

Advent Review

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

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ELDER JAMES WHITE, *President*,

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H. W. KELLOGG, *Treasurer*.

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WHAT WOULD YOU DO?

WHAT would you do if you woke some morn,
And how would the morning seem,
If you found that your faith in the Son of God
Was only a midnight dream;
And knew full well in your innermost soul
There was no God on high;—
No higher court for your appeal,
No one to care for your woe or weal
Or to hear your cry?
That the city of God was only a myth,
The thought of a poet's brain;
There was no Christ for the heart's deep want,
No cure for its hunger and pain?
As you sank, and the chilling waves of doubt
Were closing above your head,
You would clutch for help, and nothingness
Would be found in your grasp instead.
If all of the light and all of the love,
All that is good and true,
Should go out of your life like a wind-blown lamp,
What would you do?

—Selected.

Our Contributors.

DANGERS OF THE YOUNG.

BY MRS. E. G. WHITE.

SAYS the beloved apostle: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

This exhortation includes the young of both sexes. Their youth does not excuse them from responsibilities. They are not oppressed with cares or the weight of years, and should be strong to labor in every good word and work. Their affections are ardent, and if withdrawn from the world, and placed upon Christ and Heaven, a well-founded hope may be cherished of being finally crowned with glory, honor, immortality, eternal life. But if, on the other hand, they live to gratify the lust of the flesh, the lust of the eyes, and the pride of life, they please their great adversary, and are separating themselves from the Father. Then when these earthly things pass away, their hopes will be blasted and their expectations will perish. Separated from God, they will bitterly repent the folly of serving their own pleasure, of gratifying their own desires, and of selling an eternity of happiness for a little imaginary good.

"Love not the world, neither the things that are in the world," says the inspired writer. "If any man love the world, the love of the Father is not in him." It is an alarming fact that the love of the world predominates in the minds of

the young; and for this very reason the love of God finds no room in their hearts. Their pleasures are found in the world, with the things of the world, and they are strangers to the Father and the graces of his Spirit. Frivolity and fashion, vain talking and laughing, characterize the life of the youth generally, by which God is dishonored. Paul in writing to Titus exhorts the youth to sobriety. "Young men, likewise, exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth, for their souls' sake, to heed the exhortation of the inspired apostle. All these gracious instructions, warnings, and reproofs, will be either a savor of life unto life, or of death unto death. Many of the young are reckless in their conversation. They forget that by their words they shall be justified or condemned. Take heed to the words of our Saviour: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." How little regard is paid even to the instructions of the Heavenly Teacher. By many of the young, the word of God is either neglected altogether, or if studied at all, its solemn admonitions are unheeded, and these plain truths will rise up in the Judgment and condemn them.

Words and acts testify plainly what is in the heart. If vanity, pride, love of self, and love of dress fill the mind, the conversation will be upon the fashions, the dress, and the appearance, instead of on Christ and the kingdom of Heaven. If envious feelings dwell in the heart, the same will be manifested in words and acts. Those who excuse their own wrongs because of the faults of others, are feeding on husks, and will remain spiritual dwarfs as long as they gratify Satan by thus indulging their own unconsecrated feelings.

Some dwell upon what they shall eat and drink, and with what they shall be clothed. Their hearts are filled with these thoughts, and they forget the words of Christ, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Many of the youth have their hearts filled with love of self, which is manifested in the desire to see their faces portrayed by the artist; and they will not be satisfied with being once represented, but will sit again and again for their picture, hoping to appear more beautiful than they really are. Their Lord's money is squandered in this way, and what is gained? Merely their poor shadow upon paper. Hours that should be spent in prayer are devoted to their own poor selves,—precious hours of probation are thus wasted. The adversary of souls is gratified to have the attention of youth diverted from the right object, so that he may steal a march upon them, and ensnare them in his devices. They are not aware that the great Heavenly Artist is taking cognizance of every act, every word; and that even the thoughts and intents of the heart are faithfully recorded. Oh that the young might realize that every defect

in the moral character is not only revealed to the gaze of the pure and sinless angels, but that they themselves will have the faithful picture presented to them in all its deformity at the execution of the Judgment. Those vain, frivolous words are all written in the book. Those selfish acts, the motives of which may be concealed from human eyes, are discerned by the all-seeing eye of Jehovah, and are written in living characters.

Young persons generally conduct themselves as though the precious hours of probation were one grand holiday, and they were placed in this world merely for their own amusement, to be gratified with a continued round of excitement. Satan makes special efforts to lead the youth to find happiness in worldly amusements, and to justify themselves in thus doing, by endeavoring to show that these amusements are harmless, innocent, and even essential to health. He represents the path of holiness as difficult, and that of worldly pleasures as strewn with flowers. The impression has been given by some physicians that spirituality and devotion to God are detrimental to health. This suits the adversary well.

Those whose moral faculties are beclouded by disease are not the ones to rightly represent the Christian life, or the beauties of holiness. They are too often in the fires of fanaticism, or the waters of cold indifference or stolid gloom. Some are scourging themselves all through life because of their sins; all they can see is an offended God of justice. Christ and his redeeming power, through the merits of his blood, they fail to see. Such have not faith. Through disease transmitted to them from their parents, and an erroneous education in youth, they have imbibed wrong habits, injuring the constitution, affecting the brain, causing the moral organs to become diseased, and making it impossible for them to think and act rationally upon all points. Such have not well-balanced minds.

Godliness is health to the body and strength to the soul. Says Peter: "He that will love life, and see good days, . . . let him eschew evil, and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. . . . But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled."

The consciousness of right-doing is the best medicine for diseased bodies and minds. The special blessing of God is health and strength to the receiver. A person whose mind is quiet and satisfied in God is in the pathway to health. To have a consciousness that the eyes of the Lord are upon us, and his ears open to hear our prayers, is a satisfaction indeed. To know that we have a never-failing Friend in whom we can confide all the secrets of the soul, is a privilege which words can never express. The words of Christ are of more worth than the opinions of all the physicians in the universe. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This is the first great object,—the kingdom of Heaven, the righteousness of Christ. The attainment of all other objects should be secondary to this.

The young may urge that they need something to enliven and divert the mind. But there is pleasure in industry, a satisfaction in pursuing a life of usefulness. Some may still urge that they must have something to interest the mind, when business ceases,—some mental occupation or

amusement to which the mind can turn for relief and refreshment from labor. The Christian's hope is just what is needed. Religion will prove to the believer a comforter and a sure guide to the fountain of true happiness. The young should study the word of God, and give themselves to meditation and prayer, and they will find that their spare moments cannot be better employed. Young friends, you should take time to prove your own selves, whether you are in the love of God. Be diligent to make your calling and election sure. All depends upon your course of action, whether or not you secure to yourselves the better life.

Wisdom's "ways are ways of pleasantness, and all her paths are peace." The future abode of the righteous, and their everlasting reward, is a high and ennobling theme for the young to contemplate. Let the mind dwell upon the marvelous plan of salvation, the great sacrifice made by the King of glory, that we might be elevated through the merits of his blood, and finally, by obedience, be exalted to the throne of Christ. This subject should engage the noblest powers of the mind. To be brought into favor with God,—what a privilege! To commune with him,—what can more elevate, refine, and exalt us above the frivolous pleasures of earth? To have our corrupt natures renovated by grace, our lustful appetites and animal propensities in subjection, and to stand forth with noble moral independence, achieving victories every day, will give peace of conscience which can alone arise from right doing.

With such employment and diversion as this, the youth may be happy. But the reason why some are restless is, that they do not go to the only true source for happiness. They are ever trying to find out of Christ that enjoyment which is found alone in him. In him are no disappointed hopes. Oh, how is the precious privilege of prayer neglected! The reading of the word of God prepares the mind for prayer. One of the greatest reasons why many have so little disposition to draw near to God by prayer is, that they have unfitted themselves for this sacred work by reading fascinating stories, which have excited the imagination and aroused unholy passions. The word of God becomes distasteful; the hour of prayer is not thought of. Prayer is the strength of the Christian. When alone, he is not alone; he feels the presence of One who has said, "Lo, I am with you always."

The young want just what they have not, namely, RELIGION. Nothing can take the place of it. Profession alone is nothing. Names may be registered in the church-books upon earth, and yet not be recorded in the book of life above. The life of Christ is an example of good works. He wept over Jerusalem, because its inhabitants would not be saved by accepting the redemption he offered them. They would not come to him, and have life. Let the young compare their pleasure-seeking life with that of the Master, who made so great a sacrifice to save them.

See that company gathered. Listen to the frivolous, light, and vain conversation; hear the laugh, the jesting, the joking. Is this imitating the Pattern? Still listen,—is Jesus mentioned? Is the truth the theme of conversation? Are they glorying in the cross of Christ? No; they are talking of this fashion, that bonnet, that dress, what that young man or that young lady said, or of the amusements they are planning. Hear that song; it is a frivolous ditty, fit only for the dance hall. The pure angels, with sadness on their countenances, move from the scene, and darkness envelops those thoughtless ones. Music, when turned to a good account, is a blessing. When abused, it leads the unconsecrated to pride, vanity, and folly, and becomes one of Satan's most attractive agencies to ensnare souls. When music is allowed to take the place of devotion and prayer, it is a terrible curse.

Paul says: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

Peter says: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

The inspired Paul calls on Titus to give special instructions to the church of Christ, "that they may adorn the doctrine of God our Saviour in all things." He says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Peter thus exhorts the churches: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "But the end of all things is at hand; be ye therefore sober, and watch unto prayer."

Again he says: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing."

Are the youth prepared to give an answer to every man that asks a reason of their hope, with meekness and fear? Terrible scenes are just before them,—a time of trouble which will test the value of character. Those who have the truth abiding in them will then be developed. Those who have shunned the cross, neglected the word of life, and paid adoration to their own poor selves, will be found wanting. They are ensnared by Satan, and will learn when it is too late that they have made a terrible mistake. The pleasures they have sought after will prove bitter in the end. Then sacrifice all for God. Self must die. The natural desires and propensities of the unrenewed heart must be subdued. Flee to the neglected Bible. The words of inspiration are spoken to you; pass them not lightly by; for you will meet every word again, to render an account whether you have been a doer of the work, shaping your life according to the holy teachings of God's word. Holiness of heart and life is necessary. Every one who has taken the name of Christ, and has enlisted in his service, should be a good soldier of the cross. He should show by his daily walk that he is dead to the world, and that his life is hid with Christ in God.

Paul writes to his Colossian brethren as follows: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

To the Ephesians he writes: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making

melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

But few of the youth understand what it is to be Christians, to be Christ-like. A prayerful study of the word of God is necessary if they would conform their lives to the perfect Pattern. Few experience that separation from the world which God requires of them in order to become members of his family, children of the heavenly King. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

What a promise is here made upon condition of obedience. Is it necessary to sever your connection with friends and relatives in deciding to obey the elevated truths of God's word? Take courage; God has made provision for you, his arms are opened to receive you. He promises to be a Father unto you. Oh, what a relationship is this! higher and holier than any earthly tie. If you make the sacrifice, even forsaking father, mother, sisters, or brothers, for Christ's sake, you will not be friendless. God will adopt you into his family; you will become members of the royal household, sons and daughters of the Heavenly King who rules in the Heaven of heavens. Can you desire a more exalted position than is here promised? Is it not enough? What could God do for the children of men more than he has already done? If such love, such exalted promises, are not appreciated, could God devise anything higher, anything richer and more lofty? All has been done for the salvation of man that God could do, and yet the hearts of the children of men have become hardened. Because of the multiplicity of the blessings with which God has surrounded them, they are received as common things and the gracious Benefactor is forgotten.

Young men and women, God has a work for you to do. If you neglect to take up your cross and follow Christ, you are unworthy of him. While you remain in listless indifference, how can you know what is the will of God concerning you? and how do you expect to be saved, unless as faithful servants you do your Lord's will? Those who possess eternal life will all have *done well*. The King of glory will exalt them to his right hand, while he says to them, "Well done, good and faithful servants."

LOST ARTS.

It is quite a natural question that has been asked: How have certain arts known to the ancients become lost? The answer lies in the custom of imitating a genuine article by one which costs less. Some man substitutes a cheap ingredient for a costly one and produces an article so nearly like the genuine as to pass for it, and this imitation wins its way and supplants the genuine, because it can be bought for less and there is more profit in making it. Adulteration in other ingredients follows, and after a few turns of the wheel, the original is wholly lost and forgotten. So it has been with the "lost arts" the world over. It has not been from a lack of intelligence or from forgetfulness merely, but from adulteration, avarice, deceit, sin.

There is danger that pure and undefiled religion may fall into the list of "lost arts" if we allow ourselves to rely upon the outward appearance at all. The genuine is and always will be counterfeited, and the richer and better the genuine, the more counterfeits will there be. But there is one way, and only one, in which every man may be sure that he has the genuine; that is, to get his inspiration direct from Jesus our exemplar and teacher. If we depend upon others for our copy, adulteration will necessarily follow, because they are human, and there will be grave danger that to us pure religion of the soul will have become lost.—*Selected.*

—We all think we know just what to do in a grave emergency, but when it comes we are always so taken by surprise that we do something very different. And we are all of us better able to give a sharp and deserved rebuke to a piece of impertinence when we think it over two hours afterward, than at the moment when it occurs. Our after-thoughts are very wise, and if certain experiences would only recur, we should be ready for them; but they never do recur, and there's the rub.

BUILDING ON SAND.

BY MRS. S. J. G. THAYER.

Oh! there are those we meet on every hand
With hopes both fair and high, yet built on sand;
Safe, too, they feel, they fear no coming shock;
The drifting sand is sure to them as rock.
If you suppose a case of inundation,
And call attention to their poor foundation,
They only laugh, and talk of superstition;
To look at self they have no disposition.
O Father, 'tis for these we humbly pray,
For these our hearts are burdened day by day.
As suppliants at thy throne, dear Lord, we kneel,
Put forth thy hand, and touch these hearts of steel;
Light more than mid-day sun, oh, let them see,
That they, like Paul, may trembling turn to thee;
Roll back the tide of evil closing round,
And break the chains by which their reason's bound,
That they may choose the only sure foundation,
Nor trust to sand, in wildest aberration.

There is a mighty Rock, secure and fast;
Unchanged, unmoved, it's stood for ages past;
The tide, and tempest, roaring wind, and rain
Combined have spent their forces but in vain.
The world's Redeemer in this Rock we see
With arms extended, calling, "Come to me."
And still to-day he's calling; who will come?
Within his sheltering arms there yet is room.

Oh, perishing and blinded—heedless throng—
Who have no fear of danger, rushing on,
Pause for a moment; see on what you stand;—
Eternity's at stake;—Oh! is it sand?
Have you no fear the coming storm to meet,
With only sand on which to rest your feet?
Full well I know the peace-and-safety cry
All through the world has sounded, long and high;
Both great and small united swell the strain,
And rich and poor take up the glad refrain.
Ah, yes! I hear this lulling, siren song,
And know that sure destruction waits not long.
And, oh! what cry of anguish do I hear?
What bitter wallings fall upon my ear?

The dying miser mourned when, at the last,
He saw his misspent life all in the past;
And now he stood, his feet upon the brink
Of death's dark stream, himself about to sink.
"Millions of money," was his eager cry,
"Just for one moment's time before I die."
'T was vain; he stole his heart and closed his ear
To Mercy's call, while Mercy lingered near,
And hopeless now he has to meet his fate,
And cry for Mercy when it is too late.
Oh! wild and piercing then the cry must be
Echoed by millions, when the Lord they see;
They scorned the warning message to them sent,
And now no time is given to repent.
Too late, too late; the autumn winds have come,
The summer past, the harvest gathered home;
Oh! then will come the anguish, and the call
That rocks and mountains may upon them fall.

Now please to go with me to Noah's day,
When all the flood-gates of the deep gave way.
Over a hundred years did Noah cry,
"Come to the ark; for oh! why will ye die?"
And did the mass receive his message? No;
Only a few into the ark would go.
Only a few upon the Rock did stand;
The multitude were built upon the sand;
No fear of danger checked their social glee,
The festive chorus rang out wild and free.
No doubt they thought that Noah was inclined
To be fanatical; and that his mind
Was not well balanced,—really could not be,
Since he was given to such insanity.
But hark! what muttering sound comes from afar,
Like the low rumbling of the distant car?
And soon, amid the thunder's fearful roar
And lightning's vivid flash, the rain did pour;
And still it comes! They climb the rocks in vain,
In vain the highest mountains they attain;
And oh! when on that shoreless ocean cast,
In vain, too, their relents for the past,
Think you no cry of anguish rent the air?
No pleading tones? no wallings of despair?
Ah! fearful was that time, cheerless and dark,
For all but those few sailing in the ark;
Obeying God, they stem the raging main;
Insanity? Then let me be insane.
The storm is past; and now the faithful bow
Tells us no more shall waters overflow.

Changed is the scene; the rolling wheel of Time
Brings us to see the close of '79.
Prosperity, and wealth, and numbers, too,
With rapid onward march reveal to view
A world of cities, plains, and fertile vales,
With rushing cars, and gentle flowing sails,
Commerce and agriculture standing high,
And art and science to wering to the sky;
Thousands of church spires in the sunlight gleam,
And education is a boasted theme;
Inventions crowd each other, great and small,
And this an age of wonders we may call.
And yet, despite improvement and progression,
Each year does crime increase in every nation;
The midnight robber and assassin bold
Is ever watching for revenge or gold;
And wickedness, of every shade and dye,
We find alike among the low and high.
Each year the spirit power still grows more strong;
We're told "What is, is right; there is no wrong."
While wars, commotions, pestilence, and dearth,
Revolt scenes, and misery fill the earth,

Where is the church's power this tide to stay?
Where are the tokens of a brighter day?
The church, alas! 't is wedded to the world,
In the same round of pleasure it is whirled;
Professing godliness without its power,
It stands like Samson in earth's darkest hour,
Bereft of strength. They worship God in vain
Who teach for doctrines the commands of men.
We should learn wisdom from the bitter past;
And when we're told it shall be at the last
Just as before the coming of the flood,
Then should the honest-hearted seek their God.
Nor is this all; but unto us are given
Signs in the earth beneath—above in heaven;
Each one without excuse, and speechless, too,
Will take his place, in this world's grand review.

