will show. The chapter contains a whole line of symbols. First a white horse is seen going forth ; next a red horse ; and following these a black one. Then comes "a pale horse ; and his name that sat on him was Death, and Hell [hades, the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

This is a most terrific symbol to represent the persecuting power of the Romish church against the disciples of Jesus,—a pale horse, with death sitting thereon and the grave following after. All agree that this represents the papal persecutions. Immediately following this is our text. John says he saw under the altar the souls of those that had been slain by this persecuting power. The altar is symbolical, just as the other figures in the chapter are symbolical. These persons had been slain for the Lord's sake, hence they are represented as being offered upon the altar. But this altar was upon the earth. Next they are seen under that altar in the grave, just where John says they went. But the text says they cried ; yes, and it says that the blood of Abel cried unto God from the ground, but does that prove that the blood of Abel is conscious? By no means.

The blood of these martyrs cried to God for vengeance the same as James says, "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5 : 4. So the blood of these martyrs appeals to God for vengeance upon them that dwell upon the earth. The Lord tells them to rest yet for a little season, until their brethren who should be killed as they were, should be slain. This shows that these souls were in a state of rest and quietude.

NOT YOUR OWN.

BY ELD. A. STONE.

THE sentiment is clearly taught in the Scriptures that man has no property in himself. He did not make himself or cause himself to be made. He is entirely the property of another. He has no right to use his faculties or possessions for selfish purposes any further than permitted by Him whose property he is. These facts are humiliating to the proud. Yet they are facts of a practical character, and underlie the entire structure of Christian work and duty.

It seems strange that a subject of such magnitude, and so intimately related to the highest interests of mankind, should be so little understood in a practical point of view, especially by professed Christians. The following are the explicit words of Inspiration : "Ye are not your own, ye are bought with a price ; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6 : 19, 20.

It is a mistake to suppose that it is the province of man to set up an interest of his own, separate from his Maker. The man who is set right on this point, has fought more than half the battles of life. This is what comes in most naturally as the first lesson to be learned in the school of Christ. This should be the warp and the woof of early Christian experience and practice. Until this point is gained, little is or can be gained, and Satan will turn almost everything concerning us, to his own account. The current of our nature runs in the channel of selfishness, and we like to have a field of our own to cultivate and put the proceeds in our own pockets.

When Satan uses human selfishness as a fulcrum over which to ply his lever of temptation, he has a tremendous purchase, and gains his object every time. Little do we think, in the mean time, that his advantages are preludes, if not pledges, of our ruin. Yet fallen man is often willing that his greatest enemy should control his most important affairs, while he says to his best Friend, Stand back, what have I to do with thee? Thus, poor, blind mortals are deceived into a co-partnership with Satan to work out their eternal ruin.

If evil is resisted, it cannot harm us. If permitted, it will ruin us. Before we venture too far, let us inquire, Where are we? Who created us? Who redeemed us? and what did redemption cost? Who has hated us with a hatred that knows no bound? Who has loved us with a love surpassing knowledge? Let us meditate on these things. Sin has jostled mankind out of position. If they refuse to be drawn into place by the gospel of the Son of God, they will perish.

Man must come into harmony with God's entire plan respecting him, or be cast out of his presence as a cumberer of the ground. The time is at hand when every tree that bringeth not forth good fruit, will be hewn down and cast into the fire.

THE GOSPEL COMMITTED TO MEN.

BY ELD. R. F. COTTRELL.

THE Father, the Son, angels, and men are co-laborers in the work of human salvation. The Father and the Son originated the great plan, but angels and men have each a part assigned to them to act. Even men, who were fallen and lost by sin, may become "laborers together with God" (1 Cor. 3 : 9), and angels are fellow-servants with men. Rev. 19 : 10, and 22 : 9.

But the preaching of the gospel, the presenting of the conditions of salvation through a crucified and risen Saviour, for the obedience of men, was committed to men chosen of God ; and this was to continue to the end of the world. Said Jesus, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28 : 19, 20. According to this, men were to present to men the claims and the terms of the gospel to the end of the gospel age ; consequently the commission was not confined to the first apostles, the twelve, but extended to other chosen men throughout the age.

Christ and angels still communicated with men on special occasions ; but when they did, instead of presenting the terms of the gospel, telling them what to do to be saved from their past sins, they referred them to the chosen instrumentality,—directed them to men to tell them what to do. The following examples will illustrate this.

Jesus Christ appeared to Saul, as he was on his way

to Damascus to persecute the saints. Some speak of this event as Saul's conversion. He was indeed here convicted, and being struck blind, he remained three days fasting and praying, before he was released from the burden of his sins. But he here received his call to the ministry. This was the purpose for which Jesus appeared to him. Said he, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee." Acts 26:16, 17.

But when Saul inquired, "What shall I do, Lord?" the Lord said, "Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Thus the Lord himself sent Saul to learn his duty of a man, and he not one of the twelve, but a disciple named Ananias, a devout man dwelling in Damascus. And Ananias came to Saul and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." Acts 9:17, 18.

On the notable day of Pentecost the Holy Spirit was promised on condition of obedience to the faith. Said the apostle, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Ananias, to whom Saul was sent to be told what to do, omitted no part of these duties. When he had said to him, "Brother Saul, receive thy sight," and had stated to him that God had chosen him to see that Just One and hear his voice, so that he might be his witness unto all men, said he, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

Another illustration is found in Acts 10. An angel appeared to Cornelius, a devout Gentile, as he was praying in his house, and told him that his prayers and his alms were come up for a memorial before God. "And now," said he, "send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do." Acts 10:5, 6.

Why did not the angel preach the good news of Jesus Christ to him, and tell him what to do to be saved? Why send away to Joppa for Peter to do this? Simply because this work had been committed to men. And the Lord designed to convince his servant, who had opened the gospel of a risen Saviour at Jerusalem on the day of Pentecost, that God is not a respecter of persons, but designed to save the Gentiles who would believe and obey, as well as the Jews.

It was for this purpose that Peter had the vision of the great sheet let down from heaven, while upon the house-top at Joppa. And as another sign to convince him that God would accept of believing Gentiles, the Holy Spirit, which was promised to those who obey the gospel by repentance and baptism, was poured upon the believers before they were baptized. The apostle's prejudice against the Gentiles had been gradually yielding. The vision at Joppa, and the command to go with the men sent from Cornelius, nothing doubting, had induced him to venture so far as to go to "one of another nation." And when Cornelius had related to him what God had communicated to him by his angel, Peter was emboldened to open his mouth. He preached to them Jesus,—his works, his death and resurrection, and the proclamation of remission of sins through his name. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." The evidence was now conclusive. The last remains of prejudice were swept away. The apostle exclaims, "Can any man forbid water, that these should not be baptized?" "And he commanded them to be baptized in the name of the Lord."

The Commentary.

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

QUESTIONS ON SCRIPTURE.

55.—COMINGS OF CHRIST.

1. How many times does Christ come? 2. Are the words "everlasting" and "eternal" from the same Greek word? L. L. H.

ANS. 1. Christ has already appeared on the earth in the flesh, which is called his first advent in reference to a second coming, which is the great event before us; for "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. He will also appear the second time unto them who do not look for him, but in their cases not "unto salvation." This second coming is after probation ends, and consists of two divisions: (1.) Coming for his saints at the beginning of the one thousand years of Rev. 20; (2.) coming to judge the wicked at the end of the thousand years. This latter coming is not to the righteous a third coming; for they have been with Christ reigning on Judgment thrones, ever since what was to them his second coming, at the beginning of the thousand years; and it is not to the wicked a third coming, with the exception of the comparatively few living on the earth at the time he comes to redeem his saints, and those who have a special resurrection at that time; Dan. 12:2; Rev. 1:7; for they were in their graves, and knew nothing of that coming. Therefore the appearance of Christ at the end of the thousand years is practically, *to the wicked*, a second coming, as it is the second event of this kind that in any way affects them. May we not, therefore, properly say that Christ is to come the second time to all men,—to the righteous at the beginning of the thousand years, to the wicked at the end of that period? And as these are the only comings that pertain to the carrying out of the plan of redemption, these are all that need be mentioned. For after the eternal state mentioned in Rev. 5:13 is introduced, we apprehend there will be goings and comings through all the glorious ages of eternity, not by Christ only, but by all his people, as they have the privilege of passing from world to world to view the manifold exhibitions of the wisdom, goodness, and glory of the great Creator.

