

Adventist Review

AND SABBATH HERALD.

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

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"EVERY YEAR."

The spring has less of brightness
Every year,
And the snow a ghastlier whiteness
Every year;
Nor do summer flowers quicken,
Nor autumnal fruitage thicken
As they once did, for we sicken
Every year.

It is growing darker, colder,
Every year,
As the heart and soul grow older
Every year;
I care not now for the dancing,
Or for eyes with passion glancing,
Love is less and less entrancing
Every year.

Of the loves and sorrows blended
Every year,
Of the joys of friendship ended
Every year,
Of the ties that still might bind me
Until time to death resigned me,
My infirmities remind me
Every year.

Oh! how sad to look before me
Every year,
While the clouds grow darker o'er me
Every year,
Where we see the blossoms faded
That to bloom we might have aided,
And immortal garlands braided
Every year.

To the past go more dead faces
Every year,
Come no new ones in their places
Every year;
Everywhere the sad eyes meet us,
In the evening dark they greet us,
And to come to them entreat us,
Every year.

"You are growing old," they tell us,
"Every year;"
"You are more alone," they tell us,
"Every year."
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection
Every year."

Thank the Lord, no clouds are shifting,
Every year,
O'er the land to where we're drifting
Every year;
There no losses e'er will grieve us,
There no loving faces leave us,
Nor will death of friends bereave us,
Every year.

—Selected.

Our Contributors.

MISSIONARY ADDRESS.*

BY MRS. E. G. WHITE.

It is not my intention this evening to confine myself to any particular portion of Scripture, but to speak for a short time in regard to working for the Master.

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

When we realize the fact that we are not our own, but bought with an infinite price, even the blood of the Son of God, we shall have no desire to devote our mental or physical powers to our own personal interests; but we shall feel a deep sense of our obligations to the Creator and to his cause, and of our duty to faithfully perform what he requires of us.

There never was a time when I realized more fully the value of souls than at the present. There never was a time in the history of our cause when we could do more for the conversion of sinners than now. There is much to be done; and there are those whose services the Lord will accept, if they will consecrate themselves unreservedly to him.

Some of the youth have been diligent and persevering, and they are now making their mark, and are occupying important positions in the cause of God. We often hear persons speak of the talents and ability of these youth as though God had bestowed upon them special gifts; but this is a mistake. It is the use we make of the talents given us, that makes us strong. There are many who might be well qualified to engage in the work of the Lord, who fail to improve upon the ability God has given them.

Let us take two young men as examples of these two classes. One is ever ready to make the most of his time and opportunities. He feels the importance of using his powers to the glory of God. Circumstances are against him; he has difficulties and obstacles to meet; but he does not complain of the trials that beset him. He accommodates himself to the circumstances, or so controls them as to make them serve his best interests. This individual's abilities are strengthened, his talents are increased; and he finally becomes a fully developed man, fitted to occupy some important position in society, and in the cause of God. When placed in any office of trust, he is able to exercise good judgment, and to discharge his duties with faithfulness and efficiency.

The other young man has similar difficulties to meet, but instead of bravely surmounting every obstacle, he complains, wishing things were different, and saying if he only had circumstances to suit his mind, what a splendid success he would make! This young man is destined to make a failure; because he does not apply his mind to his work, and does not determine that, live or die, sink or swim, he will so improve the abilities God has given him, as to make a success of life.

God has not bestowed upon us all the same talents and abilities. For this reason, we are not all capable of filling the same position with the same degree of success. Again, many talents have been given to some, while others have received but few. The latter are responsible only for what they have; while those more richly endowed will be held to account for the wise improvement of all that has been committed to them. Every one is capable of using the talents intrusted to him, of developing and increasing them.

Persons often speak of Dr. Kellogg as one whom God has especially called, and is using in his service. But while we believe that he is a man of God, we believe that the Lord did not accept him to the exclusion of others. He has met the difficulties of his situation, and mastered them. He has improved his time to in-

crease his talents, and God has accepted his labors.