And more: not willing any lost should be,
Jehovah sends a call from sea to sea;
And now again is sounding, full and clear,
"Come to the ark! there's safety only here."
'T is not a wooden structure, as of old,
But mansions built on high, with streets of gold.
No sun is needed there, or moon by night;
For of that city fair, God is the light.
"Come to the ark!" Reader, will you not come?
Within those spacious halls there yet is room.
No flood is coming now, no waters deep,
But burning flames o'er every part will leap.
Oh! if you want a shelter in that day,
Come now; accept of Christ; God's law obey;
The coming time will show on what we stand,—
If on the Rock eternal, or on sand.

Buckland, Mass.

MOSES A FIGURE OF CHRIST.

BY A. H. VANKIRK.

"NEVERTHELESS death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come." Rom. 5:14.

In this text several important points are made, and that contained in the phrase, "who is the figure of Him that was to come," is not the least.

We first notice that death, in consequence of sin, held undisputed sway from Adam to Moses. Not that all men had died (Gen. 5:24; Heb. 11:5), but that all who had died were kept under its bonds during that interval.

In the second place, it is stated that death reigned "even over them that had not sinned after the similitude of Adam's transgression," showing that we do not suffer *this* death in consequence of individual sins. See 1 Cor. 15:22; Rom. 5:12-17. These statements, taken in connection with that of Rom. 5:13, "But sin is not imputed when there is no law," show conclusively that the law imputing sin existed from Adam to Moses. Paul, in Rom. 7:7, shows that this law is God's law of ten commandments. James (chap. 2:9-11), tells how this law should be regarded. We are forced to the conclusion that in all ages of the world, sin has been the transgression of one and the same law.

The third statement of the text,—"who is the figure of Him that was to come," next claims our attention. How was Moses a figure of Him that was to come,—Christ? Not in that he led his people into the promised inheritance; for he died in Moab, and Joshua led them over Jordan into the land of Canaan. Not in that he suffered temptation without sin; for his death before entering the promised land was in consequence of sinning at Meribah.

There is one other point in which Moses could typify Christ, and that is by a resurrection; and when we carefully consider the context, comparing the statements with other Scripture declarations, all seems plain. In the transfiguration scene, Moses and Elias were both present. It is easy enough to account for Elias's bodily presence on this occasion. It requires no stretch of credulity to believe that he who was taken to Heaven by "the chariot of Israel, and the horsemen thereof," was there in person. But how about Moses? Was he there really, tangibly, bodily? Some say, No. Well, why? The narrative speaks of his presence in the same familiar, matter-of-fact manner that it speaks of Elias' being there. We can make nothing more, nothing less, of the statement itself. We must therefore look to other scriptures for an explanation. We thus find that man in death exercises no powers of mind (Ps. 146:1-4; Eccl. 9:5, 6; Job 14:21); and that the dead remain inactive

and unconscious till the great Lifegiver comes to call them from their dusty repose. Job 14:12-15. Compare Job 17:15 with 1 John 3:1, 2.

We are told in the book of Jude of a dispute which occurred between Michael (Christ, 1 Thess. 4:16; John 5:25-28), the Archangel, and the devil, about the *body* of Moses. Now the devil has the power of death (Heb. 2:14), but Christ has the power of the resurrection of the dead. Here, then, properly, the dispute arises. Moses had fallen under the power of death, but Michael contests Satan's right to hold him a prisoner; and as he has the keys that are yet to unlock all the cells of Satan's great prison-house, why may he not have unlocked that of Moses? We think he did. Thus, and thus only, can we harmonize the testimony of the Scriptures.

The statement that Christ is the "first-fruits of them that slept" does not militate against such a conclusion; for we know that others arose from the dead prior to the resurrection of Christ. We do not understand that his resurrection is first in point of time, but that it is first in importance, and that by virtue of it all who ever have been raised or ever will be, have a resurrection.

"IT MAKES NO DIFFERENCE."

BY E. H. GATES.

How often have I heard this excuse made by professing Christians, after it has been shown that there are no Scriptural grounds for Sunday-keeping. They say that one day is just as good to keep as the other.

Such persons do not seem to perceive that they are, by such reasoning, taking infidel grounds. Just across the way lives a man whom the people call an infidel. He says it makes no difference whether we obey any part of the Bible or not. The Christian lifts his hands in holy horror at such language; but is he not making as great a mistake as the other? One says it is not essential that we obey the fourth commandment; the other, that it makes no difference whether we obey *any* of the Bible precepts or not. Now is not the principle just the same in each case?

The idea that any one requirement of God may be set aside with impunity, is one that will plunge many to hopeless perdition. If God saw fit to speak his commands in terrible grandeur from Mount Sinai, who shall say, "Nay; but thou mayest violate them at pleasure"?

One class sets aside the second commandment to accommodate image-worship, while another says baptism and the Lord's supper are of no importance. I suppose Adam and Eve, when in Eden, reasoned that God was not very particular about his commands. Nadab and Abihu thought that common fire would do as well as the sacred fire which the Lord directed to be used on the altar. The Pharisees excused themselves for disobeying the fifth precept of the decalogue, by referring to their traditions. Matt. 15.

But who shall determine which of the commandments of God are binding, and which are not, when Christ says they are all as lasting as heaven and earth? Matt. 5:17, 18. If one precept may be set aside with impunity, why may not another? and then what stands in the way of setting aside the whole word of God?

But time has demonstrated that great evil has resulted from such loose reasoning. By carrying out this principle, Adam and Eve were forced to turn their backs on their Eden home forever. Nadab and Abihu were slain by the fire of God's wrath for their presumption. The Saviour called the Pharisees hypocrites, and said their worship was vain, and that they had made the commandments of none effect, by making their traditions equal with God's law. These men prayed to God, and honored him with their lips; but their disobedience showed that their hearts were far from him. They could even pray upon the corners of the streets, and pay tithes of all they had; but without avail, as long as they continued to disobey the law of God.

If the Pharisees merited Christ's rebuke for break-

ing the fifth commandment, is there not danger that some will be condemned for setting aside the fourth command, by a tradition? Is not God the same God that he has ever been? The Scriptures declare him to be unchangeable.

Is not sin, or transgression of the law, as hateful in his sight as ever? Read Heb. 2:2, 3: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" That is, if men in the Jewish age were punished for every transgression, how shall we, who have the light of the gospel, escape if we do the same things?

Then let no one say that it makes no difference whether we obey the fourth commandment or not. Christ says, in speaking of the law of which this is a part, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven." Matt. 5:19.

The apostle James says of the same law, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Chap. 2:10.

The fourth commandment is at least "one point" of the law; and who has the right to say that disobedience to that command will not make one "guilty of all"?

THE WORLD'S GOLD.

BY WM. PENNIMAN.

"THE Ural Mountains, Australia, and the United States are the most productive sources of gold supply, the first yielding \$20,000,000 annually, the second \$37,000,000 and the third \$35,000,000. Prior to the discovery of the rich mines of the United States, the total production was only \$68,000,000 per annum. The fever of gold-hunting, which was excited by the finding of the great mines of the Pacific coast, rapidly increased the yearly production until, in 1850, it reached over \$120,000,000, and five or six years later gold bullion was mined to the extent of the enormous sum of nearly \$185,000,000. This was the largest yield of any one year, and the production has since gradually fallen away, and seems to have finally reached an equilibrium of about \$100,000,000 per annum, nearly all of which is found in the three regions named.

"Now, if this represented the actual yearly increase in the volume of gold which is used as the basis of the currency of gold-using countries, it might serve, unassisted, as a standard. But the fact is, this production does little more than supply the place of that which disappears from circulation as money annually by loss and wear, or metamorphosis into articles of commerce. A few years ago some English statistician, after a careful investigation, estimated the yearly loss of gold coin to the British Treasury was at least £5,000,000 sterling, and, calculating from this basis, the loss to the world must amount to nearly the total production, and therefore little addition to the bulk of gold in the treasuries of all nations can be expected. It is true that new mines may be found. It is not to be supposed that there are no undiscovered regions rich with auriferous deposits. But against this are the uncertainties of discovery with an almost certain decrease of the present production. That there has been a large increase of the stock on hand during the past quarter of a century, cannot be denied; but this is due principally to the remarkable discoveries in the United States, which in a few years doubled the store. Thirty years ago the entire stock of gold coin was only a little more than \$3,000,000,000; at present it is \$705,500,000,000. But the increase was made during a few years, and the past decade has added little to the stock."

The foregoing, from the *Pittsburg Dispatch*, will be of interest to those who are watching the signs of the times. This great accumulation of riches reminds one of James 5:3: "Ye have heaped treasure together for the last days." The prophet Isaiah, also, speaking of the time that immediately precedes the setting up of Christ's kingdom, says, "Their land is full of silver and gold, neither is there any end of their treasures." Formerly men were considered rich who could count their thousands; now they must have millions to be thought wealthy.

Think of the increase of \$702,500,000,000, in thirty years, or during a few years!

ATMOSPHERES.

MANY residents in our cities return from the country every autumn with their health invigorated by breathing the pure country air. Some have been toned up by the oxygen that floats through the mountains; some by the ocean winds, that are full of saltiness and strength. Others, again, light upon regions infested with miasma, and they bring back the subtle poison of the "malaria" in their bones. A good air inspires health; a bad air breeds disease and death. It is not necessary to cite the memorable case of the "Black Hole of Calcutta" to prove that nothing is more deadly than a foul, poisonous atmosphere.

What is true as to physical health is equally true as to spiritual health. No one who observes human nature closely can fail to detect the prodigious influence of *atmospheres, holy and unholy*, upon character and the destiny of the soul. We are all members one of another. There is an influence that goes forth insensibly from every one of us; and each one feels the influence of his or her surroundings. "What a man is—the sum total of his beliefs, affections, tastes, and habits—is contagious in its tendency." It photographs itself upon others. The parent communicates the moral contagion to the child; the teacher, to his pupils; the author, to his readers. We may be as totally unconscious of this emanation of good or evil from us as the person who communicates a scarlet fever or a varioloid; yet the fact remains. If we are full of holy light, we can make an atmosphere of cheerful radiance. If our souls are on fire with Christ-love, others will inevitably feel the warmth. A few frigid professors can freeze a prayer-meeting; a few fervid ones can kindle it into a glow. What a tremendous spiritual heat was engendered in a certain upper room in Jerusalem, when the Divine Spirit poured like a wind and a flame into one hundred and twenty hearts! The atmosphere became charged with spiritual power. Those early disciples carried that atmosphere with them, and three thousand souls were converted in a day.

We observe the striking influence of atmosphere in certain schools. Dr. Arnold seemed to impress himself so distinctly upon the famous school at Rugby that the atmosphere became favorable to industry, truthfulness, and a high sense of honor. No one can visit the celebrated Mount Holyoke Seminary without detecting at once a subtle pervading influence that is fatal to fashion and frivolity, and yet quickening to spiritual life. The breath of Mary Lyon, its godly, courageous founder, still breathes through the institution; and hence has come that subtle inspiration which has sent over one hundred of its graduates upon foreign missions to India, Africa, and other regions of heathendom. I have known a careless, irreligious boy to enter a school in which religion was made attractive and pervading. Without being either scolded, or rebuked sharply, or even being exhorted, he has soon become changed in character by his surroundings. The steady, prayerful, and godly atmosphere of the school seemed to penetrate and mold his character, as a tonic air gives vigor to the lungs and purity to the blood. Such a school is a means of grace to a boy or girl, and affects those whom even sermons fail to touch.

Nowhere is this subtle influence of moral atmosphere so potent as in the *home*, which God intended to be the primary training-school for the commonwealth and the church. Let me feel assured of a family altar and the pervading influence of God's word in every household, and I should feel no tremor of anxiety for the future of our Republic. Puritan homes made Puritan character. Out of many a lowly New England farmhouse, with a rag carpet on its floor and a few godly books on its table, have gone the Goodells, the Spauldings, and the Mills to our early foreign missions. They have given its best blood to the American pulpit and the American state. It was the religious atmosphere of the home that penetrated the very core of character.

This atmosphere of the household—which either converts to Christ or perverts to fashion, folly, and impiety—is commonly created by the parents. They are responsible for it. If the whole trend of household talk, and thought, and ambition, runs toward money-making, or social convivialities, or general godlessness of any kind, it is the father and mother who give the pitch. Nowhere is it so difficult to make the best preaching or the best Sunday-school teaching effective on character as in the malarious air of such a home. As soon expect to rear oranges in Lapland or grow sugar-cane in Labrador as to rear plants of grace in so godless an atmosphere. The parental influence penetrates through the house with as subtle a poison as escaping gas from an ill-built furnace. As Doctor Bushnell has pithily said, in his incomparable book on "Christian Nurture," "What-

ever fire the parents kindle, the children are found gathering the wood. They help as either apprentices or accessories." If the father begins the Sabbath with some secular newspaper, the family will help him read it. If the parents go irregularly to God's house, the children will hardly care to go at all. "If the mother is a scandalmonger, she will make her children tattlers and eavesdroppers. If she directs her servants to say at the door that she is 'not at home,' the children will learn to be polite liars." If the father puts a decanter on his table, the boys will soon begin to practice with the fatal glass. That rich father who disinherited a son for drunkenness, and in the same will bequeathed his wine-cellar to certain heirs, gave a very palpable proof of the home atmosphere which had poisoned the poor boy. Parental provocations and ill-temper sour the very air of many households, so that the children can hardly escape being cross, snappish, and irritable. How can piety breathe in such an air? How can a family be trained up in the knowledge of God's word, when the Book of books is seldom opened, and the spirit of its instructions is no more known than in the house of a Mussulman? Even in the families of many professors of religion I do not look for any conversions, for I know that the influence of the most faithful discourses will be destroyed by the malaria of the home. It was the atmosphere of Elkanah and Hannah's godly house that produced a Samuel; it was the wretched air of Eli's house which ruined Hophni and Phinehas.

This subject has a wide sweep. There are sudden changes in circumstances that affect character as powerfully as changes in climate affect bodily health. The rapid accumulation of wealth is carrying some Christians now up into a rarified atmosphere, where it is very hard to maintain their humility, their spiritual-mindedness and self-denial. Their new associations endanger their piety; but they need not destroy it. Some Christians grow rich and grow in grace at the same time.

Some civilians go into the foul atmosphere of politics, and preserve their Christian purity, as Theodore Frelinghuysen preserved his in the American Senate, and as Wilberforce, Gladstone, and Lord-Chancellor Cairns have preserved theirs in the British Parliament. . . . Daniel was prime-minister in idolatrous and voluptuous Babylon. Prayer was his protector. So may a true child of God go into the heated atmosphere of trade, or the highly rarified air of wealth, or the sin-polluted air of city life, or anywhere else, safely, if he only carry Christ in his heart, and keep the honor of Christ ever before his eyes. Jesus does not mean to take his disciples out of the world; but he is able to keep them from the world's contaminations.—*Theodore L. Cuyler, D. D., in Independent.*

AN AGE OF DOUBT TO PRECEDE OUR LORD'S SECOND COMING.

"I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

OUR Lord foresees and warns us of a period of infidelity, a faithless age, to be in full development at the instant of his last coming. Such a period is now upon us—already it is here. A wave of skepticism is rolling over mankind. From all quarters comes the loud alarm. False science, spiritualism, the death of conscience by the perverted use of intoxicants, the rejection of the fact and nearness of the advent, etc.—all these have assisted to bring upon the church these sad days. There is danger of a general frenzied outbreak of the forces of evil, such as followed the general atheistic era in France, 1789-93. The existence of a time like the present forewarns the church to be on her guard. The Judge is at the door.

Read the following array of testimony; and yet, but a third of what I have is here presented.

Theodore Monod, of France, said in September, 1870, "We are surrounded by an atheistic, skeptical, and superstitious population. Materialistic atheism has shown what it is capable of;" *i. e.*, ruining Paris.—*Letter from Paris.*

DeWette says there is in Europe "a widespread, daring, fundamental unbelief; a more and more conscious hatred of the Divine; even in the better classes of spirits a deep, gnawing skepticism that undermines the lowermost foundations of divine and human truth and authority."—*Christian Union*, Sept. 13, 1871.

Count Z. Mamiani, of Rome, declares there is in all Italy but "superstition in the lowest populace, indifference in the other classes, and infidelity in the greater part of the thinkers and writers."—*Christian Union*, Sept. 20, 1871.

The *Evangelical Christendom* said, eight years ago, "A spirit of destructive infidelity has gone forth among

the masses, and is possessing them."—*Christian Union*, Jan. 1, 1872.

Archbishop Manning, of England, in lectures on the "Evils of the Day," said these many evils would culminate in a great atheistical apostasy and the Antichrist. And the *Christian Union* of Jan. 10, 1872, in which I find this statement, says, "One thing is clear, the atheistic element has very great power in Christendom, and is preparing for a conflict more fearful than most Christians anticipate."

"The infidel movement in religion is no longer hampered by poverty. Its organization extends throughout the United Kingdom, and touches the colonies."—*Edinburgh Scotsman*, Jan. 13, 1872.

President McCosh, of Princeton, said in the *New York Observer*, in April, 1872, "Infidelity, great at all times, is now worse than ever," and he quotes 2 Pet. 3: 3, 4 as now fulfilled.

"There is in England a rapid growth of skepticism of the worst kind going on. It is of a very aggressive character. Nothing but the gospel can save us from anarchy."—*British Messenger*, March 1, 1872.

Prof. Taylor Lewis declared: "The positive, aggressive character of irreligion is the peculiar feature of our age. An atheistical party is rising in this country. It can no longer be disguised that atheism, blank atheism, with all its desolating horrors, is becoming the characteristic of modern unbelief."—*Christian Statesman*, Feb. 15, 1872.

"The science of our age is intensely skeptical. It throws more and more doubt upon accustomed religion."—*H. W. Beecher*, Aug. 23, 1871.

Merl D'Aubigne, in a letter in 1872, declared: "There are now in Christendom two adversaries which menace the religion of the gospel,—Romanism on the one hand, Infidelity and Rationalism on the other. The latter is in the midst of us, *intra muros*, and it shows itself with increasing energy."