2. The question of our correspondent on the Greek for the words "everlasting" and "eternal," we suppose has reference to Matt. 25:46: "And these shall go away into everlasting punishment, but the righteous into life eternal." In this passage they are from the same word, and denote the same length of duration. But this punishment of the wicked is not conscious existence in misery; it is simply a "cutting off" from life, or the second death. And because there is to be no release from it by any subsequent resurrection, it is said to be "everlasting."

56.—WHAT DO WORKS SECURE?

Will you please explain Rom. 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." E. A. G.

ANS. We understand the apostle to be speaking in this passage, and the context, of works as a ground of justification. No one can be justified by works, or acts of obedience; for all have sinned, and there is no power in works to cancel past transgression. The expression "worketh not," certainly does not mean "working evil," or indulging in acts of disobedience; for this would be making Christ the minister of sin. But if a person is not at liberty to disobey, or transgress the commandments, then he must keep them; and this is all we claim. There is one test question to be applied to all those passages which speak of works; namely, Do they teach that if we only have faith in Christ we are at liberty to serve idols, lie, steal, kill, etc.? If they do, they make Christ the minister of sin, which Paul meets with his emphatic "God forbid!" Gal. 2:17. If they do not, then we are still under obligation to keep those command-

ments. But any argument which will prove that we may not steal, will prove also that we may not break the Sabbath.

INSPIRATION.

By the inspiration of Holy Scripture I understand that the Scriptures were written under the guidance of the Holy Spirit, who communicated to the writers facts before unknown, directed them in the selection of facts already known, and preserved them from errors of every kind in the records they made. * * * It is the inspiration of the original documents, which have long ago disappeared, that I contend for. That errors have crept into the long succession of copies, no one denies. Had Dr. Colenso, by his arithmetical test, detected any internal contradictions, all it would have amounted to would be to prove that our present copies have become, in those respects, more corrupted by transmission from hand to hand than was before known. But that the documents are unhistorical, or comparatively modern productions not to be depended upon as history, would by no means be proved by such a process.

A friendly reviewer of my fifth edition also thinks, that by claiming freedom from error of every kind for the originals of Holy Scripture, I have made an assumption which is absolutely gratuitous, and which imposes a formidable and needless task upon the defenders of inspiration. But to this I reply, that if *all Scripture is given by inspiration of God*, and if this, as the context proves, applies, not only to parts of Scripture, but to all Scripture, the matter is settled; for it is not to be allowed for one moment that the Holy Spirit would either dictate or suffer error of any kind in what was written under his suggestion or superintendence. If, on the other hand, we suppose that some parts are inspired and other parts not, where is the line to be drawn? We must take our standpoint somewhere. It has always appeared to me most reasonable, and most consonant with our ideas of the Divine Being, to take up the position that Holy Scripture, coming as it does from God, is *perfect*, till the contrary has been proved; and to consider that the discrepancies among MSS. are to be attributed to the numerous host of transcribers through whose hands our present copies are come down to us, discrepancies which may be counted by thousands, but which by the acknowledgment of those who have hunted for contradictions, are of no importance, and are what can readily be accounted for by the natural fallibility of the most careful copyist.

The argument of the skeptic, against those who admit only a partial inspiration of the Holy Volume, is to me unanswerable, and represents the views I have always held on the subject. He says: "A book cannot be said to be inspired, or to carry with it the authority of being God's word, if *only portions* come from him, and there exists no plain and infallible sign to indicate *which* those portions are. And if the same writer may give us in one verse of the Bible a *revelation from the Most High*, and in the next verse a *blunder of his own*, how can we be certain that the very texts upon which we rest our *doctrines* and our *hopes* are not the *uninspired* portion? What can be the meaning or nature of an inspiration to teach truth, which does not guarantee its recipient from teaching error?"

I would make every concession which a fair criticism of the text will allow; but to go further than this I think is dangerous. To place ourselves on the same low level with those who treat portions of Holy Scripture as fable, or, at any rate, as simply human, and to contend with them with their own weapons, as many attempt to do, is forsaking that high vantage ground which a believer in revelation can claim, and is trusting too much to our own prowess. To stand on the defensive, and challenge proof of the works of God in any single instance being at variance with his word, is the safest and the right attitude for us to assume. If we descend, we can do so only by making compromises; we must waive the miraculous and the divine; we must use arguments drawn in every case only from the ordinary course of things. * * * The learned rationalist Eichhorn has admitted that the different readings of the Hebrew MSS. collected by the indefatigable Kennicott (nearly six hundred in number) offer no sufficient interest to compensate for the labor they cost.

Dr. Moses Stewart observes: "In the Hebrew MSS. that have been examined, some eight hundred thousand various readings actually occur as to the Hebrew consonant. How many as to the vowel-points and accents, no man knows. But at the same time it is equally true that all these taken together do not change or materially affect any important point of doctrine, precept, or even history."—*Archbishop Pratt.*

WATCH AND PRAY.

So hath Christ left us, with the sacred charge:
 "Watch, watch, and pray!"
 In life's great garden we can roam at large,
 But still we may
 Not lie at ease, but work while it is day.

Yes; we must watch, and while we watch must pray,
 Lest we, too, fall;
 Temptations hover strangely o'er our way;
 God knows them all,
 And saves from danger those that on him call.

When next Christ comes, in all his glorious power,
 Let him not say,
 "What! could ye not watch with me one hour?"
 And soon the day
 Will witness that return! Then "watch and pray!"
 —Churchman.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. Ps. 126:6.

SOUTHAMPTON, ENGLAND.

SINCE the organization of our National T. and M. Society the members are taking hold of the work in earnest, both in loaning tracts from house to house, and in sending *Signs* by post. We see so many cases where even a single copy of the paper has raised an interest, that we are encouraged and stimulated to push forward the work of distributing the *Signs*.

A few days ago I received a letter from a lady in Scotland, who wished books. This led to correspondence. She has already purchased "Thoughts on Daniel," "Thoughts on Revelation," "The Sanctuary," "Spiritualism," "The Three Messages," "Matthew 24," and many tracts. She first heard of us as follows: Some missionary worker (either here or in America) had sent copies of the *Signs* to a man in Scotland. He perused them himself, but kept them under lock and key, "for fear his family might see them." He sent them to this lady for her perusal asking her opinion of them. She read and returned them, as requested; but in one of them she saw a notice of our depository at Ravenswood, and she now receives the paper from us, and circulates it among her friends. She is intensely interested in reading our books.

I have been informed, by Sr. Chapman, that Sr. Helen Morse has contributed \$10 to be invested in tracts here for distribution. We are thankful for it, and the first 1,500 pages of the lot we have sent to the above-mentioned lady in Scotland, for distribution among her friends. A brother who embraced the truth here, but who is now living in one of the northern counties, is actively engaged in loaning and distributing some \$20 worth of tracts and papers. These were purchased and sent to him for the purpose by one of our interested English readers. So the way is steadily opening.

The steward and his wife, mentioned in former reports, have joined our T. and M. society, and now take a supply of tracts and papers with them each trip. With these they do missionary work on the steamer, and at the English and Scotch ports visited by their ship.

A Danish captain, whose vessel loaded at this port with railroad iron for Baltimore, U. S. A., met with us two evenings, became much interested, and bought a full set of all the Danish papers and books we had in our depository, saying that he should peruse them carefully, and compare with his Bible, while crossing the Atlantic.