Not long since, a young man came to see us about obtaining a situation. Upon inquiry, he said that he had been at work on a farm, but that he could not fix his mind on his work. He desired some other kind of labor, and thought he would give himself to the Lord. Because he did not enjoy the plain, simple duties of life, he concluded to leave them, and devote himself to the cause of God. "Young man," said I, "you are making a mistake. It is necessary that you should prove yourself faithful wherever you are. If called to work upon the farm, or to engage in any of the ordinary duties of life, you should show that you can make a success there; and when you have done this, the Lord may see fit to give you some greater responsibility."

Many are like this youth. They do not enjoy the every-day duties of life. They think that if they were in some responsible position they would make a success. They have a desire to do some great work; but they are always standing still. They yield to circumstances instead of meeting difficulties with fortitude, determined to improve their abilities and gain a valuable experience.

In my youth I made up my mind that, should I allow myself to be controlled by circumstances, my life would be a failure; I went about whatever I regarded as duty, even though the surroundings were against me. My father would frequently say, "Ellen, if it were your duty to go to such a place, it would be made so plain that you could have no doubt in the matter. In consideration of your youth and feebleness, the Lord will give you clear evidence of your duty; and he will give you strength to do it without difficulty." "But," said I, "father, if difficulties appear, I must summon greater resolution to meet them, and in doing this I shall gain a valuable experience, one that will help me to wisely use the abilities intrusted to my care."

Here is a work for every one of us to do. Never did I see and sense the value of souls as I do at the present time. How can we realize the importance of the work of salvation? In comparison with the value of the soul, everything else sinks into insignificance. This world and its treasures, this life and its happiness, are of little consequence, when we compare them with the joy of even one soul eternally saved. Until we have clear and distinct ideas of what that soul will enjoy when saved in the kingdom of glory; until we can fully comprehend the value of that life which measures with the life of God; until we can fully realize the riches of that reward which is laid up for those who overcome and gain the victory,—we cannot know the inestimable value of the soul.

We should train our minds to dwell on the importance of working for the salvation of souls for whom Christ has died. We should not feel that this work is of no special consequence; I fear that many of us are too often indifferent in this respect. At times, when I have labored excessively day after day, burdened with a sense of the great work that yet remained to be done, and have seen men and women of intelligence who professed to be followers of the meek and lowly Jesus, idly passing away the time, I have inquired, In view of the impending Judgment, how can they be indifferent in regard to the salvation of souls? If I had a

thousand lives, I would devote them all to the service of the Lord.

Not all are called to preach the word, but there are other ways in which we may be of service in the cause of God. Many feel themselves excused from doing anything, because they cannot stand in the desk and explain the truths of the gospel. But let us consider, dear friends, what joy unspeakable will fill our hearts in the day of God, if, as we gather around the great white throne, we shall see souls, saved through our instrumentality, with the crown of immortal glory upon their brows. How shall we feel as we look upon that company, and see one soul saved through our agency, who has saved others, and these still others,—a large assembly brought into the haven of rest as the result of our labors, there to lay their crowns at Jesus' feet, and to praise him with immortal tongues throughout the ceaseless ages of eternity.

(To be continued.)

WILL BAPTISTS THINK OF IT?