The *Primitive Methodist* (Eng.), in March, 1873, said: "We issue in England annually 3,000,000 Bibles, but then the Sunday newspapers number 26,000,000, while the issue of the prize-ring paper, *The Sporting Life*, numbers 26,000,000 more. The mischievous publications of our country amount to 42,000,000; while the number of publications morally beneficial is not more than 28,900,000, and infidelity is leavening the masses."

George D. Boardman said: "This is the age pre-eminently, of skepticism. It is the age of rationalism, of the authority of reason, as distinguished from, and opposed to, the authority of Scripture, and of the Giver of the Scripture."—*Baptist Quarterly*, p. 182, 1873.

Froude said in 1863: "At this moment a general doubt is coming up, like a thunder storm against the wind, and blackening the sky."—*Scribner*, August, 1873. Later still, in 1878, this able English historian has said that there exists a general drift into infidelity, a disbelief in revelation and God.

The Lord Bishop of Winchester declares that "doubt is everywhere;" and Prime Minister Gladstone, in a speech, Dec. 21, 1872, referred to "the extraordinary and boastful manifestations in this age of ours, of the extremest forms of unbelief."—*Scribner*, August, 1873.

"The truth of the gospel history is now more widely doubted in Europe than at any other time since Constantine."—*Anthony Froude*.

The Duke of Somerset says: "Skepticism pervades the whole atmosphere of thought, leads the most learned societies, colors the religious literature of the day, and even mounts into the pulpit."—*Scribner*, August, 1873.

Rev. Dr. Duff, of Scotland, in his great address in 1873, said: "Skepticism of every form, and complexion, and degree, has been naturalized in society. Of the infidel, material, and impure literature, there is a swarming shoal. I have secured two hundred of these scandalously infidel and impure publications. [Charles Bradlaugh's.] The very names of some of them are replete with blasphemy." He quotes Mr. Knight, the Fleet-street publisher, as saying in 1850 that the yearly circulation of infidel, impure, and pernicious newspapers reached the number of 28,000,000.

Rev. A. P. Peabody, in the Baccalaureate sermon at Harvard, June 14, 1874, said: "In no age has there been so much skepticism as in this. There is skepticism in the air. We must grapple with this question."

The reports of the Evangelical Alliance held in New York, Oct. 2-12, 1873, show an increase of infidelity and atheism in all civilized countries. Holland, Germany, Switzerland, Italy, Spain, France, Scandinavia, England, and Europe in general, are leavened with the spirit of rationalism and doubt. Rank infidels, free-thinkers, positivists, rationalists, atheists, neologians, are plenty and rampant, shouting, "No personal God, Creator or Judge!"—*Tribune Extra*, No. 12.

Rev. A. Strittmater says of China, that most of the

ungodly foreigners, from all countries, are immoral, rapacious, Sabbath-breakers; they sneer at the missionaries, dishonor God, are skeptical, deny or doubt the inspiration of Scripture, the divinity and miracles of Christ, future punishment, and all their influence is in opposition to mission work and Christianity.—*Missionary Advocate*, December, 1874.

"That Romanism and infidelity are making progress, we cannot deny."—*New York Observer*, Nov. 23, 1876.

Of the American Association for Science (numbering several hundred), met at Indianapolis, Aug. 20, 1871, a correspondent said: "I have met with theists and deists enough. . . . But very few men of mark here are Christians in the sense of believing in the vicarious atonement of Christ." He said that these men were evangelical, but were moralists, shaky, and not sound in theology.—*World* (N. Y.), Aug. 24, 1871.

The *Independent* says that "in our best schools, by our best scientific authorities, almost without exception, it is taught that man was, so far as his physical structure is concerned, evolved from irrational animals." We are then cited to the principal colleges and a host of professors in our country who hold this form of evolution,—a belief which Christians generally regard at variance with, and opposed to, the history of the creation of man as given by Moses in Genesis.—*N. Y. Independent*, Dec. 18, 1879.

Of India, Rev. G. Hall at Madras, says: "The unbelief of the philosophers of Europe is coming in like a flood upon India. Our young men now study Darwin, Huxley, Spencer, Newman, Mill, Colenso, and Bradlaugh, and the opinion is widely spread among the best educated natives that Christianity is an antiquated superstition, believed in by very few, even in England, who are well educated."—*Missionary Advocate*, January, 1875.

Hon. John Jay, LL. D., writes of the forces that oppose Christianity: "The first is infidelity in every shape, from the forbidding atheism of Paine and Voltaire to the poetic allusions of pantheism, the varied forms of rationalism, and the subtle and shallow reasonings of scientists who say in their hearts that there is no God."—*Independent* (N. Y.), Nov. 15, 1877.

Charles Bradlaugh, the vile British atheist and infidel, says the sale of his immoral pamphlet is 130,000. This man publishes a paper which has a circulation weekly of 250,000. He publishes over 200 vile pamphlets, tracts, and books.

There are no accurate statistics of atheism and infidelity. Prof. Christlieb, of Germany, says they number "millions." The Internationalists, whose creed is "No God," claim to number 7,000,000. The spiritualists, an infidel and blasphemous sect, claim from 2,000,000 to 3,000,000 of followers. To these must be added the organized atheists of the Old and the New World, the Socialists of Germany, the Commune in all countries, and the Nihilists of Russia, whose hordes of followers would count up millions more. Socialism in Germany alone counts half a million of voters and fifty newspapers.

All of this forebodes a fierce and terrible coming conflict!—*D. T. Taylor*, in *Messiah's Herald*.

GOOD THOUGHTS.

WHATSOEVER comes from God, being a talent to be improved to him, I cannot but think good thoughts to be as precious talents as it is possible a creature can be blessed with. But, let me esteem them as I will, I am sure my Master will reckon them amongst the talents he intrusts me with, and for which he will call me to an account; and, therefore, I ought not to neglect them. The Scripture tells me, I am not sufficient of myself to think anything, as of myself, but that my sufficiency is of God. And if I be not sufficient to think anything, much less am I able of myself to think of that which is good, forasmuch as to good thoughts there must always be supposed a special concurrence of God's Spirit; whereas to other thoughts there is only the general concurrence of his presence. Seeing, therefore, they come from God, how must I lay them out for him? Why, by sublimating good thoughts unto good affections. Does God vouchsafe to send down into my heart a thought of himself? I am to send up this thought to him again, in the fiery chariot of love, desire, and joy. Doth he dart into my soul a thought of holiness and purity? I am to dwell and meditate upon it till it break out into a flame of love and affection for him. Doth he raise up in my spirit a thought of sin, and show me the ugliness and deformity of it? I must let it work its desired effect by making it as loathsome and detestable as that thought represents it to be.

But good thoughts must not only be improved to produce good affections in my heart, but likewise good actions in my life; so that the thoughts of God should not only make me taken with his beauty, but more

active for his glory; and the thoughts of sin should not only damp my affection for it, but likewise deter and restrain me from the commission of it. And thus every good thought that God puts into my heart, instead of slipping out, as it does with some others, without regard, will be cherished and improved to the producing of good actions: these actions will entitle me to the blessing of God, and that to the kingdom of glory.—*Bishop Beveridge*.

THE USES OF AN ENEMY.

ALWAYS keep an enemy in hand, a brisk, hearty active enemy.

Remark the uses of an enemy.

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold—it permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault, you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes light, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who are your friends, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially to refute. But your friend will take up cudgels for you on the instant. He will deny everything, and insist on proof, and *proving* is very hard work. There is scarcely a truthful man in the world who could afford to undertake to prove one-tenth of all his truthful assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal which your friend manifests. Follow your enemy around and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next best thing to having a hundred real friends is to have one open enemy. But let us pray to be delivered from secret foes.—*Rev. Dr. Deems*.

GOD'S PLAN OF YOUR LIFE.

NEVER complain of your birth, your employment, your hardships; never fancy you could be something if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proofs that they are poisons. No; a truce to all such impatience. Choke that envy which groans at your heart, because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and to do his work, in your lot and sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consonant with it.—*Selected*.

—Faith and works are as necessary to the spiritual life of a Christian as soul and body are to our life as men; for faith is the soul of religion, and works, the body.—*Colton*.

The Family Circle.

PERPLEXITY.

I SAT and thought and queried,
And my thought was sorely vexed;
For the more I reasoned to make it clear,
The more I was perplexed.

I had promised my chosen Master
To live and to work for him;
But the way of his will was all confused,
And my apprehension dim.

My heart held a secret longing:
Was it in his will or no
That I should cherish a tempting thought
Of the thing I longed for so?

Could it be his own true giving,
And the longing but a sign
That in his time I should have and hold
The coveted thing for mine?

I said, If a voice from Heaven
Would but speak and make it plain,
I would joyfully follow my Lord's command,
Nor ever question again.

I opened the blessed pages,
If haply a word might be
A hint I could take for yea or nay,
Of his will the golden key.

And many a faithful promise
To the striving heart I saw,
With counsels broad as a life might reach,
Out of his holy law.

But touching the strait that bound me
I found no answering word;
The way of his will was hedged about
With silence all unstirred.

I bowed with a bitter weeping;
It seemed too heavy to bear:
But to say, I will leave it all with him,
Had never been in my prayer.

Then something softly taught me—
'T was the lesson of my strait—
The way of his will is the way of faith;
And faith can trust him and wait.

So I set my hand to labor
In that where I knew his will,
For the rest, I could only bide his time:
And I'm trusting and waiting still.

—Advocate and Guardian.

THE PALM IS NOT GAINED WITHOUT THE DUST OF LABOR.

THIS old motto is wonderfully solemn, and yet set in language which suggests picture after picture. First of all, what that is useful does not the palm tree furnish? Even away off here, it comes in the form of fruit (the date), and in rattans, from which are made innumerable pretty things in the way of baskets, chairs, etc. But to the dwellers in tropical countries, where it grows, it gives wood for their houses, thatch for the roofs, mats for the floors and ceilings, and all sorts of fancy articles, such as bags, baskets, umbrellas, and hats—these being made from the leaves. Then the different species yield various fruits, and food in the form of starch, sugar, and oil.

The form of the palm is most remarkable. Its trunk often stands 80 and 100 feet high, bearing all the foliage at the top, as if it were able and glad to stand alone, trusting to strength within rather than outward adornment; yet wearing above, its crown of fruit and of leaves, which never lose their verdure. How truly "the righteous shall flourish like the palm tree"! The Christian life may often seem rough and barren, but if it grow right upward, it shall surely blossom gloriously above.

From the earliest times the palm has been a symbol of victory. The victors in the old Greek games came covered with "the dust of labor," but bearing palms, as emblems of what they had won. And who does not recall Christ's last coming into Jerusalem, when the people took branches of palm trees, and went forth to meet him, crying, Hosanna! Blessed is the King of Israel, "that cometh in the name of the Lord"? Little did they know how glorious a victory was soon to be won over sin and death by Him whom they so ignorantly worshipped.

This is a very long text for a very short sermon to "our girls."

Girls have a wonderful amount of imagination that runs to waste in the building of air-castles, which are not only empty, but too frail to be worth putting anything good into. Many wise elderly people propose to smother these bright young fancies; but is it not better to turn them into proper channels than to destroy them root and branch?

Lack of healthful work is what leads our girls into vain and sentimental dreaming. So let us give them work, and the dreams will not do any harm. Any subject, however prosaic, can be beautified by a little dreaming of the right sort, and the dullest work becomes bright if we can dream ourselves into the future and see its far-reaching results.

A great poet has said, "Cherish the dreams of your youth." Yet let not these dreams take the place of work, but make of them wings which shall bear you up through "the dust of labor" to the palm beyond.
—Christian at Work.

IS COFFEE NOTHING BUT LEATHER SOUP?

THE following I copy from the annual report of agriculture for 1869: "Milk and coffee taken separately, not to interfere with each other in the stomach, are excellent; but, what is remarkable, when mixed and taken together they constitute a new composition which is absolutely indigestible." From the explanation that follows the above I copy the following: "Now, the infusion of coffee is rich in tannin, hence its mixture with milk has the immediate result of transforming the gaseous part and the albumen that it contains into a kind of leather, indecomposable and indigestible, like that made in a tan-pit. The composition thus produced remains in the stomach until new aliments come to displace and force it through the lower orifice of the stomach into the intestines." "Women especially, from their delicate organization, suffer in the consumption of coffee with milk. To dissuade them from its use it would be well to make them understand that *café au lait* is nothing in reality but leather soup." The above is a startling revelation. Have I all these years been running a little "tan-pit," or drinking "leather soup"? What think you? Also, what is the opinion of the scientific mind generally?
OLD FARMER.

Answer.—You doubtless observed that the statement in question was credited to the report of the French Agricultural Society, and did not originate in our own Agricultural Bureau at Washington, though of late "startling" statements have become quite common from that Department. Possibly there may be some truth to the statement, though scientists differ. We shall be glad to get the opinion of any scientific mind on this question.—Inter-Ocean.

THE IMPERATIVE MOOD.

MRS. L. H. TUTHILL, a lady who wrote several charming books for young women, once said, in speaking of good manners, that "human nature resented the imperative mood."

Think of this, girls. If you ask a child to wait on you, say, "Please." Be polite to servants and inferiors. Be courteous even to the cat. Why push her roughly aside, or invite her claws?

If kindness, good-nature, and gentleness ruled in every house, what sunlight would home enjoy! A great deal depends upon the girls,—the sisters, the daughters.—Christian at Work.

BUTLER'S VIEW OF IT.—It is said that the well-known Gen. Butler was, in his youth, destined by his mother for a Baptist minister; and she sent him to Waterville College for preparation. Mr. Bland, a new biographer, relates that one of the professors delivered a sermon in the chapel, in which he said: "1. None but the elect can be saved; 2. Of so-called Christians, probably not more than one in a hundred will be saved; 3. Heathen people will have more consideration of the Almighty in future life than men of Christian nations, who hear but do not profit by the word of God." After hearing this sermon, young Butler petitioned the faculty to relieve him from further attendance upon preaching, upon the ground that, according to the proposition stated, not above six persons in the college could possibly be saved; and as there were nine worthy professors, all of whom were doctors of divinity, it would be presumptuous for him, a poor student, to hope for even the remotest chance of salvation; hence in attending church, he was only making his damnation more certain and terrible.

A RUMSELLER'S ADVICE.—A rumseller in Grafton, had a son, a bright promising boy, whom he regarded with pride and affection. For a long time the father kept his son away from the bar. But at length in the pressure of business, love and prudence gave way to avarice, and the son was made bar-tender. The father took his son behind the bar, and pointing to a long row of bottles, said, "Do you see those bottles?" "Yes," said the son. "Well, there's poison in every one! There is poison in every one! Don't you ever drink a drop—not a drop!"

But the influence of the bar proved too strong for the father's counsel. Example is mightier than precept. The son drank, and went down, through descending sin and shame, till he died a miserable drunkard. Thus it is that the crime of the rumseller recoils upon his own family, and his iniquity is visited upon his own children.—The Morning.

Educational.

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

MORAL TRAINING.

BY ELIZA H. MORTON.

THE fact that children have a moral as well as an intellectual nature is too often overlooked by educators. The improvement of the memory and the development of the perceptive and reasoning powers too often overshadow the higher and nobler work of heart-culture. The influence of first impressions in childhood cannot be estimated. The sensitive souls of youth are keenly alive to whatever examples surround them. It is natural for children to imitate the words and ways of those older than themselves, and the teacher is to the child an "oracle of wisdom." His example and influence tell upon the whole after-life of his pupils, and whoever occupies this responsible position should be a person of great moral worth, a person whose soul overflows with love to God and genuine love for the children.

Parents can bestow upon their children no nobler legacy than careful moral training. The choice of teachers for the young is a matter that requires thought and study, and Seventh-day Adventists especially should give the subject attention. Believing in the soon-coming of Christ, and knowing that infidelity in every form is woven into human lives, introduced into text-books, and brought prominently before the young, how can parents neglect to use every means in their power to counteract the blighting influences of Satan? A few dollars spent in placing a child where good influences will be brought to bear upon him, may save a soul from death.

Battle Creek College, Mich.

BATTLE CREEK COLLEGE.

NEVER in the history of this institution have its friends felt a greater satisfaction at its general success than at present. Though it has never had special agents in the field to solicit support, yet its attendance is large, and but a trivial indebtedness remains. It sustains a good reputation for thoroughness in its methods of instruction as well as in discipline. It has demonstrated to the satisfaction of its patrons that a rigid, healthful discipline can be maintained even in this age of youthful folly and insubordination, and that, too, with a growing regard on the part of the students for the government of the College.

Moral young men and women will choose the right every time, if they are properly instructed in the same. One reason why so many young people err in conduct and opinion is because they have been accustomed to see good principles harnessed up with an undue zeal for the right, and all misdirected by a rash, impatient temper or an unbalanced judgment. Probably there is not another body of 350 students on the continent, so free from profanity, intemperance, tobacco, or any other filthy and debasing practices, as the students of Battle Creek College. Hundreds of parents are looking to this institution as the place best adapted for the care and proper instruction of their children, and the Trustees and Faculty are determined to make this school of such a character, in respect to the advantages for acquiring true culture, that it will not disappoint the expectation of its patrons. Already, in respect to thoroughness of methods, wholesome discipline, and general morality of our students,—indeed, in respect to all the essentials of a true education,—we acknowledge no superiors.

This institution does not claim to be an educational hot-bed, in which an ignorant, uncultivated youth can in a few short months be transformed into a remarkable type of educated manhood. We have known mushrooms and toad-stools to become fully developed in a single night, only to wither with the morrow's sun. But the work of educating and training the human mind is a gradual, laborious process, one which

requires long-continued patience and perseverance. It is thoroughly educated men and women of mature and solid growth that the world needs,—men and women who would not stoop to sham, nor be content with but the name. To produce such is our highest aim. May Heaven bless the effort.—*College Record.*

THE REVISED BIBLE.