Before he met us he had decided, by reading his Bible, that the end was near, and that there was to be a specific message before the end; but just what the message was, he did not know. His books and papers will give him the light he desires.

Another captain who was here with the first named, and who has returned to Norway, also obtained a full set of the papers and books, which he took home with him to Norway.

The ship work at this port is especially interesting, so many nationalities are represented. How good it is to have reading matter for them in the various languages.

Last week Bro. Ings went on board a German steamer bound to New York with three hundred passengers, and in a few minutes sold papers and tracts in four different languages, to the amount of sixty cents, besides documents distributed. On the same boat were some Norwegians going to Chicago. They had heard Bro. Jasperson at Skien. They obtained tracts and papers of Bro. Ings; and as he left, the Scandinavians were in earnest conversation. He could hear them frequently mention the man Matteson, although he could not understand much that was said.

To-day a supply of tracts and papers were furnished to boats for the East and West Indies, and the Cape of Good Hope. The stewards report that the papers previously placed on these boats were read with eager interest by the passengers, and gladly received at all the ports on these routes.

The minister Meadows, the American revivalist mentioned in my last, has had his trial, and was sentenced to imprisonment for three months, and to pay a fine of \$500 for writing the book against his associate Mr. Earle. Each Sunday evening since, a mob of about one thousand people or more have met Mr. Earle, at the close of his meetings, with groans and hisses and threats. Were it not that he has been strongly guarded by the police, he would probably have met with personal injury ere this.

One of the mob has already been bound over to court for his part in the work.

The whole proceeding of this Earle-Meadows affair has been a stigma on the cause of Christianity, and has caused some of the enemies of the Lord to blaspheme. Amid it all we seek God for wisdom and grace to do his will. Pray for us. We must have help from the Lord, or all our labor is in vain.

Feb. 3.

J. N. LOUGHBOROUGH.

NORTHERN EUROPE.

CHRISTIANA, NORWAY.

THE church in this place met for a business quarterly meeting Jan. 13. It is now about one year since the congregation was formed according to the request of the authorities, and seven months since the church was organized in harmony with the Bible and the usage of S. D. Adventists. In the congregation 130 persons have been received, and five have left; present number, 125. Of these, 90 have been baptized into the death of Christ, and have covenanted to keep the commandments of God and the faith of Jesus. Four of these are now in Sweden, one in Denmark, and two in other parts of Norway.

The report from the Sabbath-school was read, showing that the average membership during the quarter has been 101; average attendance, 87. Donations Kr. 18.77. Last Sabbath 115 members were present. Besides this we now have a Sunday-school with about 90 members. There is a lively interest in both.

The report of the tract society showed the work of the past quarter to be as follows: *Tidernes Tegn* distributed, 217 copies; pages of tracts distributed, 8,592; letters written, 49; families visited, 85. Sold, 118 pamphlets, 1,927 copies of *Tidernes Tegn*, and 65,840 pages of tracts; for which had been received Kr. 284.35 (\$75.82).

The labor bestowed by our brethren and sisters in the Sabbath-school and tract-society work, has been a blessing to the church, and a great help in spreading a knowledge of the truth. The public sentiment toward us in this city has greatly changed, and many, even among those who do not attend our meetings, are convinced of the truth. Several have requested baptism. On the Sabbath we have an average attendance of 130 persons.

At this meeting a unanimous vote was passed to send an invitation to Brn. White and Haskell to visit our city if consistent with other duties.

On the first Sabbath of this month we celebrated the ordinances of the Lord's house, and felt that the Lord was near to us. We are now in the midst of a course of lectures on the prophecies, which are delivered before a full house. Two things have been effected in this city by our work, which are noticed and acknowledged even by our opposers; viz., the Scriptures are generally searched far more diligently than before, and religious meetings are better attended. The times are very hard here this winter; but the Lord has helped us hitherto. We are thankful to God for all his goodness to us.

Now and then our brethren are called before the magistrate. One was accused for selling tracts in too public a manner on Sunday. He defended himself in a quiet but firm way, and was finally dismissed without fine, and told that he might sell all the tracts he wished before ten in the forenoon and after four in the afternoon; but that during the remainder of the time it would be better to sell them in the houses privately, and not in public places. Another brother had been reproved by the public-school superintendent because he did not send his children to school on Saturday. He was fined and called before the magistrate. He insisted that himself and his children had been instructed in school of the perpetuity of God's ten commandments, and that the Lord would severely punish all who transgress his holy law. He asked the magistrate how this should be understood. The magistrate replied that he could not tell, and made some inquiries in regard to the peculiarities of our faith; whereupon the brother was dismissed without even paying the fine. It is a difficulty in these countries that the law requires the children to attend school every Saturday. But those who can afford it send their children to private schools.

SWEDEN AND DENMARK.

Bro. Olsen is holding meetings now in the northern part of Sweden, in Soderhamn. He received an interesting letter from a preacher in Hagfors who had commenced to proclaim the truth. Bro. Bjork writes from Amot that three more have received the truth, and that there are now eight Sabbath-keepers who meet to worship together. The truth is also spreading in the neighboring towns.

Bro. Madsen from Helsingør, Denmark, sends reports for last quarter from the tract societies that have commenced to work there. They have obtained 68 subscribers; distributed 367 papers, and 7,056 pages of tracts; sold 25 papers, 62 pamphlets and 3,552 pages of tracts; visited 163 families, written 36 letters, and received Kr. 82.90. He says the brethren are united in faith and love.

Bro. Brorson is now in Slesvig. He finds many open doors in the southern part of Jylland. Five sisters in Jested covenanted together to keep the commandments of God and the faith of Jesus.

Jan. 27.

J. G. MATTESON.

NEW YORK.

Lewis Co.—We came to this county Jan. 29. Spent a few days with the Otter Creek church; but a severe storm prevented a general attendance.

By invitation, we came to Shaw Hill Feb. 5, and have

held seven meetings in the Baptist church, with fair attendance and increasing interest. The people seem desirous to hear the truth. The church we are using is a fine one, being tasteful and commodious. May the Lord abundantly bless the kind people of Shaw Hill.

H. H. WILCOX.

E. M. PLUMB.

Indian Lake—We came here Feb. 3, to visit a branch of the Chester church. They were in need of help. They had given up their prayer and Sabbath meetings, which we think was a great mistake. The apostle teaches us that we should not forsake the assembling of ourselves together. We spent four days with them, speaking nine times and visiting from house to house, and left them much encouraged. One brother paid \$10 on the reserve tract fund, and others took a few dollars' worth of books. The brethren took a club of nine copies of the *Signs*, and we obtained one new subscriber for the REVIEW. The last evening we were there, the Methodists offered us the free use of their meeting-house for a temperance meeting. The meeting was a success. Sixteen persons signed the teetotal pledge and paid the initiation fee, and five others signed the pledge; seventeen signed the other pledges.

A. H. HALL.

JACOB WILBUR.

IOWA.

Louisa Co., Feb. 16.—I am now holding a series of meetings in the Fairview meeting-house, near Bro. J. B. Vaughn's. Have given eleven discourses, with a fair interest. Have just commenced on the Sabbath question. I am expecting Bro. I. J. Hankins to join me in labor here soon. Brethren, pray that God may give success to the truth in this part of the great harvest field.

C. A. WASHBURN.

Liberty, Clarke Co.—We have been laboring here for a short time. We have had a good attendance, and the interest is increasing. We have been speaking on the prophecies, and shall commence on the Sabbath next week. This is the place of our former home, and we have been anxious that our old friends should hear the present truth. Pray that God may direct us aright, and that we may see some fruit of our labors.

A. W. H. MILLARD.

W. D. McLAUGHLIN.

Maynard and Albany.—We have just closed a very toilsome series of meetings in Maynard. As the result, seven have signed the covenant, and as many more are deeply interested.

To-night we commence meetings in Albany. Although somewhat worn, our courage in the Lord was never so strong. We have been clinging to the precious promises of the Master, and find him true to his word every time. The prayers of my dear brethren at Marshalltown and Clarence have been heard in my behalf.