In the *Examiner and Chronicle* of Feb. 26 is a letter from some one who subscribes himself "Churchman," the object of which is to justify the "church" in changing the ordinance of baptism, and show the unreasonableness of Baptists in objecting to this. He begins by attempting to show that several changes have been made by the church in the administration of the Lord's supper, some of one character and some of another; and yet Baptists allow these, and then the question is raised, Why should Baptists be more particular to enforce the exact form of administering the rite of baptism than that of the Lord's supper? In the course of its reasoning, it calls the attention of the *Examiner* to the Sabbath, after this fashion:—

"Permit me to say, in conclusion, that I fail to see how the simple statement in the New Testament that the apostles were gathered together, and that Paul preached to the brethren at Troas 'on the first day of the week,' can abrogate and annul the fourth commandment, given at Sinai 'midst tempest, fire and smoke,' written upon tables of stone which were the work of God, the writing thereon being the writing of God, graven upon the tables. Ex. 24:12. The setting aside of the fourth commandment was without question the solemn act of 'the church of the living God, the pillar and ground of the truth,' of which act we certainly have no record whatever in the New Testament. If the church had the right and power to abrogate one of the God-given ten commandments, and if she duly exercised that right, why deny to her the right and the power to decide as to the best mode of applying the element of water in the administration of holy baptism?"

The object of this is to show the inconsistency of Baptists in refusing to accept the action of the church in changing the form of baptism, while they accept that in relation to the Sabbath. The point made is that Baptists indorse the principle in regard to the Sabbath that they condemn in respect to baptism. If from respect to the Scriptures they maintain the necessity of performing the rite of baptism according to the commandment of Christ, why not be equally scrupulous in regard to the Sabbath; for the commandment plainly requires the observance of the seventh day? To this, the *Chronicle* offers the following reply:—

"Baptists do not believe that the Troas example abrogated and annulled the fourth commandment. They believe that it never has been abrogated or annulled, and that it never will be. What they believe is, that Christ and his apostles observed the first day of the week as the Lord's day, or Christian Sabbath, in commemoration of the completion of a grander event than that of the creation, and that it ought to be observed with a twofold sense of obligation,—that arising out of a command of the decalogue, setting apart for rest and worship a seventh part of the week, and the example of Christ and his apostles in making the first day of the week the Lord's day."

This is an important statement. Baptists do not believe that the fourth commandment has been abrogated or annulled, or that it ever will be. Now, what is the "fourth commandment," and how does it read? Here it is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." We mean no offense when we ask, Do

Baptists believe this commandment still binding? What evidence do they give that they believe it binding on them? During our whole life we have been acquainted with the denomination of which the *Examiner* is an honored representative, and we declare that they do not even try to obey the fourth commandment. That requires the keeping of the seventh day, but these Baptists keep the first day, a day not known in the commandment.

The *Examiner* goes on to say, "What they believe is, that Christ and his apostles observed the first day of the week as the Lord's day, or Christian Sabbath, in commemoration of the completion of a grander event than that of the creation, and that it ought to be observed with a twofold sense of obligation,—that arising out of a command of the decalogue, setting apart for rest and worship a seventh part of the week, and the example of Christ and his apostles in making the first day of the week the Lord's day."

We have, then, the *Examiner* as authority that this is the Baptist's creed on this subject; on which we remark:—

1. Nothing is said in the Scriptures about Christ and his apostles observing the first day of the week for any purpose whatever. How, then, can Baptists hold, as an article of their faith, that concerning which the Bible is entirely silent? We had supposed this was unbaptistic.

2. There is nothing in the Scriptures concerning keeping the Lord's day, unless this phrase refers to the Sabbath day, the day Jehovah calls his holy day, the day of which Christ said he was Lord. There is no evidence whatever that Rev. 1:10 refers to the first day of the week.

3. The phrase "Christian Sabbath" is unknown to the Bible, and should not appear here. It is a gilded phrase, and has no other effect than to deceive.

4. To keep the first, or any other day of the week, to commemorate the work of redemption is, to say the least of it, a work of supererogation, as the Bible lays on us no such obligation. That we are to commemorate the redemptive work is not denied; but for this, two ordinances are appointed, baptism and the Lord's supper. If another had been required, the record would have informed us concerning it. Its silence upon the subject should teach us to be silent.