BIBLE students will be interested in any information relative to the "revised" edition of the Bible which has been so long promised. We are glad to learn that the word "hell" is to be dropped; and though the words to be substituted do not, perhaps, convey a very intelligible meaning to many minds, yet we hope the change will provoke inquiry, and lead some to abandon old-fashioned errors concerning the duration of future punishment. *The Christian at Work* gives the following item concerning this new work:—

As we have announced before, the American and English committees hope to be able to publish the revised New Testament some time before the close of the present year, and the Old Testament at a date two or three years later. As is well known, the English Committee send over portions of their translations for correction and criticism by the American Committee, and the American Committee do the same to the English Committee. No translation is allowed which is not accepted by two-thirds of both Committees, voting separately. Meanwhile Dr. Angus, the eminent Baptist minister and Principal of Regents' Park Baptist College, prepares the public to expect certain particular changes. For instance, the word "prevent" is to be turned into "go before," though the most popular of collects has kept its old meaning all the while. "Damned" is to be invariably changed to "condemned." "Hell" is likely to be rendered either Gehenna or Hades. "Repent" is to be replaced by a stronger word meaning "turn about and do right," and "religion" in one place is to be changed into "worship."

—*The Congregationalist* tells a story of a member of a fashionable up-town congregation in New York City, who called at a music store, and inquired, "Have you the notes of a piece called the 'Song of Solomon?'" saying, "Our pastor referred to it yesterday morning as an exquisite gem, and my wife would like to learn to play it."

—Lord Derby keeps fully abreast of the spirit of the age in his estimation of the value of everything connected with popular education. In a recent speech at Liverpool he said: "Intellectual activity is in itself a moral safeguard. It kills vicious tastes just as in the bodily life a healthy appetite for food keeps out the morbid craving for drink. Therefore it is to the spread of school boards and of all that goes with them that I look for moral and social as well as intellectual improvement."

Sabbath School Department.

"Feed my Lambs." John 21:15.

THOUGHTS ON CONDUCTING TEACHERS' MEETINGS.

BY EVANGELINE BELL.

AGAIN and again we hear the remark made by Sabbath-school workers, "We would like to have teachers' meetings, if we knew what to do; but we have never attended one, and have but little idea how one should be conducted."

It is a subject upon which much might be said and written, and then perhaps the question not be satisfactorily answered. Probably no definite course can be marked out, which it would always be best to follow. The manner of conducting such meetings must vary according to circumstances. More freedom is usually felt by all, where there is as little formality as may be consistent with the best use of the time. It should be a season of counsel between officers and teachers in regard to the best interests of the school; and the more easy and conversational the style, the more at home all will feel, and the more freedom there will be in expressing opinions. It seems proper to open such a meeting with singing and a short season of prayer.

The superintendent may then introduce any plans he has in mind, either in regard to the general welfare of the school, or that of any particular class. Indeed, where the school is of ordinary size, he may

have time to inquire of each teacher concerning his class, the interest and progress of its members, etc. If he does this in the right spirit, the teachers will usually be glad to present their difficulties, as well as their successes; and thus one may learn from the experience of others. Teachers should be given opportunity to ask questions, either in regard to their own classes, or upon any subject which may be of general interest to the meeting. One question will often call out another and another, until a real spirit of inquiry is awakened. If there is any question upon which all cannot agree, it may be well to refer it to the State officers or to some experienced worker.

There is one way in which the time may always be pleasantly as well as profitably employed. This is in the recitation and discussion of the different lessons, either for the coming Sabbath, or those in review. The superintendent may have instructions to give, or the other officers and the teachers may have thoughts the mutual exchange of which will be profitable. Often some hard point in the lesson is not well understood by all, and explanation may be made by the superintendent or others upon whom he may call. It is of course better that the lesson be studied before coming to the meeting; but if this has not been done, some one may slowly and distinctly read the lesson, at least once, and then the questions may be asked. By this time all will have obtained some idea of the lesson, and are prepared to listen intelligently to any thoughts upon it.

Any interesting fact from history, Bible dictionary, or other such source, having a direct bearing upon the lesson, may be brought to the meeting and presented for the benefit of all the teachers. Any description of Bible lands and places mentioned in the lesson, either by the superintendent or teachers, may also be interesting; and if there are suitable maps in the possession of the school, the places should be pointed out. Thus the teachers may have a much better preparation for meeting their classes than they otherwise would.

The importance of doing all in their power to secure a regular attendance in their classes cannot be too strongly urged upon the teachers. Much may be done by visiting the pupils at their homes, and trying to interest them in the lessons. Names of those who should be members of the Sabbath-school, may be brought to the meeting; and those who are likely to have influence with them, may volunteer to visit and try to induce them to come to Sabbath-school.

At such a meeting, if not held on the Sabbath, it is proper to present any business which should come before the teachers.

Every officer and every teacher should feel that he has a part to do in making the meeting interesting. The whole burden of it should not be left upon the superintendent, while the teachers sit passive, expecting to be entertained. It is a *teachers'* meeting, and every one should come there with a mind to work.

BIBLE MODES OF REVIEW.

For almost everything that needs to be done in a Sabbath-school there are patterns given in the Bible. The uniform lesson, singing, blackboard exercises, class teachings, and review methods are all there.

Every plan of progress which a dozen men are claiming to have initiated is found marked out in the Bible. A good illustration of this truth is given by the Rev. W. H. Cobb, of Uxbridge, Massachusetts, in the following sketch of a recent exercise in his Sunday-school concert:—

"Moses' review lesson" was the topic of our last Sunday-school concert. We are taking up the books of the Bible, one each month, and have reached Deuteronomy. Our plan is to crowd into an hour as full an outline of the book as time permits, illustrating it from all available sources. It occurred to me, while preparing for the last concert, that Moses is a model to all who find difficulty with 'reviews.'

"1. He did not try to review too much. He had only three days to go over the work of forty years; but he did it judiciously, selecting the most important points. Some of us seem unable, in a half-hour, to get beyond the second or third of twelve half-hour lessons.

"2. He spent little time on the narrative part. Religious truth was of far more consequence in his eyes than even so wonderful a story as that of Israel in the wilderness. The latter occupies only three chapters of his thirty-three, and seems to be reviewed for the sake of the 'now therefore' which begins the fourth chapter.

"3. He had a definite plan of instruction. It is easy to trace it. The *spirit* of the law (chaps. 4-11); the *letter* of the law (chaps. 12-26); the *sanctions* of the law (chaps. 27-33). Thus the bare precepts are flanked on either side by inspiring appeals to the moral consciousness of Israel, and to their instinctive hopes and fears.

"4. He clustered all the lessons about a central thought. It would often be practicable and useful for us to hang our review teachings upon the very same nail that Moses fastened on this occasion; namely, *the Creator exalted, and the creature humbled*. There is scarcely a chapter of Deuteronomy where this is not brought out with distinctness.

"5. He combined the warmest expressions of God's love with the strongest threats of his wrath. Such oft-repeated and wonderful words of tenderness, as 'The Lord loved thee,' 'The Lord chose thee,' 'The Lord had delight in thy fathers,' mingle with the terrible curses which culminate in chap. 28. Let us, who have the gospel, pour out freely before our classes its treasures of grace, lest the very lawgiver of Sinai put us to shame; and on the other hand, let us not assume to be meeker than Moses, and withhold the terror of the Lord; for the New Testament echoes that word of Deuteronomy, 'God is a consuming fire.'—*S. S. Times.*

THE READY HAND.

In a recent number of a leading religious journal, we find the following beautiful little story by Louise J. Kirkwood, which may afford Sabbath-school teachers and others a hint as to one method of doing missionary work:—

A Sabbath-school teacher was out looking up an absent scholar. With neatly clad feet she was picking her way over the muddy crossing. Just before her was a young girl, carrying a pail of water. A blast of wind swept around the corner, and snatching her shawl from her shoulders, held it fluttering behind her. She set down her pail at the curbstone, to wrap it again about her. The lady behind her reached out her hand and laid it over her shoulder, saying, kindly, "Wait a moment, and I will find you a pin." As the search went on, in a free, pleasant way she said, "As I came on behind you, just now, something made me think of a woman who went to draw water from a well, nearly two thousand years ago, and found something very precious there."

The pin was found, and the kid-covered hands were put out to gather together the edges of the faded shawl. The pale face of the girl was lifted in amazement to the lovely countenance so near her own, but the kind voice went on: "I have a beautiful card at home with the picture and the story upon it. Will you tell me where you live and let me bring it to you when I come this way next week?"

"Yes, miss," said the girl, in a timid voice, giving her name and number.

"Very well; I shall not forget you, but will certainly bring it to you the next time I come."

The girl carried the water into the house, with a flush upon her cheek and a flutter of joy in her heart. There was but little in her hard life to make it bright or pleasant, but this thoughtful act and kind word and promise of the lady seemed to create a little rill of joy, which flowed through her heart and made the week until the promise was fulfilled quite unlike the ordinary weeks of her life. Nor did the week end it, for her wonder at what the story might be, proved a good preparation of heart to receive it. Like the woman of Samaria, she, too, longed to draw water from this wonderful well; and the lady, in lessons of kind and patient instruction, at length led her to the "fountain open for sin and uncleanness."

How rich was the harvest of her "little deeds of kindness, her little words of love!" Did she think when she scattered these tiny seeds that she should reap pearls so soon? We do not think she even thought of a harvest; her heart was so full of loving kindness that it could but express itself thus. If the heart be full of love, the lips will be ready with loving words, the hand with kind deeds and generous gifts, which are fitting exponents of the Christian at work.

—A loving heart incloses within itself an unfading and eternal Eden.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 11, 1880.

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

GOD IS LOVE.

THE declaration, "God is love," is twice given in First John, fourth chapter, where the beloved disciple labors to impress the Christian church with the importance of love. He says, "He that loveth not, knoweth not God; for God is love." Verse 8. "And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him." Verse 16.

As evidence of the matchless love of God to fallen man, the apostle appeals to the fact that God had given his Son to save all who would believe in him. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Verse 10. And from this standpoint he appeals to the church in these forcible words, "Beloved, if God so loved us, we ought also to love one another."

The mind and heart of the beloved John were imbued with the spirit of love, kindness, and affection. He was one of the favored three who were with Christ on the mount of transfiguration. They not only beheld his glory upon the mount, but sympathized with him in the garden of Gethsemane. At the last supper, the beloved disciple rested his head upon the bosom of Christ and felt the throbbing of his great heart of love.

The love of Jesus and John was reciprocal. John is spoken of as the disciple whom Jesus loved. He had been with Christ, and had felt in his own loving heart the power of that love which Christ had bestowed upon him. Were he living in our time, when ministers and men are ever talking of the love of Christ, and seldom speak of the love of God, we might expect that the absorbing theme of John would be the matchless love of Jesus. But we go back to the first century, about sixty years after the ascension, and we hear the disciple whom Jesus loved exclaiming, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1.

Hammond, the sensationalist, in his revival meetings in San Francisco and Oakland, California, represented God as a cruel tyrant, seeking to destroy the sinner; and in contrast, represented the Son of God as a being of benevolence and love laboring to wrench the sinner from the hands of his Father. To illustrate, he said:—

"Mary had a little lamb. Mary loved her pet lamb, and the lamb followed her wherever she went. But when the lamb was grown to be a sheep, and Mary's father had forgotten her tender love for her lamb, he sold it to the cruel butcher. This well-nigh broke the tender heart of Mary; and a benevolent gentleman purchased the lamb, saved it from the cruel butcher's knife, and gave it back to Mary."

In Mr. Hammond's application, the sinner is represented by the lamb; God, by the cruel butcher; and Christ is represented by the gentleman, who, in love and benevolence, purchased the lamb from the butcher.

Mr. Hammond fairly represents thousands of popular clergymen of our day, who contrast the old covenant with the new, God with Christ, and make the Jewish and Christian dispensations antagonistical. These gentlemen do not seem to understand the relation the gospel of Christ sustains to the old moral code. These, too, they make antagonistical,—the gospel opposed to the law, and superseding it. Their difficulty arises from not clearly comprehending the mission and work of Christ at his first advent.

The Scriptures of the Old and New Testaments speak of Christ, not as a lawgiver, but as a prophet,

or teacher of the will of his Father. Moses speaks of Christ in these words:—

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." Deut. 18:15, 17, 18.

To this agrees the prophetic statement of the psalmist relative to the mission of Christ. "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8.

The mission of Christ was not to set aside the moral law, and supersede his Father by introducing the gospel in its stead; but to magnify the law, and honor its divine Author. "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21.

The direct statements of the Son of God himself relative to his mission and work touching this subject, are decisive. In his first published sermon, his memorable sermon upon the mount, his inaugural sermon, in which he set forth the principles that were to govern his church, and the dangers to which his people would be exposed, he says:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:17-20.

Christ, before the assembled Jews in the temple, announces: "My doctrine is not mine, but His that sent me." John 7:16.

"When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." John 8:28.

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 12:49, 50.

On the occasion of the last supper, Jesus began to gently inform his disciples that he would soon leave them and go to his Father. They began to be exceedingly sorrowful. His presence was the joy of their confiding hearts; his absence, their grief. He would comfort them: "Let not your heart be troubled," said he, "ye believe in God, believe also in me." John 14:1. He continues:—

"If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake." John 14:7-11.

The Trinitarian understands that the words of our Lord to Philip prove that Jesus Christ is "the very and eternal God," and that in this sense the Father and Son are one. This oneness between the Father and the Son is illustrated in the last agonizing prayer

of Jesus for his disciples. He prays for them in these words: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John 17:21.

When it can be proved that the object of the prayer of the Son of God was, that the disciples might be one body with twelve heads, then it can be shown that we have a Deity which has one body and three heads. "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

And we have never been able to see how the inexplicable doctrine of the trinity relieved that which Paul declares to be a mystery. Those who had been with Christ, heard his words of wisdom, and had witnessed his miracles, had not seen the invisible Father who had sent his Son, the very being to whom the Son prayed; but in Christ they had seen the mind, will, and love of the Father, which Christ had come to exhibit among the children of men.

God is love. In love he created man. Said the Father to the Son, Let us make man in our image. In creation, the love of both the Father and the Son appears the same. Life is a great blessing. The dying sons and daughters of Adam cling to life as God's greatest gift. Suppose this globe were a ball of purest gold, and that it were offered to the most wretched specimen of humanity, as the purchase of one year of his miserable existence, he would turn from it, exclaiming, Let me live.

And when all was lost in the fall, and man was plunged in hopeless ruin by the representatives of the race, the love of both the Father and the Son was manifested in the remedy through Jesus Christ. What matchless, paternal yearning must have moved the great heart of the Eternal as he beheld a ruined race, made in his own image, and looked upon his dear, beloved Son, who alone could constitute an atoning sacrifice adequate to the transgression of the divine law. And what yearnings must have heaved the bosom of the divine Son, as he contemplated the scene before him—his separation from the Father, his agony in bearing the sins of the whole world, and the disgrace of the cross, that he might remove from those who would believe on him, the disgrace of the fall. Here we see love and agony united in both the Father and the Son. No human mind can grasp it, and no language can tell the story. It is infinitely high, and glorious beyond our conception. So grand, so high, so glorious, that the beloved John could do no more than to point to it, and exclaim: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."

By the divine law is the knowledge of sin, and in Jesus Christ the repenting sinner may find the remedy for his transgressions. The Holy Spirit is given as a comforter to the believing and confiding, and as a reprover of the very sins which are written against the sinner in the ledger of Heaven. If the sinner rejects the terms of salvation which are so easy to him, and spurns the plan which has been provided at immense cost,—if he tramples under his feet not only the law of God, but the blood of the covenant shed to redeem him from the transgressions of that law, what will our loving God do with him? Will he take him, reeking in his sins up to a holy Heaven to mingle with angels, and the good and holy of all ages, there to look into the face of an insulted God, and the face of a despised and rejected Redeemer? Heaven to him would be the veriest hell. Under an overwhelming sense of the oppression of the holiness of the scene, of which he had never had a foretaste, and which he had never learned to enjoy, he would call for the very gate of Heaven to be opened, to let him out into his natural element, among congenial spirits in transgression, and hatred of the spirit of holiness.

Again we inquire, What will the God of love do with the sinner? Will he consign him to an eternity of agony in the flames of an orthodox hell? Let the beloved John answer, "God is love." What, then, will

he do with him? Let the psalmist answer, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10.

If the place of all sinners, after diligently considering it, shall not be, what disposition will be made of them? God in love will let them cease to be. In the language of the prophet, "They shall be as though they had not been." Obad. verse 16. When redemption shall be completed, and the earth shall be cleansed from sin and sinners, all the holy intelligences of a clean universe will respond, "God is love." J. W.

SHE SLEEPS IN JESUS.

A BRIEF obituary of Jennie R. Richards is given in this week's issue. Her remarkable experience and her godly life, demand more than a brief notice of her last sickness, death, and funeral services. Not less than eight years before her decease, Jennie R. Trembley, afterward Richards, handed us the following statement:—

"Having had some experience as a spirit medium, it is a privilege to me to write a few words concerning it. I had been a writing medium about two years, as nearly as I can recollect, when a copy of the first edition of the work, entitled 'The Signs of the Times,' fell into my hands. I began to read it with earnestness, as I was anxious to know more about this spirit with which I had been so familiar.

"I did not read far before I came to some things which conflicted with what the spirit had taught me. So I called for the spirit to come, that I might ask some questions; but it did not come. This surprised me, because I did not usually have to wait; but the moment I requested its presence, it came, and signified a willingness to converse with me.

"But when I laid the book down, and left it, the spirit came without bidding, and told me I must not read another page of that book; if I did, I would be left to fall into darkness. I tried many times to secure its presence while holding the book, but failed every time. I experimented with other books; but this alone had that effect.

"After giving the book a careful reading, and examining the texts of Scripture referred to, I resolved to have nothing more to do with spiritualism; but to give it up was not an easy matter. The spirit promised me if I would not forsake it, I should have all the power I could desire. I should have command of the different languages, and be able to speak them fluently; I should have an understanding of the sciences, without study; I might be a spirit physician, a lecturer,—in short, perhaps it is all summed up in one sentence found in Gen. 3:5: 'Ye shall be as gods.'

"It was a long time before I succeeded in ridding myself of its powerful influence; but to-day, thanks to a kind Heavenly Father, I am free from this terrible delusion, spiritualism. JENNIE R. TREMBLEY."