J. D. PEGG.

Stanton, Montgomery Co.—I was here ten days, and gave eight discourses. The first two meetings were well attended; but on Sunday the Swedish preacher advised the people not to encourage me by attending my meetings, as they had the truth, and that ought to satisfy them. This diminished my congregations.

I obtained eight subscribers to our Swedish paper, and sold about \$4.00 worth of Swedish, Danish, and English publications, besides giving away 400 or 500 pages. I find not a few among the Swedes who are religiously inclined. I conversed with several of this class. Hope my visit here may be the means of doing much good.

On the 13th I came to a Norwegian settlement in Cass county, intending to labor there, but the doors were all closed before me.

Feb. 18.

JOHN F. HANSON.

PENNSYLVANIA.

Sunderlinville.—After the State quarterly meeting at Wellsville, N. Y., I spent a few days with the Port Allegheny church, looking after our T. and M. work, and distributing Testimony No. 29. I then came to Potter Brook. Held a discussion on the two covenants with a no-law Adventist one evening. The few friends here seemed to be strengthened and encouraged. Many others are convinced that we have the truth, but as yet they have not taken up the cross. We believe fruit will yet appear from the seed sown here.

Jan. 23, I came to Sunderlinville, and have since labored here and in this vicinity. Sixteen, the heads of six families with their children, have commenced to keep the Sabbath. Among them is one United Brethren minister. We hope he will be a great help to the Sunderlinville church. Seven Sabbath-school scholars have given their hearts to the Lord, and seven others claim conversion, but are not yet decided on the Sabbath question. The interest is still good; we shall remain here a few days longer. Sold Bibles to the amount of \$20, obtained nine subscribers for the *Signs*, and distributed thirty copies of Testimony No. 29.

We desire the prayers of all the dear children of God, that we may be sustained in our effort here, and that God may be honored and his cause advanced.

J. G. SAUNDERS.

ILLINOIS.

West Salem, Feb. 16.—I returned here Jan. 17, and baptized seven and organized a church of thirteen members. Six others have begun to keep the Sabbath recently. Our new house of worship will soon be ready to plaster.

I assisted Bro. Foster a few days at Calhoun. Four were baptized yesterday, and four others will be ready for baptism soon. Feb. 24, he begins a debate there with a Campbellite minister. Pray for us that God may turn the victory on the side of truth.

G. F. SHONK.

NEBRASKA.

Beaver, Feb. 11, 1880.—Last Sabbath and Sunday were memorable days to the Richmond church. The prayer-meeting of the Tuesday evening previous was specially devoted to prayer that God would send light and encouragement to one of the brethren whose pathway had for some time been clouded. Sabbath morning the needed help was provided in an encouraging sermon preached by Bro. Starr. In the evening Bro. Starr again spoke to a good congregation of attentive hearers, after which the subject of raising an "educational fund" was considered, and the sum of \$116 was pledged for this object. Sunday morning, after a discourse to a crowded house upon the "memorials of God," two followed their Lord in baptism. And thus ended a spiritual feast.

CHAS. P. HASKELL.

Our Tract Societies.

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

SOW THE SEED.

[At a late meeting of the V. M. society at Clyde, Ohio, we had the privilege of listening to the following lines written by the President, Sarah F. Sharpe; and as we considered them too good to keep to ourselves, a motion was made to send them to the Review for publication. It is now time, dear brethren and sisters, that we should all be vigilant, and especially should this quality characterize the little societies that bear this distinctive name. The time in which to do the great work that lies before us is very short; but let us not become discouraged if we do not see the fruit of our labors here. Let us, rather, be faithful, trusting that when the dear Saviour shall come, we may see many souls saved in the kingdom of Heaven by our labors.]

IDA SHARPE, Sec.]

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good." Eccl. 11:6.

"In the morning sow thy seed,"
But beware, take earnest heed
Lest the seeds that you are sowing,
When you see them rankly growing,
Prove unworthy of your toil,
Unfit to occupy the soil.

Sow thy seed by morning light,
When the eastern sky is bright;
Scatter seed along your way,
As you journey at noon-day.
Sow them o'er the flowery plain;
Though birds devour, some may remain.

Scatter seeds of truth and love,
Seeking favor from above,
While the throne of grace addressing,
Praying for the Father's blessing
On the seed you daily sow,
That a goodly share may grow.

Scatter seeds o'er hills and valleys,
In dark streets and gloomy alleys;
Some may fall in rich, dark mold,
And bring forth an hundred-fold.
Sow them with a willing hand
In whatever place you stand.

Scatter seeds of truth around,
Everywhere there's fertile ground;
Scatter them among your neighbors,
Some may profit by your labors.
Very many are in need
Of the truth; then sow the seed.

And at eve stay not thy hand
In a work so good and grand;
Sow even while the light is fading,
While the darkness earth is shading;
Sow by moonbeam's silvery light;
Seed will grow sown in the night.

Which shall prosper, none may know,—
Sown at morn or evening's glow,—
Or if both alike are growing,
Thus rewarding you for sowing,
So that you some golden grain
Still may reap while life remains.

We are sowing precious seeds
In alms-giving and good deeds.
If we're God's commandments doing,
And the narrow way pursuing,
Then we'll hear from God's dear Son
Precious words at last, "Well done."

EDUCATED MISSIONARY WORKERS.

BY ELDER S. N. HASKELL.

Nothing in the world is so important as the work of God. Everything is second to it. Angels are commissioned to hold the elements of strife and war on the earth, until God's servants are sealed. The Saviour's instructions are, that men should forsake all and follow him. He says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." He also instructs us to seek first the kingdom of God and his righteousness, which is right-doing. Yet, notwithstanding the sacredness and importance of God's work, there is no other enterprise upon which men enter with so little regard for a proper preparation. The idea that simply conversion prepares a person to fill any position in the cause of God is as much a mistake as it would be for any one to consider himself qualified to teach, or to engage in any mechanical pursuit, simply because he had decided to do so.

Paul's charge to Timothy was, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Again, "Exercise thyself unto godliness." The word exercise implies a practical training or an educating of one's self in the cause of God. The wise man, in the last days of his life, says of himself that he "sought to find out acceptable words; and that which was written was upright, even words of truth," and adds: "The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd."

The T. and M. work is not inferior to any branch of this cause. Shall we, then, think to enter upon it without educating or preparing ourselves to do so acceptably? If Solomon, the wisest man that ever lived, and Paul, the most prominent of the apostles, thought study and training necessary to fit one to labor acceptably in the cause of God, shall not we, who are connected with a cause which is purely missionary, make an effort to educate ourselves to be successful workmen before God and man?

Our T. and M. Institutes are especially designed to supply this training. Not only will theoretical knowledge be imparted respecting business transactions and the keeping of books, but instruction will also be given on the best manner to approach people when canvassing, acting as colporters, etc. Properly conducted, these institutes are second to no other means of instruction in this branch of the work.

A thousand workers should be in the field to-day where there are but ten. When the cause was in its infancy, the importance of a special preparation for this kind of work was not so much felt; but now that members have increased, and tract-society organizations have been formed from the Atlantic to the Pacific Ocean, through which tens of thousands of our people unite in doing a business which already amounts to over one hundred thousand dollars per year, it can readily be seen that without accuracy and care great losses will occur.

We therefore speak for an educated class of missionary workers. Do you ask how and what you shall study? We answer, Study to show yourselves approved unto God, workmen that need not be ashamed, both in the transaction of business and in adapting yourselves to those whom you wish to benefit. We do not say that a system of book-keeping is necessary in giving away a few tracts; but even in this we need to understand how we can make the best impression upon those with whom we associate. The better we understand the nature of this work, and the more clearly we see its bearing and magnitude, and how it is extending to every part of the civilized globe, the more fully we shall realize the necessity of understanding how to take hold of it.