5. The decalogue does not simply set apart one day in the week for sacred purposes, but it sets apart for that purpose a particular day, which it especially marks and describes. It is the day Jehovah rested on, blessed, and sanctified at the close of creation. It is more, then, than "a seventh part of a week;" it is a particular seventh part. The keeping of the first day of the week cannot be done in obedience to the fourth commandment of the decalogue. The thing is impossible.—*Sabbath Recorder*.

THEY SHALL FIND HIM.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." Deut. 4:29.

"They shall find" Jehovah. To many this promise would read very like a threatening, inasmuch as they know that they have sinned against God, and their guilty consciences associate him with vengeance. But when it is said that the contrite souls shall find God, the meaning is not that he will reveal himself to them in their punishment, but rather that he will make himself known to them as he would have done had they never wandered away from him. They shall find the God whom they had lost, and they shall find him toward them precisely as he was before they lost him.

We can never have a better illustration of what this promise implies than in the beautiful and touching parable of the prodigal son. How did the prodigal find his father? Did the father hunt him off his grounds when he saw him coming near? Did he bolt the door of his mansion against his entrance? Did he order him off to seek an abode for himself elsewhere? Or, admitting him to his house, did he taunt him with his ingratitude, and tell him that he didn't know "when he was well off," or that he "reckoned he had made a very fine thing of it," or that some people were all the better for getting a draft of their own brewing, or the like? Not at all. That would only have made his father's house more intolerable to him than the swineherd's quarters that he had left, and driven him away again with a rooted aversion to his parent. But as it was, that one passionate embrace, and those warm tears that dropped so profusely on his neck, revealed to him that his father was his father still, and that whatever else had been changed, the loving heart still beat in tenderest affection toward him. No words of recrimination were uttered. No

reference to the past was made. And so the idea of being a servant where he had formerly been a son, was utterly abandoned by the youth, as he sobbed out his penitential words, "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son."

Now, it is not otherwise with our Father in Heaven; and when he promises that the penitent shall find him, he means that he will receive him with open arms, and "kiss the past into forgetfulness." The returning one shall find God as a God of forgiveness, saying unto him, "I, even I, am he that blottereth out thy transgressions for mine own sake, and will not remember thy sins;" and as he makes this discovery the penitent shall sing, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy."

The qualification annexed to the promise is, "If thou seek him with all thy heart and with all thy soul." Now, what is it to seek God? We need not look for him in outward forms or ceremonies of worship. The search we make for him must be spiritual, and it must be made in the way which he has himself commanded. We must seek God thus, by coming in faith to Jesus Christ. We must give up everything else to which the heart or soul clings as the ground of its hope, or the source of its delight. Christ will have the whole heart, or he will accept none of it. So we must not think to divide the honor of our salvation between him and any good work of our own, or to divide the empire of our heart between him and any darling lust or favorite sin. We must give up everything for him, and be willing that he should be our only Saviour and our only sovereign. There must be no half-heartedness, no Ananias and Sapphira-like keeping back a part of that which we have professed to give, no mental reservation, no bartering "buts," like that of him who said, "Lord, I will follow thee, but;" nothing but an unqualified submission of the soul to be saved on God's terms and in God's way. This is seeking God with all the heart and with all the soul.

Now, friends, what have you to say to all this? I am aware that this is humbling doctrine to human pride, but it is divine doctrine, and humbling as it is, is it not better to be saved in God's way, than not to be saved at all? The Pharisee must strip off his self-righteousness, and be content to be saved, not for his tithes, and his prayers, and his phylacteries, but as a sinner, by the grace of God. The formalist must lay aside the garments of his outer worship, and be content to be saved, not for his church attendance, or his church membership, or his gift in prayer, but as a sinner, by the grace of God. The man of intellect must renounce his pride of reason, and be content to be saved, not for his genius, or his mental abilities, or his literary productions, or his artistic skill, but as a sinner, by the grace of God. And equally the sinner must renounce all sin. There must be nothing to dispute the supremacy of the soul and heart with Jesus. Everything that comes into antagonism to him must be given up. The seeking heart must be a single heart, and the penitent must come in the spirit of the psalmist when he cried, "Unite my heart to fear thy name."