Some twelve years since, Jennie R. Trembley came to the Health Institute at Battle Creek, an invalid. After recovering her health, she filled an important position in this office, as compositor and proof-reader, and in 1871 was editor of the *Youth's Instructor*. In 1873 she received a medical diploma from the Hygeio-Therapeutic College, conducted by Dr. R. T. Trall. July 20, 1874, she gave her hand in marriage to Dr. D. B. Richards.

By invitation, she returned to this office December last, and after laboring a few weeks, as compositor, copyist, and proof-reader, was taken suddenly and violently sick from cold, which resulted in typhoid pneumonia. During the last days of her illness, we visited her several times and enjoyed precious seasons of prayer.

She sleeps in Jesus. Her work is done, and well finished. Blessed are the dead "which die in the Lord from henceforth; yea, saith the Spirit, they rest from their labors, and their works do follow them." J. W.

THE AGE TO COME.

A FALSE HOPE.

WE showed last week that believers in the "Age-to-Come" doctrine make a mistake of one whole dispensation in the kingdom and the king. It is God who subdues the enemies of Christ; and it is while Christ is seated upon the throne with his Father in this present dispensation, that God performs this work of subjugation, not during the thousand years that succeed the second coming of Christ in the clouds of heaven.

The next great fallacy of this doctrine is the idea that probation continues after Christ has come the second time. We understand probation to be the opportunity given to every man to secure the future life and the kingdom of God through the means which God has provided whereby mankind may become reconciled to him. This probation can continue, or these offers of mercy can be made, only while there is a mediator between God and man. Christ is our only mediator; and according to the teachings of the Scriptures, he finishes all his work of this nature before he takes his position as king upon his own throne. He has provided but one offering for sin,—his own precious blood. And as that sacrifice is not to be repeated, so he offers no salvation to any outside of the ministry connected therewith.

Paul, in Heb. 10:12, says, "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." According to this scripture, he continues this work as priest, or mediator, until all his enemies are subdued unto him by the Father. Why, then, should probation continue after this event?

The work of Christ in relation to man is presented to us in three divisions: 1. As prophet; 2. As priest; 3. As king. And these different offices must not be confounded together. While acting as prophet, or teacher, here upon the earth, he was not fulfilling the office of priest; while acting as priest, as he is at the present time, he is not fulfilling the office of king in his own name; and when he takes the position of king, his work as priest, with all its offers of mercy and salvation, is forever past.

But the objector will say, "Does not his priesthood ever continue; for is he not a priest forever, after the order of Melchisedec?" We answer that the word forever must somewhere be limited, or it would prove that his priesthood would never end, and that probation would continue to all eternity. But no one will claim this; and as our "Age-to-Come" friends would limit it to a thousand years after his coming, we can just as well limit it to the period of his coming. He is indeed a priest forever after the order of Melchisedec; that is, just as long as any ministration of a priest in behalf of sinful man is to be performed, the word "forever" covering that period and no more. But the objector will say further, "Is he not a king at the present time, and is he not also priest, showing that the two offices of priest and king can be performed together?" We answer that it is only while Christ is king upon his Father's throne that he acts as priest; he does not act as priest upon his own throne. In Rev. 3:21 Christ declares that he is now with his Father upon his throne; but in the future, in the same verse, he promises to the overcomer a seat with him upon his own throne, showing that he has not yet taken his own throne, but is now reigning on the throne of his Father. Zech. 6:12, 13 describes this present position of Christ as priest-king: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH [this is undoubtedly Christ]; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he [Christ] shall be a priest upon his [the Father's] throne; and the counsel of peace shall be between them both." But how long does he occupy this position? Only until his foes be made his footstool, according to Ps. 110:1; and then he takes his own throne at his second coming and kingdom.

The work of Christ as priest must continue till all men have either rejected or accepted of his work; and the Scriptures plainly teach that this decision is made before his coming. As we have said, Christ performs his work as priest once for all. This is plainly taught in the book of Hebrews in reference to his work in the sanctuary. Only once does he make an offering; only during one period does he perform the part of priest and mediator; one round of service only does he perform in the heavenly sanctuary. Then the sanctuary is cleansed, his work as priest forever ends, and the cases of all are decided. The conclusion of this work is described in Heb. 10:17, 18: "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

These features, then, we find essential to a period of probation: 1. A priest to minister before God in behalf of man; 2. An offering with which to make an atonement for sin; 3. A sanctuary in which to perform this ministration. But Christ acts as priest only until he takes his own throne; and he offers his blood for sin only during this dispensation according to Heb. 10:12, 13; Ps. 110:1; and the ministra-

tion of the sanctuary is accomplished, never to be resumed, before his second coming; for Daniel said that at the end of the 2300 days the sanctuary should be cleansed, and Rev. 15:8 shows us that the ministration therein is finished when the seven last plagues begin to be poured out.

In accordance with this, we find that just before Christ comes this irrevocable sentence goes forth, forever deciding every case according as the character of the individual has been good or bad: Rev. 22:11: "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." And when is this? Just before the coming of Christ; for he immediately adds, "And, behold, I come quickly; and my reward is with me, to give to every man according as his work shall be."

ANOTHER PRECIOUS SABBATH.

THE good work in the church at Battle Creek, noticed in previous numbers of the REVIEW, still continues. Sabbath, March 6, was perhaps as triumphant a day as ever occurred in their experience. A meeting was held at the commencement of the Sabbath, so largely attended that the auditorium of the Tabernacle was well filled. After a powerful exhortation from Bro. White, and testimonies from many others, a call was made for sinners and backsliders to turn to the Lord. About as many responded as on the Sabbath before, between seventy-five and a hundred pressing forward to the front seats. A disposition to seek the Lord earnestly was manifested by many of these. One, a prominent student at the College, by hearty confession of past backsliding, and by asking forgiveness of teachers and students of the College, pastor and members of the church, and finally of the Lord, for past errors and wrong influence exerted, put himself on the side of the right in a manner to greatly affect and rejoice all hearts.

Sabbath forenoon, after a full Sabbath-school of usual interest, Bro. White spoke on the subject of conversion, describing, first, the "faith of credence" which the sinner must possess to lead him to believe that there is a God who will reward virtue and punish vice, and that he has given a law of ten commandments as our rule of life; secondly, the office which this law performs in the work of conversion by slaying the sinner, as in Rom. 7:7-12; thirdly, faith in Christ as the Saviour; and fourthly, the work of the Holy Spirit in changing the heart, or producing within us the right disposition and spiritual mind of the Christian. The subject was presented with great clearness and freedom. Besides the usual congregation, there was a large attendance from without. Immediately following this meeting nine were buried in baptism in the waters of the Kalamazoo, Elds. White and Colcord acting as administrators.

The meeting in the afternoon was a repetition of the one the evening before. About twenty-five more came forward for prayers. Among these were two other students who had long been upon the background, and had wandered so far into the dark that their feet had well-nigh slipped, and for whom great anxiety and solicitude had been felt. They now, with emotions almost too strong for utterance, and with hearty confessions, turned their feet once more toward their Father's house, testifying that they had long enough tried the barren wastes of backsliding from God, and found nothing to satisfy. The stand they now take so intelligently and sincerely, we have confidence to believe they will maintain. The influence for good which they can now exert in the College will be very great. One of the Office hands, and others, also witnessed a good confession in regard to their determinations for the future. May they have strength to carry out their resolutions. At this meeting eight united with the church, six by letter and two on a former confession of faith and baptism. These with the nine baptized at the conclusion of the forenoon service, made a total of seventeen who united with the church.

We ask the readers of the REVIEW to pray that God may still bless the labors of Bro. White in our midst, and that the good work may continue.

UNIVERSALISM.

BY ELD. R. F. GOTTBELL.

UNIVERSALISM and Calvinism are built upon the same foundation,—the assumed immutable decrees of the Almighty. Calvinism teaches that God “foreordained whatever comes to pass;” that salvation or damnation does not depend upon man’s agency, but upon the irresistible will of God; that a certain number, and not only that, but certain individuals of the human race, are elected to salvation, and cannot by any possibility be lost. Universalism differs from this only in that it makes the elect to include all mankind. It teaches that God “will have all men to be saved,” not merely in the sense that he is willing and desirous that this should be the case, and has made provision for it, on condition of man’s acceptance, but that the irresistible will of God is pledged that all men shall be saved.

Universalism assumes to reason. It does not draw its conclusion so much from what God has said he would do, as from what they claim it is reasonable that he should do. Reason is a good thing; and if God has given us reasoning powers, we certainly ought to use them; and on no subject more than that of the revelation which he has given us. But the standard of appeal is outside of ourselves. God has given us his word; and we should bring our reason to the test of that word, and not try the word of God by our reason. His reasoning is above ours; and we should take his word as authority, and base our reasoning on that. We should seek to find the harmony of every part of the word, knowing that until we find that harmony, we have not the whole truth, but only a partial, one-sided view of it, at the best.

But Universalism assumes that certain things are reasonable; and if anything in the Bible conflicts with that, it fails to convince. Its advocates seize upon one Scriptural idea, such, for example, as that “God is love,” and while they extol the attribute of love, and build fanciful theories upon it, they refuse to learn the truth that God is justice, as well as love. The love of God is truly a most cheering and exalted theme. They will accept the testimony that God is love, and dwell upon it, and found any amount of reasoning upon it to favor their doctrine; but speak of the wrath of God, and of a time to come when it will be poured out without mixture,—wrath and nothing but wrath, no mercy mingled with it,—and they will not believe a word of it.

They will expatiate upon the thought that God is a kind and loving Father, as he truly is, all men being his children, as they are by creation; and then they will draw upon the sympathies of their hearers by a contrast between the conduct of a loving and pitiful father toward his children, and that of a God who would consign his own offspring to the fiery torments of an endless hell, such as is described in the writings of those called orthodox, where they must suffer and writhe in the most intense pain and agony while the ceaseless ages of eternity shall roll.

In this way the minds of the hearers are wrought up to such a degree of excitement as to be blinded to the sophistries which are to follow. They proceed to state that God is immutable in his attributes; so that if he loves sinners at any time, he will love them forever. They forget to state that God has a righteous law, which is of more value in his sight than the life of its transgressor; that he hates sin, and must ever hate it; that his justice is as unchangeable as his love; and that the two are exercised in perfect harmony, there being no antagonism between them.

True, we are all children of God by creation; but the Bible describes a class as “children of the devil” and “children of wrath.” There are no good promises to the children of wrath; and such are all by nature (Eph. 2:3); but they are “fitted to destruction.” All the heirs of the promises of God have become his children in a better sense, by compliance with certain prescribed conditions. Jesus taught his disciples to do good to all. “That ye may be,” said he, “the chil-

dren of your Father which is in Heaven.” Matt. 5:45. Again, an apostle says, “Wherefore come out from among them [the children of wrath], and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. 6:17, 18. Those who obey the conditions, become the children of God in a peculiar sense; and there are special promises to them as a class. “Like as a father pitieth his children, so the Lord pitieth them that fear him.”

These things are ignored by the teachers of Universalism. They make all alike the children of God, and infer the eternal salvation of all, against the most positive testimony of the word of God. They leave a part of the truth untold. For example, they read in Acts 3:21 of the “restitution of all things,” and claim it as proof of the restoration of all men. But this phrase is qualified by another; it is the restitution of all things “which God hath spoken by the mouth of all his holy prophets since the world began.” It is simply this: There will be a restoration of all things which the prophets have promised should be restored. Uncover the sophistry, and all is plain.

Now what has God by his prophets promised should be restored? The most ancient prophecy of which we have a record is that of Enoch, the seventh from Adam. Said he, “Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” Jude 14, 15. Does not this seem more like retribution than restitution?

We notice a few things spoken by the prophets. Speaking of Christ, Moses said, “And it shall come to pass, that whosoever will not hearken to my words which he shall speak in my name, I will require it of him.” Deut. 18:19. Peter applies this prophecy to Christ, and says, “Every soul which will not hear that prophet, shall be destroyed from among the people.” Acts 3:23. Will restitution come after this destruction? “He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy.” Prov. 29:1.

Job teaches “that the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.” Job 21:30. In connection with this we cite the apostle Peter: “The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of Judgment to be punished.” 2 Pet. 2:9. According to these testimonies, the wicked do not receive their punishment as they pass along through life, nor are they cast into torment before the day of Judgment. God hath appointed that day. See Acts 17:31. The wicked are reserved and brought forth to the day of wrath. Whence are they brought forth? “All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28, 29. The resurrection to life is restitution.

Again the apostle says that the earth is “reserved unto fire against the day of Judgment and perdition of ungodly men.” 2 Pet. 3:7. Perdition is not restitution. But he does promise a restitution. “Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.” Verse 13. The heavens and the earth are to be restored. This was promised by the prophet Isaiah. Chap. 65:17. The righteous alone have the promise of dwelling there. The phrase, “wherein dwelleth righteousness,” signifies that no unrighteousness shall be there. The new Jerusalem will be there, “And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” Rev. 21:27.

“Blessed are the meek; for they shall inherit the

earth.” Matt. 5:5. “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.” Dan. 7:27. “The righteous shall inherit the land, and dwell therein forever.” Ps. 37:29. But when the righteous are restored from death to immortal life, so that they can inherit the renovated earth forever, where will the wicked be? Let the inspired word answer: “For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth.” Ps. 37:9-11. To be cut off, and not be, so that a diligent search for his place cannot discover it—is this restoration? Again, of the righteous he says, “Their inheritance shall be forever.” “But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” “For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off.” See Ps. 37:9, 10, 11, 18, 20, 22.

What prophet or apostle has foretold the restitution of all men? It is hard to perceive how men can be restored after having been “punished with everlasting destruction from the presence of the Lord.” 2 Thess. 1:9. How can those be restored “whose end is destruction”? Phil. 3:19.

Universalists claim that all men must be saved, because the purposes of God’s grace cannot be frustrated, but must be accomplished. “The grace of God that bringeth salvation hath appeared to all men.” From this they argue that as his grace has appeared in behalf of all, therefore all must receive the benefit of it. But this very text refutes their argument. The expressed purpose of this grace is to teach men. “The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” Titus 2:11, 12. Is the purpose of this grace attained?—do all men live soberly, righteously, and godly in this present world? If not, the design of it is not fulfilled in respect to all men. And if it has failed of its design in respect to a part of mankind in this world, where is the assurance that it will save all in the world to come?

WHO WAS THE ANGEL THAT JOHN WORSHIPED?

BY ELD. D. M. CANRIGHT.

IN Rev. 22:8, 9, we read: “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.”

This passage is claimed as proving the conscious state of the dead. It is asserted that this angel was one of the old prophets who thus appeared to John. If we grant this, the text does not prove the conscious state of the dead, because some of these prophets had already been taken to Heaven. Enoch was a prophet, and he never died. Elijah was a prophet, and he had been translated. Moses was a prophet, and, as can be shown, he had been raised from the dead. Again, at the resurrection of Christ, many of the saints which slept were raised; and in Eph. 4, Paul intimates that they ascended with Christ. It might have been one of these. So that, granting that it was a prophet that talked with John, the text does not prove the conscious state of the dead.

But this was an angel, and not a man nor the soul of a man. John says, “I fell down to worship before the feet of the angel which showed me these things.” A man is not an angel, but this was an angel. Is it not said that he was one of the prophets? No; a careless reading might give that idea, but a close examination shows that this is not what is declared. It is simply asserted that this angel was a fellow-servant of John and of his brethren the prophets. That is,

this angel was not to be worshiped, because he was simply a servant of God, and had only been sent to serve the prophets, John's brethren. Read it carefully: "I am thy fellow-servant, and of thy brethren the prophets." Let us read a few other translations which will give the idea better. The American Bible Union translation reads: "I am a fellow-servant of thee, and of thy brethren the prophets." The Emphatic Diaglott says: "I am the fellow-servant with thee, and with thy brethren the prophets." Trigelles translates it: "I am the fellow-servant of thee and of thy brethren the prophets." These translations give the idea better and more correctly. He was only a fellow-servant of these prophets, not one of the prophets themselves.

Furthermore, the interpretation given by our opponents contradicts the Bible by teaching that the dead come back to this earth and converse with men; while the Scriptures plainly declare that the dead know not anything. Thus Job says, speaking of a man's death: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21. Then after a man dies he knows nothing of what is transpiring on the earth. Again it is said: "For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6. How can this be harmonized with the idea that the departed spirits of the dead do come back to earth and minister to their brethren? And in the parable of the rich man and Lazarus, of which our opponents are very fond, the very point made is, that the dead cannot come back to earth and communicate with the living. Will they now contradict all this testimony to make out a case from this passage? Our orthodox brethren have joined hands with the spiritualists on this point. If their theory of this passage is correct, then the spirits of the dead do return to earth and do communicate with men, as the spiritualists say. The latter only carry it a little further, and thus establish their blasphemous doctrine of spirit communication.

SPECIAL MENTION.

THE CONTROVERSY IN BELGIUM.

The *Christian at Work* of Feb. 19 gives the following relative to the contest between the civil and ecclesiastical power in Belgium; a contest in which every lover of liberty, religious and political, is interested:—

The contest between the Liberals and Clericals—or between the Roman Catholic Church and Liberty—in Belgium, is marked with such persistent and exceptional bitterness that the mere looker-on can scarcely refrain from questioning the fitness of either party in the fierce controversy to appreciate the arguments or do justice to the position of the other. But the issues involved in the contest are of incalculable importance, and partisanship runs high, because both parties are dreadfully in earnest. M. de Laveleye, one of the most eminent among Belgian writers, points out the real cause of the contest to which at present all eyes are turned, as found in the fact that "the principles of the Belgian Constitution, borrowed from England and the United States—that is, from Protestant countries—are condemned by the dogmas of the dominant religion in Belgium." Why that conflict is more violent in that country than elsewhere, he explains by a twofold reason: first, because the principles embodied in the Belgian Constitution have been proclaimed there with more distinctness than in other Catholic countries; and, second, because the clergy there have maintained more authority and influence over the people than elsewhere. "It is impossible to forget," says M. de Laveleye, "that our clergy overthrew two sovereigns, Joseph II. and William I."