Again, the cause of God is a unit. The apostle compares it to the human body, each member, or gift, acting its proper part. The instruction given in these T. and M. institutes is calculated to teach the methods of performing missionary labor, and the system of transacting business, which will bring about harmony, and concentrate our efforts on every part of the field.

The Institute now in session in Battle Creek is the most important meeting of the kind ever held among our people. Eld. Whitney has had experience in the missionary work for the past eight years in the large States of New York and Pennsylvania, and his successful manner of teaching cannot fail to interest and instruct any who may be able to attend this Institute. Those who can attend, and fail to do so, will miss a rare opportunity. May God bless Eld. Whitney, and Prof. Stone and his other co-laborers in this and other institutes which he may hold.

Battle Creek, Mich., Feb. 22, 1880.

SUCCESS IN SERVICE.

BY MRS. C. W. BIXBY.

WHAT we need is often not so much an increase of ability to work, as a disposition to use the ability we have. What we lack is often not so much a fitness for some position of usefulness as a willingness to perform the duties of the position assigned us. To ignore the present available opportunity, while vainly desirous of something better suited, as we think, to our capacities, is to arraign the Lord and Master, who appoints us our position, at the bar of our own private, and often perverted, judgment. The meekness and lowliness of heart which were the qualifications of his excellent Sonship, transcribed in the heart and life of his adoring disciples, have ever been fruitful of the most gratifying results; and the operations of the Holy Spirit most graciously attend the labors of him whose meekness is avouched and whose humility is apparent. If we would give more earnest attention to the manner of our service, and subject our motives to a more careful scrutiny, we might find a ready solution to the oft-intruding query, Why has our labor been in vain, and our strength spent for naught?

The Christian warfare offers no inducements to engage the attention of the craven-hearted, nor promises reward to a divided service. The successful endeavor is but the legitimate result of the faithful surrender of all the powers of our being. To be free in Christ is the essential fitness for a glorious service in his name. To have kept back no part of the price; to have brought for his acceptance nothing that was spurious; to have cleared ourselves from the entanglements of Satan, whereby his hold on us could be maintained; to have gained the victory over self in a battle against such fearful odds, having arrayed against us, "the world, the flesh, and the devil"; and to understand that it is by His power that we have been emancipated, is to enlist our unswerving allegiance and prepare us for a mighty effort. Strength and vigor born of deadly conflict with the powers of darkness seeking to devour our own soul, and the healing balm of a conscience void of offense toward God and man, need but to apprehend the divine appointment of any earthly mission; and He in whose warfare we have engaged will give success to our banner and victory to our arms.

In the glorious revelations of the day of final achievement, not he alone whose towering form was prominent in the foremost ranks shall shout deliverance, but the humblest ensign, whose duty it was but to bear the colors of his commander, will raise his voice in the great acclaim.

We marvel sometimes at the abounding usefulness and unmeasured success of those whose years certainly offer no explanation of how they achieved such fitness for the work which seems to have been placed ready at their hand. And we have heard those advanced in years express regret that a spirit of laggard obedience too often characterized their earlier efforts. The passing moments bring to us wisdom or weakness, according as we improve or misimprove our opportunities; and a ready and willing obedience, even in the smallest matter, is sure to bring its meed of approbation. He who made a wise investment of two talents received from his lord the same commendation as he who, with greater endowment, produced corresponding return.

Our watchword, then, is *faithfulness*. Faithfulness in that which is least, faithfulness also in much, will be seen at last to have been alike fruitful to the praise of Heaven's King.

Francestown, N. H.

ORLEANS, MICH., T. AND M. INSTITUTE.

THIS meeting, which closed Wednesday evening, Feb. 18, though not so largely attended as was anticipated, was nevertheless one of considerable interest and profit. From the beginning it was evident that the meeting could not accomplish all that should be done, from the fact that from lack of interest or other reasons but a small proportion of the officers of the districts of that division for which the Institute was held were present. But one district secretary and seven librarians were in attendance from the four districts, including between thirty and forty churches.

But those who were there took an active interest in the work, and very good progress was made. The review of the class during the last two days was as creditable as any exercise of the kind I have ever seen in any Institute, and showed a thorough understanding of the accounts on the part of the members of the class, which numbered about sixty.

The following preamble and resolutions, unanimously adopted by a rising vote, the last day of the meeting, will be of interest as indicating the feeling of the members as to the importance of the work:—

Whereas, We, the ministers, directors, and members of the Orleans T. and M. Institute, having had opportunity during the session of this Institute to see the importance and bearing of a more thorough effort to carry out the system of the tract and missionary organization as adopted by our people, are desirous of becoming still further acquainted with the system and principles of this organization; and

Whereas, We are deeply interested that a more general effort should be made throughout this State to put this system in efficient operation in all its details; therefore

Resolved, That so far as consistent we will attend the T. and M. Institute to be held at Battle Creek, Feb. 20 to March 15, 1880, that we may have the opportunity of further drill in this important branch of the work.

Resolved, That we earnestly recommend to the ministers of

this Conference, to the directors, secretaries, and librarians of this tract society, and to others desirous of engaging more actively in the missionary work as canvassers or otherwise, to attend this meeting.

Nearly all the ministers of this division of the Conference were in attendance, and manifested a good degree of interest in the work. The public services held in connection with these meetings were well attended, the house of worship at times being crowded to its full capacity. There seemed to be a remarkable desire on the part of the public to hear. The brethren of the Orleans church did all in their power to make the meeting a success, and cheerfully entertained all who came.

B. L. WHITNEY.

VERMONT T. AND M. SOCIETY.

THE quarterly meeting of the Vermont T. and M. Society was held according to appointment, Jan. 25, 1880, at Cabot. The President, Vice-president, Secretary, and one director were present, also a few brethren from other parts of the State. After singing and prayer, the minutes of the last meeting were read and accepted. As the meeting was held with those who have recently embraced the truth, some time was occupied in reading the Constitution, and explaining the object and manner of reporting, etc. Adjourned to call of Chair.

SECOND MEETING, JAN. 26, 2 P. M.—Prayer by Bro. Peebles. The Secretary read the report of labor for last quarter, as follows:—

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	57	27	2	28	33	9	7	2947	448	713	\$40 00
2	40	...	...	...	...	10	...	...	...	...	...
3	30	...	...	...	...	5	...	...	...	...	...
4	47	9	1	9	6	17	2	7169	79	83	21 15
5	45	24	2	19	77	59	2	12232	906	175	72 66
6	21	15	...	...	...	3	13	3158	159	...	5 02
	240	75	5	56	119	113	14	25496	1592	971	\$139 43

After interesting and encouraging remarks from Elds. A. S. Hutchins and L. Bean upon the object and importance of missionary work, the following resolutions were adopted:—

Resolved, That we appreciate and will strive to carry out the suggestions and advice recently published in the REVIEW respecting advance moves in the T. and M. work.

Resolved, That to this end, as T. and M. workers, we make special efforts to obtain trial and regular subscribers for our periodicals.

Resolved, That every Sabbath-keeping family not already provided with Testimony No. 29 and the three volumes of "Spirit of Prophecy" be looked up and encouraged in some way to obtain and read them.

Resolved, That we will return our reports promptly at the end of each quarter.

THOS. H. PURDON, Sec. A. S. HUTCHINS, Pres.

REPORT OF PENNSYLVANIA.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	34	9	...	20	...	12	12	2356	307	65	\$50 12
2	103	73	6	110	36	47	68	30850	986	828	113 31
3	85	27	...	62	31	15	2	11510	301	254	23 51
4	47	32	7	97	54	28	23	20075	308	140	99 26
5	32	5	...	12	13	...	8	735	72	...	4 32
6	...	...	...	155	7	...	49	15984	109	57	31 66
	301	146	13	456	141	102	101	81510	2083	1344	\$832 48

NOTE.—The local societies at Farmington, Catlin, Coudersport, Gerry Hill, Jamestown, and Blockville failed to report.