You may ask on what grounds you are warranted to believe that the promise of God will be kept to you. As Abraham said after God had promised to give him the land of Canaan, so you may say regarding this promise, "Whereby shall I know that I shall inherit it?" And in answer I have to remind you that this is God's promise. What better security would you have than that? The word of man, especially when given in writing, and in the shape of a solemn promise, is commonly relied on by us; and if I am going on a journey, I shall carry with me a letter of credit, signed, it may be, by one whom I have never seen, yet counted so secure by me that I take no thought concerning it, and rely that I shall have my money in foreign cities just as I may need it. Can I trust a fellow-man thus, and shall I place no reliance on the promise of my God? Down unbelief! When Jehovah promises, then to disbelieve is to make him a liar, and shall I incur a guilt like that? Nay; rather let me take him at his word, and so set to my seal that God is true.

But we have something more than the word of God to rest on here, for he has made this promise over sacrifice. Is it to be imagined that the covenant of mercy, confirmed and sealed by the blood of his own Son, can be in any degree broken? Nay; the mountains may depart and the hills be removed, but this covenant of peace shall never be removed, and no one who seeks the Lord with all his heart and all his soul, shall seek him in vain.—*Condensed from a sermon by Wm. M. Taylor, D. D.*

IS THE BIBLE TRUE?

Honest skeptic, what say you?
 Tell me, is the Bible true?
 Do you doubt it came from Heaven,
 Sent by God, in mercy given,
 So that man his will might know,
 And be saved from coming woe?
 Come and let us reason, then:
 Tell me how those ancient men
 Did earth's history portray,
 So remote from their own day.
 Did you ever think of this,
 How that nothing comes amiss,
 But that every jot and tittle,
 Both of great events and little,
 Have each come up in their lot,
 Not one item been forgot?
 Did the prophets speak at will?
 Had they power to fulfill
 Every word that they have spoken,
 And the chain remain unbroken
 That has spanned prophetic time
 In each nation, in each clime,
 Ever since our fallen race
 Had on earth a dwelling-place?
 Would you know that this is true?
 Take the pains, then, to review
 Each prediction they have penned
 Of the rise, the reign, the end
 Of the greatest kings of earth,
 Both before and after birth;
 Tell me, then, how they could know
 That events would happen so.

Do you still the truth deny?
 Hear Isaiah's prophecy:
 Hark! he Cyrus called by name
 Many years before he came,
 Telling wonders he should do;
 How he Babylon would subdue,
 And after her overthrow
 He would let God's people go;
 "Not for price, nor for reward,"
 But in honor of their Lord,
 He their country would restore,
 And their temple build once more.
 Honest skeptic, what say you?
 Tell me, is the Bible true?

Turn again—to Daniel look;
 Study well that wondrous book;
 See the visions he explained
 Of the kingdoms that have reigned,
 Mark where empires rose and fell;
 Tell me then—if you can tell—
 What the next great change shall be
 Ere we reach eternity.
 Are we in "the feet and toes"
 Of that "image" which arose
 Measuring all the coast of time,
 Every landmark, every line,
 Till the kingdoms under heaven
 To the saints of God are given,
 And Messiah's reign shall be
 Wide as earth—from sea to sea?
 Honest skeptic, what say you?
 Tell me, is the Bible true?

Will you—can you answer me,
 Telling how these things could be
 Unless God inspired the men
 Thus to wield the sacred pen?—
 Showing them the rise and fall
 Of earth's kingdoms, great and small,
 Even down to our own day,
 Where "the iron mixed with clay"
 Shall like summer chaff be driven,
 Scattered to the winds of heaven,
 And His glory fill the earth,
 Greater than at Eden's birth,
 When the songs of morning stars
 Woke a strain of praise in Mars,
 And "the sons of God" were there,
 Shouting o'er a world so fair.
 Honest skeptic, what say you?
 Tell me, is the Bible true?