Three points are clearly demonstrated in connection with this controversy; (1.) that the Catholic Church, by the agency of Councils, Popes and Bishops, condemns the liberty of opinion, of religion, of the press, of civil rights claimed by modern Protestantism; (2.) that this liberty is more absolutely recognized in Belgium than elsewhere, and (3.) that the Catholic clergy arrayed against it, have there more influence, or have more effectually organized their means of action. The issue between Roman Catholicism and liberty has been raised in such a distinct and practical manner in Belgium that the parties to the conflict are not likely to lose sight of the distinctions which separate them, and, at the same time, the strength of the two sides to the conflict is so evenly balanced that neither side can afford to be off its guard.

The struggle is a political one, and concerns the future as well as the present. It involves, in a large measure, the existence of personal liberties, and the continuance of free institutions. For the time being, the Liberals are in the ascendant, and the principle is asserted and enforced that in matters of religious opinion and practice the citizen is entitled to freedom from the control of the State. On the other hand, the Clerical party are working incessantly to wrest the power from hands which they

consider sacrilegious, and would thus place Belgium under a priestly tyranny, as complete and as crushing as that which holds sway in Austria or Spain. To this end they seek constantly to get under their direction the education of the young, for they know that it is with the plastic material of youth that they can most confidently expect to acquire abiding influence and produce permanent results. And we see, too, this same principle sought to be carried out in our own country through the concerted and well-arranged attack made by the Roman Catholic Church upon our own educational system. Happily, in Belgium, the vigilance of their opponents is at present more than a match for them, and every friend of civil and religious liberty will hope that it may continue so. The acrimoniousness which has entered into the contest is certainly to be regretted; but in a conflict between Right and a terrible Wrong, between Freedom and Bondage, between Progress and Stagnation, between man's most sacred privileges and aspirations and the most crushing tyranny of both body and soul, there will be heat and fierceness and earnestness in proportion to the depth of conviction in the souls of the contestants.

THE CZAR.

On the 2d of March, the twenty-fifth anniversary of the Czar's accession to the throne of Russia was celebrated in St. Petersburg and in other towns throughout the empire. Notwithstanding the threats of Nihilists, there was no disturbance. St. Petersburg was gaily decorated, and the day was generally observed as a holiday. Vast crowds assembled to do honor to their sovereign, and the occasion was observed with much pomp and enthusiasm. In the interior of the empire the festivities and rejoicing were general, and in some of the large towns the fetes were on a grand scale. A congratulatory letter from Emperor William, countersigned by Prince Bismarck, was published and creates a very favorable impression in all the European capitals. The terms of the letter are those of warm friendship; the Emperor expresses his gratification that the friendship which united their fathers has been maintained, and his hope that it may continue. Pardons were granted to prisoners, arrears of taxes owing by the rural population were remitted, and orders of distinction were awarded; but the desire of the people for a constitutional government was not granted.

At the present time, when Russia and Russia's ruler are prominently before the people, the following paragraphs from the *Christian Weekly* of March 6 will be of interest:—

"The present Czar was the oldest son of Nicholas I., and will be 62 years of age if he lives till April 29. In early youth he showed a fondness for books and the society of men of culture, rather than for military tastes, so that when he came to the throne, at the age of 37, he found that his enlightened and liberal plans were opposed to the prejudices and passions of the old Russian party. He, however, has been able to carry them out to a great extent, and the fact that he was successful in securing the abolition of serfdom throughout his empire within six years after his coronation, is an imperishable memorial of the power of his influence and the humanity of his disposition.

"He has also in other important directions improved the administration of affairs, so that the moral and material advancement of Russia over its position in his father's reign, is said to be as great as has been that of England, during Queen Victoria's reign, over that of George III. Russia is now open to the circulation of the Bible, restrictions on the press have been removed, education has been encouraged, every soldier of the army being now required to read, great reforms in the administration of justice have been introduced, and the education and morals of the priests have been greatly improved. It has been hoped that the Emperor would signalize the coming anniversary of his accession by proclaiming entire civil and religious liberty throughout his dominions; but the unfortunate, if not criminal, domestic complications that have estranged him from the influence of his excellent wife, it is feared will retard the progress of the reforms to which he had so heartily committed himself."

THE DECLINE OF CHURCH-GOING.

We find in the *Journal of Commerce* a letter from that always interesting and instructive writer, Mr. William C. Prime, giving some rather startling accounts of the decline of religion in New England. It is the habit of Mr. Prime every autumn to make excursions in his own carriage through the more picturesque and attractive portions of the New England States; and this mode of traveling brings him into much more intimate relations with the people than are possible in the rapidity of an ordinary journey. He stops over every Sunday, of course attending church wherever he happens to be; and the facts he has observed afford occasion for these reflections:—

"I confess that year after year I grow more and more to wondering why it is that New England country people do not seem to have much interest in their churches. Whatever the denomination, we always find empty churches on Sunday mornings and very small groups on Sunday evenings. In villages of considerable size, with surrounding farms on which the population is not small, it never happens that we find a morning congregation of more than forty or fifty persons at church, and usually the number is much less than that; while at evening service it is almost invariably to find only ten or fifteen females and rarely more than two, three, or four men,

In large towns the attendance is proportionately small. The proportion of the people of parts of Northern New England who are regular church-goers would seem to be small, even smaller than in our large cities, if one can judge from personal observation during the past few years on pleasant September and October Sundays.

"It was not so once. I know country churches which once gathered in on Sunday morning pretty much all the population around, and which are now full of emptiness. I see plenty of churches behind which are sheds for horses and wagons, which, by their extensive size, indicate that they were once used by many families, and which are now not only empty, but roofless, shabby, and useless; nor could I learn that the building of other churches had led away the congregations.

"Probably the same is true of parts of New York and other States."

Mr. Prime is a careful and conservative man, and does not give utterance to any casual impressions or exaggerated opinions. What he says is surely so; but if he had gone further and explained the causes for such a state of things, he would have laid the public under greater obligation.

The decline of church-going has been noticed in many quarters, and by observers who are far from sharing Mr. Prime's orthodox and devout sentiments. It is, we believe, just as evident in the churches of this great city as it is in any rural village; and the essence of the fact everywhere, at least to the superficial observer, must be declared to be that the prevailing forms of Christianity are losing that hold upon the public mind which they once possessed. There are as many churches as ever, but there are fewer worshippers. There may be as many church-members, but the earnestness and the piety of their faith has suffered an eclipse. There are as many sermons as ever, but they no longer warm the hearts of men as once they did with the fire of "righteousness, temperance, and judgment to come."

There is, then, a most notable decay of religion among us. Men are ceasing to be Christians, and what are they becoming instead? Faith in Christ, in the Scriptures, and in retribution hereafter for deeds done in the body, no longer controls their actions. And what is taking the place of that faith? And where is the fault? Why is it that the venerable bulwarks are broken down? Why is it that ideas of truth for which men have endured everything, even the loss of life, are thus thrown away and abandoned? Is it the fault of the infidel teachings of modern science? Is it the fault of the church? Is it the fault of a clergy grown rich and luxurious, and, like the masses of their congregations, unbelieving at heart? Is it because the true doctrine of the Saviour has been cast aside by the churches, and the imaginations and devices of men substituted in its place? Or is it because some new and more practical application of that doctrine in the institutions and relations of society is necessary to reconcile the inconsistencies and revive the ardor of the ancient creeds?

These are questions which merit the most serious, nay, the most solemn attention from all persons interested in the welfare of mankind and the safety of society. But unfortunately the considerations which we have now presented are none of them new. They are familiar to priests and to philosophers of every name; but as yet none of these have been able to give an answer which has brought any comfort to the anxious minds of the religious, or silenced to any extent the doubts of the scoffing.—*N. Y. Sun, Dec. 14, 1879.*

WELL DESERVED.

The wonderful immunity from accident and death, and the absolute freedom from danger of either, upon the railroads of this country, demonstrate that railroad management here has practically reached perfection. It may be truly said that a passenger whirled through space at the rate of forty miles an hour in one of the coaches of the Northwestern Railway Company is in less hazard and less liable to accident than he would be in walking the streets of Chicago, and as safe from possible injury as he would be if seated at his own fireside. For the first twenty years of railroad travel in the United States, as we learn from the report of the Rhode Island Railroad Commissioner, there was on an average one passenger killed of every two millions carried, while in the succeeding twenty years there was but one killed of more than six millions carried. If we recognize the further fact that more than ninety per cent of the passengers killed meet their death by their own recklessness or by their disregard of the rules of the railroad companies, we might say that a number of passengers equaling the country's population are annually transported over our roads without a fatal accident that can be attributed to the fault of the railroad officials.

A sense of security on the part of the passenger, and the constant study of the railroad official to invoke every possible aid to promote the safety and the comfort of patrons, make railroad travel a pleasure indeed. The newly invented air-brakes, the patent platforms and couplings, the improved methods of tie and rail laying, and the perfect system of signals, combine to produce this extraordinary absolute freedom from accident or injury.

We are led to these reflections from an intimate acquaintance with the workings of one of the best managed roads in the United States—the Chicago and Northwestern, whose operations extend from Chicago to the British Possessions, and whose branches permeate every considerable point of traffic throughout the great Northwest, and even to the Pacific coast. No ordinary mind can master the details of operating a huge corporation like this, whose hundreds of trains, passenger and freight, arrive and depart with the regularity of the clock; whose millions of passengers are transported, each with the self assurance of a speedy, a safe and a comfortable transit; whose officials without exception are men of long experience and excellent judgment in all things pertaining to the business in hand. There is not in all this country a company which maintains a better corps of conductors, many of whom the traveling public have met for twenty years past, and all of them gentlemen in the strictest sense of the term.

To the management is solely due the general excellence of this great highway, and we are glad to know that the vast business which the company is now doing, indicates the public appreciation of the efforts of these gentlemen to serve them.—*The Herald, Sept. 1, 1879.*

TRUST.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." Ps. 125:1, 2.

THINE be a life of trust in God,
Ever in him confide,
Submissively beneath the rod
Bow, and with him abide.

Gently his hand will lead thee on
From grace to higher grace,
And when thy life-work here is done,
He'll greet thee face to face.

Oh! 't will be sweet in the glad morn
Of that eternal day,
When the last note the world to warn
Dies on the ear away,

If Jesus, friend of all the meek,
Beholds thee seated low
Among the ones to whom he'll speak
Words of the sweetest flow:

"Come up, ye victors in the strife,
Partake of life's fair tree;
Its fruit renews the springs of life
Throughout eternity.

"Thou hast given up all for me,
The world and e'en thine own;
I'll own thy name, and thou shalt be
With me upon my throne."

And for the joy before him set
Christ died, and now he'll give
Life, full and free,—eternity,
To all who wish to live.

Ay, live; no sickness, pain, or death
Ever shall thee annoy;
Oh, taste and feast, as his word saith,
The fullness of his joy!

Father, to thee I trust my all,
Thy love for me how great!
Oh, keep me that I may not fall,
And mourn outside the gate.

Around I see the darkness fall,
Help me to walk with thee,
And know and heed thy every call,
Until from danger free,—

Free to behold thy glory bright,
Free to partake thy joy,
And in redemption's song unite,
Where pleasures never cloy.

A. A. J.

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.

THE CAUSE IN ENGLAND.

THE cause of truth here in England is still progressing, and at Southampton in particular. I hope none will think that because we have made our home at this place, our work has altogether been confined to this locality. We are circulating tracts and papers, and holding correspondence with numerous individuals, thus seeking to awaken an interest all over the kingdom. Nearly every day we get encouraging responses, and evidence that the truth is working its way to hearts. The past season has been so unfavorable, on account of stormy weather, that it has been a slow process to get the interest here matured.

As before reported, our T. and M. society is organized. Since our last report we have had three occasions of baptizing. Thirteen have been baptized already, and several others have applied for immersion. The subject of baptism has given us no little perplexity. *Where should the baptism be attended?* was the difficult question. The few Baptists here have fonts in their chapels for this purpose. But we could not get even the loan of their robes, and it was evidently useless to ask the privilege of using a font. An attempt was made by others, not long since, to baptize in a stream a few miles from Ravenswood. A vast mob assembled, and threw brick-bats, stones, and dirt to break up the baptism. It did not seem proper, just at this time, for us to try a similar experiment. At last we decided to prepare a font in one of the lower rooms of Ravenswood. We did so, and our baptisms here have been quiet, blessed occasions.

The first baptism by Seventh-day Adventists in England was on first-day morning, Feb. 8. On that occasion six were baptized. At the close of our Wednesday evening service, Feb. 11, two more went forward in this ordinance. One of these was the steward of a vessel mentioned in a former report. Sabbath, the 14th, five more were baptized, and we are to have another baptism next Sabbath.

Next week I go to the place of Bro. Veysey's residence, to commence a series of public lectures there. To-day we have brought home from the printing office of "Foster and Rond" an edition of 2,000 each of seven tracts, 14,000 in all. This is our first effort here in printing. As we gather around this pile of printed sheets, we unite

our prayers to God that his signal blessing may rest upon and follow these tracts, and that the time may soon come when thousands may be reading "present truth," printed in England for English readers.

As the result of inserting, for a few times, a notice of this Ravenswood depository in the *Signs*, we have already had several applications for papers and tracts. Of these applicants, one at least is now keeping the Sabbath. This morning we received a letter containing the following:—

"Dear Sir: I have met with a torn sheet of the *Signs of the Times*, printed in California. I see it mentions your name, as having some of the tracts issued by the same persons. Will you kindly send me a list of what you have, and the price. If you will send me 1 s. worth of back numbers of the *Signs of the Times*, you will oblige." His letter contained 24 cts. in stamps. We sent him nine numbers of the *Signs*, and one copy of the tract, "Is the End Near?" with catalogue of English prices on the back. This man has the first copy printed in Great Britain.

It seems to me that if we could have a standing notice of our depository in the *Signs*, if it was only two lines of very fine type, it would be an excellent thing, as so many hundreds of copies are being distributed by our friends in America, and by us here. A prominent temperance man said to us the other day, "Your papers are getting scattered all around. I meet them in many places where I go, and they are read with increasing interest." May the Lord give us wisdom in all branches of our labor here, and may there be a rich harvest of souls from Great Britain.

Feb. 18.

J. N. LOUGHBOROUGH.

CHRISTIANA, NORWAY.

THE S. D. A. Building Association of Christiana held its first yearly meeting Jan. 28. The treasurer's report showed the following:—

Receipts.	
House-rent,	Kr. 2,809.49
Shares, donations, and weekly contributions,	2,408.65
Rec'd in the contribution boxes,	748.28
Borrowed money to balance,	44.27
Total receipts,	Kr. 6,010.69
Equal in American money to,	\$1,602.51
Expenditures.	
Payments, interest and taxes,	Kr. 3,295.56
Improvements on the building,	2,391.05
Fuel and incidentals,	324.08
Total,	Kr. 6,010.69

The Printing Association consists of those brethren in America and Europe who in the providence of God have been instrumental in starting and sustaining the work. The Association is merely nominal, for it has not yet been organized. It has owned a printing office a little more than half a year. *Tidernes Tegn* was printed during the first quarter of 1879 as a four-page weekly. It commenced its career as a subscription paper April 1, with eight pages, and has since that time been published semi-monthly. No. 10, dated August 15, 1879, was the first number printed on our own press. We were inexperienced, and did not succeed so well at first; but we have tried to improve, and, by the help of God, we have succeeded. We now print 1,250 copies. We have also printed 36,000 signatures (of 16 pp.) of books and tracts during the year. Our press is but a hand-press; but we have now learned to use it so well that our papers and tracts are plain and readable. If needed, more than twice as much matter could be printed on this press.

The treasurer's account for 1879 is as follows:—

Receipts.	
On <i>Tidernes Tegn</i> ,	Kr. 1,654.17
" tracts, pamphlets, and books,	959.42
" <i>Advent Tidende</i> and <i>Harolden</i> ,	68.98
" donations,	1,774.40
" job work,	16.50
" borrowed—balance,	10.04
Total receipts,	Kr. 4,483.46
Expenditures.	
On labor,	Kr. 1,341.36
" stock,	1,144.61
" fuel and incidentals,	279.43
" machinery and type,	1,434.06
" accounts,	284.00
Total expenditure,	Kr. 4,483.46
	\$1,195.59

Inventory.	
Value of machinery, type, etc.,	Kr. 1,400.00
Tracts 24,559 signatures,	736.77
<i>Tidernes Tegn</i> 6,185 copies,	309.25
Books and pamphlets,	193.42
Book accounts,	284.00
Total,	Kr. 2,923.44
Indebtedness,	Kr. 10.04
Increase,	Kr. 2,913.40
	\$776.91

All the donations amount to Kr. 1,774.40. Consequently the office has with this capital earned Kr. 1,139 during the year. And this earning falls principally on the paper. The cost of the paper alone has been

Kr. 1,037.61; and it has brought in Kr. 1,654.17 and papers left over worth Kr. 309.25.

Of the donations Kr. 1,359.00 have been received from the Danish Mission in America, Kr. 220.00 from the brethren in Chicago, and Kr. 195.40 from others.

Nothing has been done for the Scandinavian mission, that has helped to spread the truth more through the three kingdoms, than this printing work. And this would be still more the case if we could get a Swedish printer here and start a Swedish paper on the same scale as *Tidernes Tegn*.

We need more machinery and type, and money to put in stock. And we need also more laborers and colporters to bring the truth out. We believe the Lord will help us, and add his blessing to this small beginning, until here also a people may be prepared for the coming kingdom.

The sisters have tried to help the Building Association, and have collected, for work and by donations, Kr. 275.00 during the year.

The truth is preached, and is working on many minds. Sabbath evening, six souls were buried with Christ in baptism; afterward we had an interesting social meeting. Bro. Rosqvist is now here, and will help in preaching and selling tracts. I start to-morrow for Skien.

Feb. 10.

J. G. MATTESSON.

NEW YORK.

Middle Grove, Saratoga Co.—There are a few here who are holding on to the truth. They have meetings every Sabbath. They seemed to be encouraged by our meetings, and resolved to take hold of the work with renewed energy. A leader was appointed. Obtained one subscriber for the REVIEW.

A. H. HALL.

A. P. BUMP.

NEBRASKA.

Waco.—The past two weeks have been spent with the friends near this place. The Spirit of God has been working both within and without the church. The inclemency of the weather interfered with our Sabbath meetings. I return next Sabbath. May the Holy Spirit assist in completing the work.

CHAS. L. BOYD.