* Labor performed by individuals not connected with any district. MRS. D. C. PHILLIPS, Sec.

REPORT OF NEW YORK.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	...	...	...	8	11	10	41	3892	391	301	\$80 85
2	...	...	...	10	...	...	...	1228	29	...	11 00
3	64	30	...	81	46	10	8	10058	644	490	60 95
4	...	...	...	24	...	...	...	9226	162	...	30 13
5	11	6	...	...	...	...	1	2454	130	150	...
6	...	...	...	10	...	...	...	3420	75	36	24 89
7	39	11	...	55	47	2	20	23748	345	16	89 76
8	54	18	...	...	14	...	2	15192	232	31	67 24
9	28	8	7	20	24	...	2	1138	102	...	43 11
10	...	...	...	59	11	2	...	2864	59	44	15 88
	205	83	7	279	173	29	89	81620	2248	1113	\$541 39

* Individuals reporting directly to State Secretary.

ADDIE BOWEN, Sec.

Notes of News.

—Vesuvius is again active.
 —In January, the public debt was reduced \$11,000,000.
 —Recent floods are reported in several Spanish provinces.
 —New York has over \$100,000,000 of untaxed church property.
 —German Socialists disclaim any connection with Russian Nihilism.
 —Great Britain spends about \$10,000,000 every year for new cannon.
 —More than half of the Kentucky children of school age attend no school.
 —The Milwaukee County Hospital was recently destroyed by fire; 2 lives were lost.
 —General Roberts reports officially that 97 Afghans have been hanged, with his sanction.
 —The total number of students at the University of Berlin is 5,301, the largest attendance it has ever had.
 —It is said that there is not now one tramp in the Western States where there were 50 a year and a half ago.
 —A dispatch dated Feb. 20, states that in Rio de Janeiro from 8 to 10 persons are dying daily of yellow fever.
 —There are in this country 225 ministers of the German Reformed Church who preach in the German language.
 —The total receipts of the American Board of Foreign Missions for the year ending Jan. 1, 1880, was \$116,270.70.

—Every week, 118 meetings are held among the working-classes of Paris under the direction of Mr. McAll, evangelist.
 —It is said that the stocking of Lake Canandaigua with salmon, trout, and other useful fish, has proved a great success.
 —During the 16 years previous to 1867, Holland received an annual average of over \$500,000 from the bulbs it exported.

—Last year California exported 2,000,000 gallons of native wine, \$20,000,000 worth of wheat, and \$26,200,000 of gold and silver.

—In Valparaiso, recently, 20 persons were killed, and half the building destroyed, by an explosion of shells in the arsenal.

—The Hartford *Courant*, which has attained the goodly age of 116 years, is the oldest paper of uninterrupted publication in the country.

—Spain has, indeed, abolished slavery in Cuba; but the coolie is to take the place of the slave. The laborers are to be imported from China.

—Since the Russians have taken possession of the district of Kars, 42,000 of the inhabitants have emigrated, so odious to them is Russian rule.

—The superintendent of the census has decided that the appointment of enumerators must be non-partisan, and that women are not ineligible.

—Martial law has been proclaimed in Constantinople, it is understood with a view to prevent disturbances in carrying out the military reforms.

—The Mexican government will protect the Mormons in their worship, but not in polygamy. This is somewhat discouraging to the "saints."

—New York has followed Massachusetts' example, and now permits women to serve as school trustees and to vote at elections for school officers.

—One of the boilers of a large distillery in Peoria, Ill., exploded on the evening of the 18th, killing two men, and fatally injuring seven others.

—A late dispatch states that the Ohio River has reached the height of 41 feet, and the water is still rising. In Kentucky the damage has been very great.

—According to the national bureau of statistics, the excess of exports over imports for the year 1879 is \$251,350,000, \$54,000,000 less than the excess in 1878.

—Lord Beaconsfield recently stated in Parliament that he thought the time had come when it should be forever settled who should possess the great gates of India.

—The custom-house returns for January, show that for the first time in 5 years the balance of trade foots up against the United States. The imports at New York aggregated \$40,000,000.

—A dispatch from Nashville dated Feb. 19, states that the Cumberland River is again rising, large portions of the city are flooded, and thousands of persons have been rendered homeless.

—The pope has just published an encyclical, in which he asserts the claims of the Vatican, exclusive of the civil authorities, to absolute jurisdiction over marriages and divorces.

—Three men who were under arrest for robbing the Farmers and Mechanics' Bank of Galesburg, Ill., have failed to appear before the Circuit Court, thus forfeiting their bail of \$36,000.

—James Gordon Bennett has headed the *Herald* subscription fund for the relief of the suffering in Ireland with the large sum of \$100,000; and contributions are said to be coming in at the rate of \$500 per hour.

—The International Conference on Arctic Explorations has decided not to send a fresh expedition to the North Pole at present; but it advocates the gradual establishment of a chain of stations toward the Arctic regions.

—Leo's banker at Rome has absconded, taking \$150,000 belonging to the Vatican. The *Christian Weekly* thinks it strange that the church papers have not taken it as a text to prove the unsoundness of his religious faith.

—The *Inter-Ocean* thinks the announcement that the Prussian Diet will hold a supplemental session indicates that Socialism, and the disturbed relations between church

and state, excite more uneasiness than is acknowledged.

—During the past year, a minister residing in Onarga, Ill., has distributed 2,300,000 pages of reading matter in the prisons of Louisiana, Texas, Georgia, Tennessee, North Carolina, California, Nebraska, Wisconsin, and Minnesota.

—Captain Burton, the Oriental traveler and explorer, is about starting on his third expedition to the land of Midian to work the gold, copper, and turquoise mines known to exist there, and which are referred to in the book of Numbers.

—The great Arctic explorer, Nordenskjöld, thinks a north-western passage, opening Siberia to commerce through the Obe and Yenisei rivers, is practicable. An account of his recent voyage is soon to be published simultaneously in the Swedish, English, French, and German languages.

—Bismarck's organ has published a remarkable article from which it appears that Germany augmented her military resources, not so much as a menace to any of the other powers as from the fear that the present Republican regime of France may not be able to hold its own. The peaceful assurances contained in the speech of the Emperor confirm this view of the political situation. Will the monarchists of France learn a lesson?

—The *Christian at Work* has the following: "Louis Kossuth says that idiot is a word of Greek extraction, and meant with the Greeks a man who cared nothing for the public interest, but was all devoted to the pursuit of private profit, whatever might have been the results to the community. With this definition, we shall have no difficulty hereafter in knowing under what head to class our Congressmen."

—A treaty has been signed at Washington for the settlement of claims of French citizens resulting from the war of secession. The matter is to be definitely arbitrated by a committee of three, France and the United States each appointing one member, and the Emperor of Brazil the third. The counter-claims of American citizens are to be regarded; but the United States refuses to accept responsibility for acts of Confederates, or for any loss arising from loss or emancipation of slaves.

—Mr. Spurgeon, in his first sermon in the Tabernacle after his return from Mertone, Italy, accused England's rulers of making bloody wars and oppressing nations. He said they consoled themselves with the reflection that the English are a great people, and can do what they like, and it will all come right in the end. But they should remember that pride went before a fall. The proudest and haughtiest of men and nations would yet be brought low. God's chastisements, when they did come, would be terrible, even unto destruction.

—According to the last Congregational Year Book, there are 1,136 Congregational ministers without a charge, and 663 pastorless churches. These ministers have a hard time to get along. One says he "would saw wood or do anything to earn a living;" another returns an income of \$13 a month, or \$3 a week. The *Christian at Work* seems to think it strange that with "so much education—7 to 8 years in college and seminary—" they are yet unable to earn a farm-laborer's wages; and suggests that fewer men enter the ministry, or that more go out into self-sacrificing missionary work, foreign or domestic.

—It is generally believed that the British government contemplates assuming a protectorate over Persia, and effecting with her the joint occupation of Herat. The terms of the treaty amount to an offensive and defensive alliance. Lord Beaconsfield, after having denied the rumor, now admits that negotiations are proceeding. A late cablegram from London to the New York *Herald* says: "The Russia bugbear is made to do duty once more as a pretext for these fresh entangling engagements and enormous responsibilities. The Liberal leaders are undetermined what line to adopt, but sober men of both parties are alarmed at these additional imperial burdens, and consider the project the most serious news since the Turkish convention, it being perfectly calculated to inflame the 'Jingo' spirit, captivate the masses, provoke Russian susceptibilities, increase the difficulty of withdrawing from Afghanistan, and pledge England to a policy of perpetual aggression in Central Asia. Nobody in Parliament thinks it worth while to denounce the flagrant immorality of transferring Herat, where England has absolutely no rights, to Persia, who hates the Heratense and is hated in turn by them. Evidently Parliament and the country will be refused an opportunity to express an opinion till the treaty is established."

Obituary Notices.

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

MARTIN.—Died at Otsego, Mich., Feb. 10, 1880, Clara M., wife of John Martin. At the time of her death, Sister Martin was 51 years of age. Her disease was dropsical consumption. Though a great sufferer, she seemed to be perfectly reconciled to her death, and gave good evidence of a well-founded hope in Christ. The funeral discourse was delivered by the writer. W. H. LITTLEJOHN.

BENNETT.—Died of pneumonia and inflammation of the bowels, near Windsor, Ill., Jan. 16, 1880, George R., son of Geo. and M. J. Bennett, aged 9 years, 6 months, and 17 days. His sufferings, though only for a few days, were very great; but he evinced a patient thoughtfulness beyond his years. Just before he died he sang very distinctly and feelingly:—

"Oh! the Lamb, the Lamb, the loving Lamb,
 The Lamb on Calvary;
 The Lamb that was slain, yet lives again
 To intercede for me."

He was a bright, dutiful boy, and learned very fast. We have the blessed hope that he sleeps in Jesus, and we patiently wait to be reunited at the first resurrection. Funeral discourse by Eld. P. Warren, Disciple minister.

GEO. BENNETT,

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The Review and Herald.

Battle Creek, Mich., Thursday, February 26, 1880.

CHANGE OF APPOINTMENTS.

By the counsel and advice of brethren from Allegan county, Michigan, who are attending the Tract and Missionary Institute at Battle Creek, we decide to postpone our appointments at Otsego and Monterey one week. Our appointments are now as follows:—

Otsego, evening of March 5.
Monterey, two-days' meeting, " 6, 7.

JAMES WHITE.
J. O. CORLISS.

CHICAGO AND NORTH-WESTERN RAILWAY.

WE call attention to an article on page 135, under the caption, "The Model Railway." We do this with pleasure, not only for the benefit of the traveling public, but from a sense of obligation we feel to its managers and conductors for the courtesies to us and our friends, especially during the last camp-meeting season. Many of our meetings in the North-west were on the several lines of this good road.

JAMES WHITE, Pres. Gen. Conf. of S. D. Adventists.

The tract and Missionary Institute, conducted by Eld. B. L. Whitney is moving off gloriously. There are two hundred and forty-one members enrolled. As we visited the class the evening of the 24th, the auditorium of the Tabernacle was well seated. There are more than twenty ministers present, and others are expected. There are also five presidents of T. and M. Societies, five State secretaries, and a large number of directors and librarians in attendance.

J. W.

Eld. S. N. Haskell, accompanied by W. C. White and wife, and Mrs. E. G. White, left for California, via the Chicago and North-Western Railway, the 23d. Eld. H. and W. C. W. will spend a few months there before their contemplated visit to Europe.

J. W.

We would say to the friends of Elder Corliss, who are many, that by special request, he has prepared a tract of great value, entitled, "Geologists vs. the Mosaic Record," which he will send, postage paid, with or without money and price, to all who desire it. His address is Battle Creek, Mich., at present. The liberal will esteem it a pleasure to inclose donations, more or less, with their orders.

J. W.

We acknowledge with gratitude the prompt response of dear friends at Stony Point, Cal., to our suggestion that Elder Corliss in his illness would thankfully receive aid. These distant friends have sent him the sum of \$12. God in answer to prayer, James 5: 14, 15, is raising Bro. Corliss to health. California and the Pacific slope generally, will probably be the field of his future labors.

J. W.

We sometimes hear the remark, "Good what there is of him." Three-fourths of a true man is better than a whole man composed of poor material. Bro. James Hackett of Galena, Kansas, says:—

"Although not able to work much, on account of having a much worn wooden leg, yet through the providence of God I have a sufficiency of convenient food and clothing. As a thank-offering I inclose \$10 to be applied on the house of worship at Oakland, Cal."

We have \$1,700 in that house, and do not call for donations to take the place of what we have given, but to clear the entire debt. We hope that the liberality of this poor cripple will "provoke" men who have means and two good legs on which they can earn more, "unto love and to good works."

J. W.

The reports from Northern Europe and England given in this number will be read with delight by all the friends of the cause. What can be more interesting and significant than the work on shipboard at Southampton and other ports, by which the names and work of our missionaries, and the influence of the tract distributors, are being heralded from ocean to ocean, and going to the most distant places of the earth.

The following reports came too late to find a place in our Progress Department this week. S. H. Lane, Indiana; H. Wren, Missouri; G. C. Tenney, Wisconsin; G. H. Smith, Kansas; J. Fulton, Minnesota; D. M. Canright, Ohio; D. T. Bourdeau, Illinois; A. E. and A. M. Johnson, Wisconsin; E. W. Farnsworth, Iowa; J. C. Smith, Iowa. They will appear in our next.

KANSAS T. AND M. INSTITUTE.

We feel a deep anxiety for the success of this Institute, which is appointed to be held at Osawkee, March 19 to April 5, 1880.

In order that the meeting shall be a success, and accomplish the object for which it is appointed, it is absolutely necessary that there should be a representation from all parts of the State. If this fact is not appreciated, and the attendance is not general from all sections, much that otherwise might be gained will be lost.

We are not willing that this Institute shall be a failure, and do not mean that it shall be. We appeal to every church in the State to at once arrange so that they shall be represented at this meeting. The season of the year is not the most favorable for holding such a meeting; but as this is the best we can do under existing circumstances, we must make the greater exertion in order to secure the object in view. As far as possible, each church should send its librarian; but if this is not possible, then send some other member, so that every church may be represented. If these individuals are not able to meet the expense, the church should assist in defraying the expenses; but in some way let every church secure representation.

Every minister and licentiate should be present, and also the directors and secretaries.

We appeal to you, brethren and sisters, to consider this matter, and act at once. There is no time to lose. Let Kansas avoid the mistakes which have been made in some localities, and by securing the attendance of those who ought to be present, reap the greatest possible advantages from this effort to advance the interests of the T. and M. work. Every effort will be made to secure such reduction on the railroads as can be obtained. Let all who are intending to come, correspond at once with Smith Sharp, Ottawa, Kan.

SMITH SHARP.
B. L. WHITNEY.

NEW YORK H. AND T. SOCIETY.

ACCORDING to our last report we have one hundred and fifty-nine full members in our H. and T. society. It must now number nearly two hundred. Only thirty-three of these have paid "annual dues." None of the "initiation fees" are retained by the society, and the Secretary must send out the certificates by mail. The only provision made to meet this expense is the sum received from "annual dues." We hope that those who have not paid will do so at once. If you are near any of our ministers or directors, hand the money to them; if not, send it in stamps to Miss Isadore L. Green, Sacketts Harbor, N. Y. Our agents should see that this is done in the different localities where their labor calls them. We trust all will look at this in the right light. It is but a small sum for each one to pay, but to meet the necessary expenses of the society would be quite a tax upon the Secretary.