Beaver City, Feb. 23.—The meetings held seven miles west of this city closed last Sabbath morning. Three sermons against the Sabbath were preached by a Baptist elder. His last effort only made us friends; it needed no reply. Some of the brethren from Sapa Creek came to our closing meeting, and by their presence helped to remove prejudice; they also rendered assistance in the social meeting. Two good sisters signed the covenant; we feel sure they will be a light here. May God bless them. The work will be followed, if the Lord will, by missionary labor.

GEO. B. STARR.

DAKOTA.

Sioux Valley, March 1.—Came to this place Feb. 20, and have held eleven meetings. The interest is quite good; the average attendance is about thirty-five. Some are quite favorably impressed, and say that we have the Bible on our side. One family of Swedes are nearly convinced that the seventh day is the Sabbath, and will meet with the brethren at Big Springs. We much need and earnestly desire the prayers of God's people.

M. M. OLSEN.

Allentown, Turner Co., Feb. 29.—The interest here continues; but on account of a sweeping prairie fire, the attendance on our meetings has fallen off some, as quite a number lost their stables, etc., by it. We have spoken three times on the Sabbath question, and eight have already commenced to keep it. They were all members of the Methodist church. This is the Lord's doing, and it is marvelous in our eyes. Others are deeply interested, and we think they will obey. We have liberty in presenting the truth. To the Lord be all the praise.

D. T. BIGGS.

IOWA.

Olin, Jones Co.—From the 20th to the 25th of February I was at Olin. There is a good interest in the community here, and they gave us a favorable hearing. Most of the believers are young in the faith; but they manifest a commendable zeal in the work. The preaching was mostly of a practical nature, and was well received. Some of the brethren took "Spirit of Prophecy," and all were supplied with Testimony No. 29. The preliminary steps were taken at this meeting for the erection of a meeting-house. A building committee was appointed, and \$300 was pledged in a few moments. It is expected that others will help liberally. On the whole, I think the church was encouraged by my visit. Several of the brethren subscribed for *Good Health*, and more should have done so. Our brethren who do not have this valuable journal do not realize what a feast of good things they lose. I most heartily recommend it to all our people. It contains just the information we all need, and that we should put to practical use.

E. W. FARNSWORTH.

ILLINOIS.

Compromise, Champaign Co., Feb. 24.—The Lord is working for the people here. Last Sunday evening twelve signified their decision to keep the commandments of God. All of them are among the most intelligent and respectable people in the community. Others are trembling in the balance, and we believe will decide for the truth. The voice of prayer now ascends from the family altar in homes where it has never before been heard. We hope, by the blessing of God, to organize a company here who will be looking for our Lord when he shall appear.

J. F. BALLENGER.
E. O. HAMMOND.

MISSOURI.

Kirksville, March 1.—I have for the present closed the meetings at Roberts school-house, fifteen miles north-east of Kirksville. Twenty here have signed the covenant, and there are a few others who say they will, sooner or later. I obtained eight subscribers for the REVIEW, and three for *Good Health*.

I begin meetings before long at a place five miles north-east of Roberts school-house, by request of some there. I held a meeting there three years ago. Hope to see a good work done. There are at Roberts school-house seven or eight waiting to be baptized. One whole family, I believe, will be baptized at the same time. Hope Eld. G. I. Butler will visit them before he leaves the State.

H. WREN.

WISCONSIN.

Wilson Station.—We began meetings here Sunday, Feb. 22. We have the use of a good school-house, and it has been well filled every evening. There seems to be considerable interest. The people invite us to their homes. Pray for us that we may move with wisdom.

A. E. AND A. M. JOHNSON.

Debello.—From Dec. 30, 1879, to Jan. 10, 1880, I was at Kickapoo Center. Some difficulties in the church were satisfactorily settled. Two united with the church. Jan. 11-15, we held meetings with the brethren at Liberty Pole. Jan. 16-21, held meetings at different places with the brethren of the Victory church. At one place there appeared to be some outside interest, which I desire to follow up as soon as possible. The brethren of this church are so widely scattered that they cannot all meet on the Sabbath, although they have meetings and Sabbath-school most of the time at three different places. Jan. 22, I again came to Liberty Pole, and on the 27th went to Avalanche to spend some time with that church. Two united with the church, one of whom had formerly been a slave. He has learned to read, and is now quite familiar with the Bible. In fact, he can repeat more verses from the Bible than many Christians who have all their lives been able to read. He found it quite difficult to give up tobacco, but, by the help of God, hopes to overcome this vile habit. I left the brethren much encouraged.

I came to Debello Feb. 20, and was agreeably surprised to find that the brethren here had built a small church. The majority of them are poor, and hence it was quite an undertaking to build a house of worship. An intelligent man, formerly a skeptic, has recently embraced present truth, and he now knows from experience that there is a reality in religion. His wife was also a skeptic, but some time since she renounced infidelity, and was baptized. Our meetings were well attended, and the Lord seemed near to bless. Prejudice, which had been very strong here, is giving way.

Last evening I spoke on the law and gospel, in a Dunkard church at Valton, about two miles from Debello. At the close of the meeting, a Quaker arose and said that he indorsed every point, and that what I had said was Bible truth. This Friend offered us the use of the Quaker church. A year ago, we could not have obtained a church at Valton; now two are freely offered us.

O. A. JOHNSON.

OHIO.

Norwalk.—Since my return from the Institute at Corsica, I have labored with the scattered Sabbath-keepers in this vicinity. I have visited nearly all the members of the Norwalk church, and find them firm in the truth; have also held eight meetings, with fair attendance and good interest. The truth is finding its way to the hearts of many, and several will keep all of the commandments. I obtained eleven subscribers to our periodicals, and sold a good number of books and tracts.

Sunday evening, Feb. 29, we held a temperance meeting at East Norwalk. Twenty-nine signed the pledge, only three of whom are Sabbath-keepers.

WM. BEEBE.

Mesopotamia, March 2.—Since the Institute in Ohio, I have visited all the Sabbath-keepers in Windsor, Huntsburg, Bloomfield, Orwell, Wayne, and Williamsfield. Each family has the REVIEW, or soon will have it, also Testimony No. 29. We held meetings in most of the above places with profit. Some have given up the truth or have become greatly discouraged within the past few months.

Brethren, let us be Bible Christians, live the truth in our families, be channels of light to the world, by example and by our means supporting the cause of the third angel's message.

At Williamsfield, we were invited, both afternoon and evening, to speak to Eld. Miller's congregation in the Congregational church. The Lord gave freedom, and many gathered around us as inquirers anxious to learn more of the truth.

R. A. UNDERWOOD.

KANSAS.

Plum Grove, Butler Co.—I gave six discourses near the above place, last November. A deep interest was manifested, but I was called away to attend the General Conference. Meetings were resumed Jan. 15. The congregations were large and attentive. Fifteen or more commenced the observance of the Sabbath.

A Sabbath-school was organized, and ten copies of the *Instructor* subscribed for. I think there will be a sufficient number of earnest Christian commandment-keepers here to maintain Sabbath meetings, but some need to realize the importance of a thorough conversion to God. May the Lord help them to go forward.

Receiving a message that my wife was sick, I was forced to return home and leave the work here unfinished. I hope to visit them again immediately after our T. and M. Institute.

W. E. DAWSON.

Labor among the Churches.—Since Jan. 30 we have visited the following-named churches: Oswego, Harrisonville, Peru, and Bloomfield. At Oswego some advancement was made, though we did not see so much accomplished as we desired. A local health and temperance club was organized, numbering thirteen members. There is a good Sabbath-school here, under the supervision of Father Santee.

At Harrisonville, some difficulties existed. They were adjusted, however, and harmony was restored. The cloud was lifted, and the meetings closed with victory in the Lord. The ordinances were celebrated.

The membership at Peru has been reduced, by removals, to five. The preaching here was of a practical character. A deep spirit of searching of heart, and of earnest wrestling with God, was especially manifested toward the close of the meetings.

I had looked forward to the meeting at Bloomfield with prayerful anxiety. This church has been disbanded, but re-organization has been effected. We labored to bring about a spirit of full confession to God and to one another, and endeavored to have each seek a connection with Heaven, and a deeper experience in the things of God. The word spoken was blessed to the good of those who heard, and favorable results were accomplished. We shall be disappointed if this church does not make real progress in the future. Three members were added to this company. They have a very interesting Sabbath-school, numbering about thirty-five, under the supervision of Sister C. Morrow. A local health and temperance club was organized, consisting of twelve members.

J. H. COOK.

Moline, Feb. 27.

MINNESOTA.

Labor among the Churches.—We spent two weeks with the church at Grove Lake, one of the strongest churches in this Conference. The T. and M. and Sabbath-school work received attention, and a temperance club was organized. On Sunday evening about two hundred came out, and the closest attention was given to the word spoken. We left these brethren much encouraged.

We next visited the church at Calhoun Lake. The church here had had but little labor, and were far behind in the work. The Manannah church have, for the past year, met with these brethren. It was thought best to unite them into one company to be known as the Irving church. A tract society was organized, also a vigilant society; and a good supply of periodicals was ordered for use. A Sabbath-school was re-organized, and a temperance club was formed. We were pleased to see these brethren take hold of all parts of the work so cheerfully. Quite an outside interest was manifested, especially in the temperance work.

As the semi-annual meeting of the T. and M. society to be held at Hutchinson, Feb. 7, 8, was to commence in two weeks, we decided to spend the intervening time with this church. This time was principally devoted to seeking the Lord. Through the faithful labors of the elder and deacon, this church has grown to be the largest in our Conference. At this meeting an additional elder and deacon were chosen and set apart to their respective offices in the usual manner. The Sabbath-school is in a prosperous condition.

On Sunday morning, the business for which the meeting was called was taken up. Important steps were taken, and measures were adopted which, if carried out, will advance the cause of present truth in Minnesota. Those who did not attend this meeting, especially all who are actively engaged in the T. and M. work, met with a loss. At this meeting \$150 worth of books was sold.

J. FULTON.
H. GRANT.

SHALL WE BE BENEFITED?

As believers in the gifts of the Holy Spirit, will the close, searching truths, the counsels, warnings, and reproofs of Testimony No. 29 benefit us? As a whole,

each one of us may regard it as a personal testimony to us, if it is no more definite. It is Heaven-given, and should be thus recognized.

But the question of the profit to be derived from this work is not suspended upon reading it, nor upon acknowledging the genuineness of its contents, nor upon the formation of good resolutions as we read it; it hangs upon a more practical course of action than this,—it is to act in harmony with the counsel given.

Have we sins to confess? Are there wrongs in deed, word, or thought to be adjusted? These should be attended to. The record of past life may not be clean. Self and selfishness, like monsters, may have arisen, and swayed the judgment and controlled the feelings and action. God is moving us to get right; and without much watchfulness and prayer, the golden opportunity will pass, the Holy Spirit will be grieved, and we shall be left to our own darkness and hardness of heart.

A. S. HUTCHINS.

Our Tract Societies.

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

THE T. AND M. CERTIFICATE.

THE certificates for life-membership in the General Tract and Missionary Society are now ready. The design of the certificate is comprehensive, beautifully lithographed on a tinted ground, and covering a space of 17 by 21 inches. The central portion is a bird's-eye view of the greater portion of the western and eastern hemispheres, showing North America, the northern portion of South America, part of Australia, Europe, Western Asia, and Africa. In the upper left-hand corner is a looped and pendant scroll, bearing the mottoes: "A voice said unto me, Write;" "Blessed are they that sow beside all waters." Inside the scroll is the motto: "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11. In the upper right-hand corner is a similar scroll bearing the mottoes: "And they wrote letters." "They that sow in tears shall reap in joy." Inside this scroll is the motto: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Between these two scrolls, midway, a flying angel is represented in a halo of light, with this motto above, "The earth was lightened with his glory;" and beneath, the reference, "Rev. 18." Beneath this and around the upper outline of the earth, is the motto, "Here are they that keep the commandments of God and the faith of Jesus."

From the angel, rays of light are descending to the different places of the earth where the voice of the message has already been heard, in North America, Australia, New Zealand, Europe, and Africa; and the localities are designated by references to the bottom of the drawing, where in scrolls on either side, the names are given, as the Publishing House, College, Sanitarium, Dime Tabernacle, at Battle Creek, Publishing houses at Oakland Cal., Basle, Switzerland, Christiana, Norway, etc.

In the lower part is this impressive device: Between an altar on which the fire is blazing to consume the sacrifice, and a plow against which leans a yoke waiting to receive the heavy strain of labor, stands an ox, and over all the significant motto, "Ready for either;" showing that the Christian must be ready either to give himself to be consumed as a sacrifice, or to put his neck to the yoke, and toil on still longer in the vineyard.

Around this device is the reading of the Certificate: "This certifies that _____ is a life-member of the Seventh-day Adventist General Tract and Missionary Society;" followed by date and signatures of the President and Secretary.

Neatly framed, this makes a handsome ornament for any room, but better than all it shows that the one possessing it has so far taken an interest in this great work, which is indeed beginning to lighten the earth with its glory, as to become a life-member of the General Tract and Missionary Society by paying ten dollars into its treasury. We hope many of these Certificates will be called for, to grace the homes of our people, and witness to their interest in this cause, all over our land.

T. AND M. LIFE-MEMBERSHIP CERTIFICATES.

BY ELDER S. N. HASKELL.

THESE certificates are now completed, and are in the hands of the Secretary of the General T. and M. Society. A sufficient number to supply all who have become life-members of this society, will soon be sent to the secretaries of the various State societies. A few, bearing the signatures of the President and Secretary of the General Tract Society, will also be sent to the President of each

State society, to supply those who may be induced to become life-members. These certificates will be filled out with the names of members by the officers to whom they are sent.

All ministers and tract-society officers are authorized and requested to act as agents to secure life-memberships and donations for this society. The business can be done through the various tract societies, provided proper care is taken to state whether money is received for memberships or on donations, and to give the post-office address of members and donors. The General Tract Society will gladly accept of donations of \$100, or of sums greater or less than that, according to the ability of the donor, from any who are able and may wish to make such donations. New York, New England, and California are already quite well represented by life-memberships in this society; we hope to be able to say the same of each Conference tract society before the close of 1880. Many scattered brethren and sisters in different parts of the country have become life-members. England and Switzerland are also represented in this manner. Should any who have become life-members by the payment of ten dollars, fail to receive certificates in due time, they should notify the Secretary, Miss M. L. Huntley, Battle Creek, Mich., giving their post-office address.

We hope for an accession of not less than one thousand life-members during the coming year. All who have seen the certificate pronounce it a well-executed lithograph, worthy, when framed, of a place in any parlor.

If it be asked, What will be done with the funds raised by this society? we answer, They will be used to send publications to different parts of the earth where there are no tract societies organized. Already over fifteen hundred dollars' worth of publications have thus been distributed to different nations in Europe, the islands of the Mediterranean Sea, Liberia, the Diamond-fields of Africa, and Egypt, the birthplace of Moses. Reading matter has also been placed on hundreds of vessels, not for the use of the crew alone, but to be left at the different ports visited by these vessels. In our own country, large numbers of periodicals have been sent South. We do not know of a civilized nation on the globe where our publications, in some form, have not been sent.

During the present year we want to place a fifteen-dollar library on board of not less than five hundred steamers leaving different ports in this country. Passengers, who are on the water from five to fifteen days, will thus have an opportunity to give these books a careful reading; present truth will be brought before tens of thousands of people in a single season, and through our publications, the message will be proclaimed on the land and on the sea. If what we believe is the truth, and if it is to reach the utmost bounds of civilization, then we should put forth such efforts as characterize no other people. May God fit us for the work, and give us courage and zeal to perform the same.

MISSIONARY WORK.

BY ALICE K. HERSUM.

THE life of Christ well illustrates missionary labor. Those who have the spirit of Christ will have the missionary spirit, and will love to do all they can to help those around them. One marked peculiarity of Christ was his self-denial and benevolence. He came not to seek his own; he went about doing good. If we have an opportunity of doing something in his cause, how eagerly should we seize it, and how earnestly should we labor to be co-workers with him.

In order to be happy, we must seek to possess that character which Christ exhibited. He left the riches and glory of Heaven, and became poor that we might be made rich. He went from place to place, a homeless wanderer. He was acquainted with sorrow and grief, and was more destitute than the birds of the air and the foxes of the desert; for he had not where to lay his head.

With his example before us, we sometimes murmur when called upon to give up a little of our earthly treasure for his sake, or to labor in the work of saving souls for whom he gave his precious life. Oh, what ingratitude! When we appreciate the blessings of redemption, we shall feel that we can joyfully afford to make any and every sacrifice for the love of Christ. Every sacrifice made for his dear sake enriches the giver, and every suffering and privation endured for him, increases our final joy in Heaven. Oh, may the Lord help us to realize more fully the times in which we live, and to be more earnest in our efforts in the missionary work.

Allen's Corner, Me.

—If Christ laid down his life for us, is it too much for us to lay down our glass for the brethren?—*W. M. Taylor, D. D.*

Notes of News.

—The United States has 98,000 salaried government officers.

—A Bonapartist deputy has been elected in one of the departments of France.

—A scheme to assassinate the Sultan of Turkey has recently been frustrated.

—The old historical State House near Sing Sing, N. Y., was recently burned down.

—During 1879, Bishop Hare, of the Protestant Episcopal Church, confirmed 130 Indians.

—Dispatches from Omaha state that an extraordinary tide of emigration westward has set in.

—The total reduction of the public debt during the past eight months is over \$32,000,000.

—Philadelphia has 81 libraries, and 80 per cent of the books drawn from them are novels or stories.

—The citizens of Eastern Oregon and Washington are trying to improve that treeless region by a general planting of trees.

—The Iowa Legislature has passed a bill making the manufacture of oleomargarine punishable by fine and imprisonment.

—The Alps have again been pierced. The St. Gothard Tunnel, over 8 miles long, the longest in the world, is completed.

—At Ashton-under-Tyne, England, 10,000 cotton-weavers have stopped work, demanding an advance of 5 per cent in their wages.

—Germany contemplates cutting a channel large enough to admit of the passage of vessels of war from the Baltic Sea to the German Ocean.

—A movement is on foot to protect the Niagara Falls from further desecration, and to secure land on each side of the Falls for an international park.