I would say that as soon as the certificates are received from the General Association, they will be sent to those who have waited so long for them. Courage and patience, friends. Good things sometimes move slowly; but we hope it will not be so with "annual dues." After several delays the Secretary has at last been enabled to send certificates to all the names sent by solicitors. There still seems to be some discrepancy. Doubtless, some who are entitled to certificates will fail to receive them, while it is very possible that some who have not paid initiation fees will receive certificates. We trust to hear from any person who may belong to either class.

Oxbow, N. Y.

MILTON C. WILCOX, Pres.

Appointments.

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

HICKORY CORNERS, Mich., Feb. 28 at 11 A. M. and 7 P. M. Will the church all make an effort to be present?

M. B. MILLER.

GRAND MEADOW, Minn., Feb. 25.

Otranto, " 28, 29.

Mansfield, " March 6, 7.

HARRISON GRANT.
JOHN FULTON.

THERE will be a general meeting at Liberty Pole, Vernon Co., Wis., commencing Feb. 28 and continuing over March 1. We desire to see all the churches in Vernon county well represented at this meeting. Bro. O. A. Olsen will be present.

O. A. JOHNSON.

PROVIDENCE permitting, I will meet the church of Davis City, Iowa, Feb. 28, 29.

Afton, " March 6, 7.

Osceola, " 13, 14.

Meetings to commence Friday evening. We hope our brethren who live in these different sections will begin to lay their plans to attend these meetings.

J. H. MORRISON.

A SABBATH-SCHOOL convention will be held in connection with the general meeting appointed at Leon, Wis., March 6-8, 1880. Lessons for Sabbath, March 6, as per Instructor and Lesson Sheet for that date. The lesson for the little ones will be Lesson 38. A temperance meeting will be held Sunday evening, March 7, under the charge of the Leon club of the A. H. and T. society. Hope to see all the churches in T. and M. district No. 15 represented in this general meeting.

S. S. SMITH.

Publishers' Department.

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

TEN-THOUSAND-DOLLAR FUND.

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

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

N. W. GRAND TRUNK RAILWAY.

WESTWARD.				STATIONS.	EASTWARD.			
Way Freight	Chica'o Exp.	Mail & Exp.	A. M.		Mail & Exp.	Buffalo Exp.	Way Freight	A. M.
10.00	4.15	8.00	P. M.	De..Port Huron..Ar	10.00	10.46	3.10	P. M.
8.00	6.23	10.00	P. M.	.....Lapeer.....	8.08	8.53	11.15	P. M.
5.45	7.20	11.05	P. M.	.....Flint.....	7.20	8.05	9.30	P. M.
7.30	8.03	11.45	P. M.	.....Durand.....	6.00	7.00	8.36	P. M.
11.00	9.30	1.28	P. M.	.....Lansing.....	4.23	5.30	3.20	P. M.
1.20	10.18	2.18	P. M.	.....Charlotte.....	3.27	4.38	1.20	P. M.
5.00	11.27	3.45	P. M.	.....Battle Creek.....	2.10	3.30	11.15	P. M.
7.05	.....	4.45	P. M.	.....Vicksburg.....	1.00	A. M.	8.05	P. M.
7.30	.....	4.57	P. M.	.....Schoolcraft.....	12.21	.....	7.40	P. M.
9.35	.....	6.06	P. M.	.....Cassopolis.....	11.17	.....	5.37	P. M.
11.25	.....	7.27	P. M.	.....South Bend.....	10.18	.....	3.45	P. M.
2.33	.....	9.15	P. M.	.....Haskells.....	8.30	.....	12.45	P. M.
8.20	.....	9.45	P. M.	.....Valparaiso.....	3.00	.....	11.58	P. M.
A. M.	.....	P. M.	.....		A. M.	.....	P. M.	.....

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				STATIONS.	GOING WEST.			
Night Ex.	Atle. Ex.	Day Ex.	Mail.		Mail.	Day Ex.	Night Ex.	Pac'c Ex.
A. M.	A. M.	P. M.	P. M.	Ar..Detroit..De	A. M.	A. M.	P. M.	P. M.
8.00	8.35	6.30	6.50	.....Jackson.....	7.00	9.35	8.10	9.50
5.00	12.45	4.05	3.45	.....Battle Creek.....	10.20	12.15	11.15	12.55
3.18	11.10	2.15	1.28	.....Kalamazoo.....	12.19	1.55	12.50	2.20
2.28	10.28	1.40	12.35	.....Michigan City.....	1.15	2.37	1.38	3.02
11.30	7.40	11.13	9.25	De..Chicago..Ar	4.30	5.20	4.55	5.55
9.10	5.15	9.00	7.00		6.50	7.40	7.30	8.30
P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	A. M.	A. M.

Day Express and Mail daily, except Sunday. Pacific and Atlantic Express daily. Night and Evening Express daily, except Saturday and Sunday.

H. C. WENTWORTH, Gen. Pass. Agent.

THE Post-office address of Sister Mary E. Cook is 110 Green St., Georgetown, D. C.

Will the Secretary of each Sabbath-school in Wisconsin please send his address to Mrs. Nellie C. Taylor, Neillville, Clark Co., Wis.

WANTED.—A good wagon-maker to locate and run a wagon-shop at Wolf Lake, Ind. None but a reliable Sabbath-keeper need apply. Address Nathan Karr, Wolf Lake, Nohle Co, Ind.

WANTED.—A place to work among Sabbath-keepers, in a saw or grist mill, by the day or month, or to purchase an interest in the mill, as partner. Address Marion Teters, La Grange, La-Grange Co., Ind.

A YOUNG man, a Sabbath-keeper, would like to find steady employment at carriage work; or on a farm, by the year. If employment could be had eight or nine months, with the privilege of staying the remainder of the year, paying for board in work, would be willing to do so. For reference, address C. L. Palmer, Battle Creek, Mich.

CHANGE.—My address will change the 20th inst. to Box No. 201, Sedalia, Pettis Co., Mo.

Business Office, corner of Main and Ohio streets, second floor, over the Citizens' National Bank.

Residence, S. W. corner of Third and Monticau Streets.

Friends in Missouri will please make a note of this.

D. C. HUNTER, Sec. Mo. Conf.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Cash Rec'd on Account.

W W Sharpe per M W Ryland \$1.15, Mo T and M Society per Eld J G Wood 2.85, H W Wren 6.00, A H & T Association (Cal H & T Association per B C Stickney 10.00, Ohio H & T Association per Wm Beebe 4.00, Ind H & T Association per Sada Edwards 1.50), Wis T & M Society, Louisa, Mann, donation 7.90, N Y T & M Society, Mrs L W Jones 5.00, N Y Conf Fund, tithe, Mrs Wm J Sherman 1.00.

Mich. Conf. Fund.

Mrs P A Leland tithe 50c, Mt Pleasant per Marcus Grinnell \$20.00, Vergennes per M E Van Deusen 19.11.

Mich. T. & M. Society.

Jennie Thayer \$7.31, E C Hendee per D T Ewen 10.00, Dist 1 per CS Veeder 1.23, Dist 8 per J McGregor 10.00, Dist 7 per W Reynolds 15.05, Dist 10 per Sophia Willson 25c, Dist 12 per Emma Ashdon 25c, Dist 6 per W R Slade 7.33, Dist 7 per F Squire 1.00, Dist 6 per J Fargo 3.25.

Gen. Conf. Fund.

C F Wilcox \$3.00, Wis Conf tithe per H W Decker 133.10, Rusha Evans (thank-offering) 5.00.

European Mission.

Paul E. Gros (French Mission) \$35.00.

English Mission.

H B Hayward \$2.00.

Danish Mission.

Peter Hanson \$4.50, John Johnson 1.00.

Books Sent by Freight.

O F Brown \$20.17, D C Phillips 58.19.

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S O James \$6.00, Mrs Carrie J Farnsworth 5.00, D F Ewen 5.84, Mrs Helen A Randall 5.45, Mrs L D A Stuttle 5.25, L G Moore 3.00, John McGregor 4.80, Mrs Betsey S Shaw 7.90.