—The life of the Marquis of Anglesey was insured in various companies to the amount of \$3,700,000, the largest insurance ever effected on any one life.

—A fire-damp explosion occurred at Scranton, Pa., on the 5th inst. One man was killed, and eight are still in the mine, supposed to be killed by foul air.

—The mint report shows the total coinage of the country for the month of February to be \$8,169,969, of which amount \$2,800,400 was standard silver dollars.

—France has promised to send one of her finest regiments and a fleet of war vessels to take part in the forth-coming centennial celebration of the surrender of Yorktown.

—The Emperor William has sent a letter to the Czar, congratulating him on his recent escape from assassination. The letter bears the counter signature of Prince Bismarck.

—The *Globe* asserts that France has entered into negotiations with England and the United States with a view to bringing about a cessation of the hostilities between Peru and Chili.

—A Texan inventor has received a patent on a movable frame covered with awning, which can be wheeled along the rows of a cotton-field, and thus protect the cotton-pickers from the burning sun.

—A railway train from Andalusia, bound for the Spanish capital, carrying a government treasure box guarded by five gendarmes, was recently stopped by 16 brigands. On being fired upon, they fled.

—During the month of February, the national debt was reduced over \$5,500,000, and over \$6,000,000 was paid out on account of pensions. The total revenues during the month were very nearly \$1,000,000 a day.

—The King of the Hawaiian Islands, who has hitherto lived in a number of wooden cottages, surrounded by a high wall, is soon to have a palace, the Hawaiian Legislature having appropriated \$50,000 for that purpose.

—An Austrian Jew has been raised to the rank of Pasha and Assistant Secretary of State in Egypt. It is said that this is the first time since the days of Joseph that an Israelite has reached so high a position in Egypt.

—On a recent Sunday, a German theater in New York City was compelled to stop a play which had been widely announced, and to see which an audience of 2,500 persons had assembled. Another Sunday triumph.

—The Austrian Diet has just voted \$75,000 to defray the expenses of the visit of the Empress to Ireland, whither she went chiefly to enjoy the exciting pleasure of fox-hunting. And the national debt of Austria is \$2,005,150,000.

—The Speaker of the House of Representatives has a salary of \$10,000 a year, with no perquisites. The Speaker of the British House of Commons has \$20,000 a year, with perquisites to make his salary, all told, about \$40,000.

—There is a rumor that Prince Bismarck is anxious to retire from the Chancellorship provisionally for three or four months, and if the affairs of the German Empire are conducted more satisfactorily, he will then retire altogether.

—The present British Parliament is to be dissolved this year, and a new Parliament is to be elected. This election will decide whether or not Beaconsfield's "policy" is to continue to rule the nation. Two important elections have already been held, which have resulted in Tory (Beaconsfield) majorities.

—An elegant white marble tablet, representing a Grecian temple, and surrounded by a black marble border, is to be placed in the First Reformed church of Kingston, N. Y. It is to be erected to the memory of A. B. Hasbrouck, ex-President of Rutgers College, and will be the finest mural tablet in this country outside of Trinity Church.

—Rev. Edward Cowley, of New York City, has been tried for neglect and abuse of a child committed to his care as manager of the Shepherd's Fold, and has been sentenced to one year in the penitentiary, and to pay a fine of \$250. Cow-

ley was at one time chaplain of the penitentiary in which he is now confined.

—The report of the Episcopal Church in Maine for the past year shows that there has been an actual loss in membership. The whole number of communicants reported in 1878 was 2,115; in 1879 the whole number is 2,107. In four years the gain has been less than one hundred, the whole number reported in 1875 being 2,014.

—At the close of business hours, last Friday, March 5, there was in the vaults of the Treasury, in round numbers, \$37,000,000 in standard silver dollars, \$21,000,000 in subsidiary silver coin, and \$146,000,000 in gold. At the New York Assay Office \$45,000,000 worth of gold awaits transportation to the mint at Philadelphia.

—Senator Morgan has proposed a constitutional amendment declaring the Indians to be citizens, and subject, in common with all other citizens, to the jurisdiction of the civil authorities. This amendment would make an end of the so-called tribal relations and the treaty business, and wind up the present Indian Bureau and the system which it administers.

—The storm of Friday evening, March 5, was very severe in some parts of Ohio, Indiana, Illinois, and Kentucky. In some places it became a cyclone. In its track, houses were demolished, trees and fences were blown down, and in some cases cars were blown from the track. At Cleveland one man was fatally injured, at Toledo two policemen were killed, and in several towns people were seriously injured.

—At a recent meeting in Boston Music Hall, Bishop McNamara, the leader of the Independent Catholic movement in this country, reminded the Irish that Pope Adrian II. was the author of the miseries of Ireland, as he consigned its soil and its church to Henry II. of England. "As to the Irish in America," he said, "if they ever want to be free, let them cut loose from the Italian priesthood, take the Holy Scriptures for their spiritual guide, and obey politically only the Constitution of the United States." This movement is gaining in strength and numbers.

—The cost of the proposed canal from sea to sea across the Isthmus of Panama, according to M. Lessep's estimate, will be \$120,000,000. He proposes that the bonds be taken equally in America and in Europe, the head-quarters of the enterprise to be in Paris. As yet, but little has been subscribed to this undertaking. The canal, being essentially a foreign enterprise, would of necessity draw after it foreign protection; and hence it is thought that the project will prove an infraction of the Monroe doctrine, that no foreign power shall be permitted to obtain a foothold on this continent.

—General Melikoff, Chief of the new Supreme Executive Commission, is now the target for Nihilistic pistol-practice. On the 3d of March he was fired upon; but, as usual, the assassin missed his aim, and Melikoff is unhurt. But summary justice was meted out to the criminal. On Thursday, the 4th, he was tried by a court-martial, and on the next day he was executed in the presence of an immense concourse of people. Seven men in the crowd were arrested for saying that though this attempt had proved a failure, another one would succeed. The city is placarded with threats against Melikoff's life.

—Russian architects promise that the magnificent temple in Moscow will be completed next August. It was begun in 1833 to commemorate the expulsion of the French army under Napoleon I. The height of the dome is 369 feet. The building is in the form of a Greek cross, is gorgeously decorated, and will cost about \$15,000,000. About 925 pounds of gold have been used in the gilding. The church contains several columns of jasper, each of which cost \$13,000. The famous cathedral of St. Isaac's at St. Petersburg, consecrated in 1858, was begun in 1819, and cost \$22,500,000.

—Messrs. Dun, Barlow & Co., of the Mercantile Agency, have issued their quarterly report of failures to January 1, completing the year 1879. The whole number for the quarter in all the United States is 1,338, comparing with 1,800 for the same quarter in 1878, and 2,397 in 1877. The number for the whole year is 6,658, with liabilities of \$98,149,000, comparing with 10,478 in 1878, with liabilities of \$254,333,000. This is a most encouraging result. The liabilities involved in 1879 are barely 42 per cent of the enormous total in the previous year, which nearly wound up the calamities following the great panic. We say nearly, because we have no doubt that very many of the 6,000 and odd cases in 1879 could be directly, and many others indirectly, traced to old involvements; and so we shall very confidently expect to see such cases greatly diminished through the quarterly reports to come in 1880.—*Mercantile Review.*

Obituary Notices.

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

RICHARDS.—Died at Battle Creek, Mich., Jan. 26, 1880, of typhoid pneumonia, Sister Jennie R. Richards, aged 39 years. Funeral services conducted by the writer.

JAMES WHITE.

KENT.—Died very suddenly in Candia, N. H., Dec. 15, 1879, Bro. Samuel N. Kent, aged 79 years and 10 months. Bro. Kent kept the Sabbath about six years, and was a firm believer in the third angel's message. He lived a consistent and godly life, and we believe he will have a part in the first resurrection.

A. W. SMITH.

THOMAS.—Sister Jane A. Thomas died at Valton, Sauk Co., Wis., Dec. 23, 1879, of inflammation of the brain. Sister Thomas was born Aug. 21, 1834, at Troy, Geauga Co., Ohio, and was consequently 45 years old at the time of her death. She was converted in 1848. In the summer of 1878, she embraced the views held by S. D. Adventists, and she has since observed God's holy Sabbath. She left a husband and three children, besides many relatives and friends, to mourn her loss. Remarks from Rev. 21:4.

O A JOHNSON.

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The Review and Herald.

Battle Creek, Mich., Thursday, March 11, 1880.

NOTICE.

ON account of the General Conference to convene in Battle Creek this week, there will be no paper next week. The week following there will probably be issued a double number, containing the doings of the Conference, and much other interesting matter.

By request of Elders Whitney of New York and Fulton of Minnesota, we appoint a Tract and Missionary Institute to be held in Minnesota, commencing in the evening of March 25, the place of the meeting to be decided by the President of the Minnesota Conference.

JAMES WHITE.

If, after reading the statements relative to the Chicago and Northwestern Railway, under the caption, "Well Deserved," on page 171, our patrons desire further evidence in the case, they can put the matter to a test by a few trial trips over its lines.

J. W.

INDEFINITELY POSTPONED.

THE Kansas T. and M. Institute is indefinitely postponed. It is probable, however, that one will be held in that State next autumn or winter.

Those held by Eld. Whitney in New York, Pennsylvania, Ohio, and the two in Michigan, have been very successful, and have given the T. and M. workers great courage and hope for the future. For several reasons, the Kansas Institute was postponed from March 19 to April 5, the time at which it was first appointed.

1. Eld. Sharp, President of the Kansas Conference and also of the T. and M. Society of that State, stated in two letters received at this place that the Institute, as first appointed, would come in the midst of corn-planting, the most unfavorable time that could be chosen. Therefore, to accommodate the brethren in Kansas it was postponed to a time which the Kansas brethren might appoint after corn-planting.

2. It seemed advisable to hold the General Conference immediately following the Institute at Battle Creek, and then to hold very important Institutes in Wisconsin, Minnesota, and Iowa if desired, and Kansas after corn-planting.

3. By holding the Institutes in Wisconsin and Minnesota immediately after the General Conference, they would come at a time before the more hurried season for farmers, and in order that these might be held at the proper time, it was necessary to postpone the Kansas Institute to a time that would better accommodate the brethren in that State.

JAMES WHITE.

DELINQUENTS, TAKE NOTICE.

THOSE of our readers who have neglected to pay in advance for the REVIEW, are requested to comply with the terms published on the first page, as soon as possible.

Those who have not paid up to the commencement of the current volume, will find a pencil mark on this notice, which signifies that this is the last copy they will receive until they shall pay up the past, and one volume at least in advance.

We shall expect all who wish to read the REVIEW, to immediately renew their subscription. The pencil mark is simply a gentle hint that we wish them to comply with the terms of the REVIEW without delay.

J. W.

WHERE SHALL WE LABOR?

In reply to the question, Where shall we labor? we reply, Where we can accomplish the most good. Human life is brief at longest. And our convictions, based upon the fulfillment of the prophetic word, are, that the time for labor is very short.

The season covered by the political campaign before us, will be unfavorable to successful labor; and the much-to-be regretted and deplored feeling that seems to be kindling up in the South, will make the labors of our Northern men in the South very difficult. Opposing ministers take advantage of the prejudices of the people of the South against the North, and under the cry, "Yankee," call down upon the heads of Northern preachers a spirit of most unreasonable bitterness.

In view of all the difficulties, wherever they may exist, we repeat our settled convictions that our ministers should labor in those fields where they can accomplish the most real good.

J. W.

THE POLITICAL CAMPAIGN.

THE political campaign for 1880 will probably absorb the public mind to a greater degree than any preceding presidential election. We do not call the attention of our people to this subject in order to enlist their special interest in it; for however great may be the influence of the coming campaign upon the destiny of the nation, we as a people, as Adventists, have before us an all-absorbing subject, and a work of the greatest importance, from which our minds should not be diverted.

As a people, we should waive all feelings of prejudice in favor of or against the North or the South. It should be our study to adapt ourselves, as far as possible without compromising truth, to all who come within the reach of our influence, and at the same time stand free from the strife and corruptions of the parties that are striving for the mastery.

The revelations of the changing administrations of our day have been fully sufficient to shake confidence in political partisans. Let us keep about our work, trusting in that overruling Hand that has hitherto guided the affairs of nations.

J. W.

Blanks for ministers' quarterly reports are now ready, in accordance with the instructions of the General Conference at its last session. Each State Secretary should immediately order a supply for the ministers in his State. We send specimens to each Secretary.

T. AND M. INSTITUTE AT OAKLAND, WIS.

THIS meeting will commence Tuesday evening, March 16, instead of the 18th, as announced last week, and will continue until Tuesday evening, March 23. Teams will meet trains at Edgerton, C. M. & St. P. R. R. and at Ft. Atkinson C. & N. W. R. R. on Tuesday, the 16th.

We hope to be favored at this Institute with the presence and counsel of Bro. White. This should secure the attendance of every one of our leading brethren and the T. and M. officers and workers generally.

Eld. B. L. Whitney, of New York, who is to conduct the Institute, is eminently qualified for the work. Bro. Decker will be present, and from there will go to Colorado, his temporary field of labor. This will be an interesting and important meeting, and we hope for a large attendance of all our people in whose behalf it is held. Each local society should at least be represented by its librarian.

Let us pray that the Spirit of God may attend in large measure, to quicken our zeal and understanding, and give us better views of the great work we are engaged in and the relations we should sustain to it.

WISCONSIN CONFERENCE COMMITTEE.

THE LIBERTY CENTER MEETING.

THE time for this important meeting is drawing near; viz., March 23 to April 5. We wish to see a large attendance from each church in the district. There is not a Sabbath-keeper who does not need the benefit of this meeting. Some have not been out to a general meeting or to a camp-meeting for years, and consequently they have lost much of their interest in the general cause. Come, brethren, attend this meeting, and arouse to the work. We expect to have a profitable occasion. The regular work of the Institute will begin on Tuesday afternoon. As far as possible, all should be there then; but especially must every librarian in the district attend all through. We are anxious and determined to see the T. and M. work in Ohio in perfect running order. To accomplish this, we must attend these general gatherings.

D. M. CANRIGHT.

Appointments.

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

MARSHALL, Mich., March 20, 21. A. O. BURRILL.

CEDAR LAKE, Mich., March 31 and April 1. ESTELLA, " " 2-11. A. O. BURRILL.

BUSHNELL, Mich., March 22, 7 P. M. Sheridan, " " 24, 7 P. M. Stanton, " " 25, 7 P. M. Six Lakes, " " 26-28, 7 P. M. Lakeview, " " 29, 7 P. M. A. O. BURRILL. F. HOWE.

RAEVILLE, Boone Co., Neb., March 13, 14. Albion, " " " 15, 16. Halifax, Greely " " " 20, 21. Eldorado, " " " 23, 24. Myra Park, Valley, " " " 27, 28. Ord, " " " April 2, 3.

So far as practicable, I hope to see the friends at each of the meetings appointed in their county. Come, dear brethren, to take hold of the work of God in earnest.

CHAS. L. BOYD.

THE next quarterly meeting of Dist. No. 1, New York T. and M. society, is to be held with the church at Parma, on the second Sabbath and first-day in April, 1880. Let us have a full attendance. We must have a revival of the work of God, or we perish. Let all come to this meeting for this purpose. Time is flying. The work will soon close. Shall we, as individuals, have a part in the closing work, or not? Brother, sister, it is for you to decide this all-important question.

R. F. COTTRELL.

Publishers' Department.

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

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

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

To members of the Kansas H. and T. Society.—It is thought best to defer the distribution of certificates till the spring camp-meeting.

J. LAMONT.

WANTED.—The undersigned would like to have the name and address of Hollanders who would be likely to read articles pertaining to present truth.

C. DE VOS.

Assistant wanted in a hygienic family, one who understands music and sewing. Address Mrs. J. P. Ganschow, Saginaw, Mich., drawer 33.

H. D. Soule, Gaines, Mich., wishes to employ for the coming season a young man who is a Sabbath-keeper, and has had experience in farm-work. Address as above.

A SABBATH-KEEPING blacksmith who wishes to work for wages or to rent a shop, will do well to apply to James Youll, Battle Creek, Ida Co., Iowa. A man with a family preferred.

If any Sabbath-keeper who is a health reformer, living in Michigan or adjoining States, wishes to employ a good hand to work on a farm the coming season, he will please correspond immediately with Lincoln Turney, Wade, Clare Co., Mich.

WANTED.—A Sabbath-keeper with some capital, to engage as partner in carrying on a boot and shoe shop. One who can make first-class sewed work, etc. In a thriving temperance town, within 2 1/2 miles of place of meeting and Sabbath-school. Address D. W. Albert, Hampton, Iowa.

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10.00	4.15	8.00Lapeer.....	10.00	10.46	3.10
3.00	6.23	10.00Flint.....	8.08	8.53	11.15
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7.30	8.03	11.45Lansing.....	6.00	7.00	6.36
11.00	9.30	1.28Charlotte.....	4.23	5.30	3.20
1.20	10.18	2.18Battle Creek.....	3.27	4.38	1.20
5.00	11.27	3.45Vicksburg.....	2.10	3.30	11.15
7.05	4.45Schoolcraft.....	1.00	A. M.	8.05
7.30	4.57Cassopolis.....	12.21	7.40
9.35	6.06South Bend.....	11.17	5.37
11.25	7.27Haskells.....	10.18	3.45
2.33	9.15Valparaiso.....	8.30	12.45
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8.00	3.35	6.30	6.50Jackson.....	7.00	9.35	8.10	9.50
5.00	12.45	4.05	3.45Battle Creek.....	10.20	12.15	11.15	12.55
3.18	11.10	2.15	1.28Kalamazoo.....	12.19	1.55	12.50	2.20
2.28	10.28	1.40	12.33Michigan 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
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Mich. Conf. Fund.

Clara E Fairman \$7.50, Ovid per Wallace Birmingham 15.00, Hillsdale per C S Veeder 10.00, Wright per A O Burrill 5.54, Thetford Center per Nettie Johnson 11.00, Watrousville per J P Rogers 6.23.

Mich. T. & M. Society.

Dist 5 Wright added 1/2 per A O Burrill \$1.85, Dist 1 per C S Veeder 13.00, Dist 10 per S E Talifero 2.25.

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