—C. Patterson, in *Messiah's Herald*.

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

BY ELD. A. T. JONES.

"Come now, and let us reason together, saith the Lord." Isa. 1:18.

IN this brief review I do not propose to enter upon the evidences nor the defense of Christianity, nor on the truthfulness of the Bible, only so far as shall be necessary in showing the weakness of the opposition as represented by what is called the "Age of Reason." For "though a doctrine should be maintained or admitted on the strength or correctness of its principles, yet in the mind of the inquirer its strength is more readily appreciated by a discovery of the weakness or defects of an opposite view." And as the "Age of Reason" is held and flourished by many of the opponents of the Bible as one of their most effective weapons, we wish, in this brief notice, to maintain our position by an exposure of some of the many weaknesses and defects of that book, and at the same time to inquire whether the "age of reason" did not

begin before the time when Mr. Paine wrote his book. I shall not have a word to say against Thomas Paine as an individual. Whatever his private character may have been, it shall have no bearing in this instance against the strength of his arguments. We shall present every argument fairly, and examine it fairly, proving all things, holding fast that which is good; for even in this work we shall find some things which are comparatively good. As long as he reasons upon evidence, he reasons justly, as far as he will go; but when he rejects evidence, we see the natural result,—he is at sea and his reasonings are sadly at fault.

Paine was a Deist, and therefore he did not, as some do, who profess to have learned from him, deny all possibility of there being a God, and attribute everything to chance. He says on page 1, "I believe in one God, and no more; and I hope for happiness beyond this life." My faith and hope are precisely the same.

Again, on the same page, he says, "I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow-creatures happy." I also believe all this, and more; I believe in the remainder of the verse. Micah 6:8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." He, of course, does not believe all this; and here the singular anomaly is presented of a man writing a work against the Bible and against all revelation, and using, in one of his first sentences, a plagiarism from that very book.

On page 27 we read: "It is only by the exercise of reason that man can discover God. Take away that reason, and he would be incapable of understanding anything; and, in this case, it would be just as consistent to read even the book called the Bible to a horse as to a man." That is true; but he makes a sad mistake in supposing that we reject reason (see same paragraph) when we accept the Scriptures. So far from this, it is entirely to the reason that the Scriptures appeal. Isa. 1:18: "Come now, and let us reason together, saith the Lord." Rom. 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Acts 17:2: "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Again, chap. 18:4: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works." Now compare with this Job 32:8: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." These two instances are the only ones where the word "inspiration" is used in all the Bible. One says that the Scriptures are given by *inspiration of God*, and are *profitable for man*; the other, that the "*inspiration of the Almighty giveth them understanding*." Then is it not self-evident that the Scriptures are submitted, and appeal, to the understanding, the reason? And by this it is clearly evident that they mistake utterly who say that the Scriptures reject reason.

Again he says, on page 27, "Almost the only parts of the book called the Bible that convey to us any idea of God, are some chapters in Job and the 19th psalm. I recollect no other." He did well to take the precaution to say that he *recollected no other*; for there are many others. See Ps. 8:3; 33:6, 7; 65:1-13; 89:11, 12; 102:25; 104:1-35; 146:5, 6; Isa. 40:12-17, 22-26; 42:5; 44:24; 45:12; 51:13; Jer. 10:10-13; and multitudes more. Of course there is not space to quote all these texts here; and I would ask every one who reads the article to read it Bible in hand, and turn to every passage to which reference is made. He says of these

passages in Job and the 19th psalm, "Those parts are true deistical compositions; for they treat of the Deity through his works. They take the book of creation as the word of God; they refer to *no other book*, and *all the inferences* they make are drawn from that volume."

Then he gives Addison's paraphrase of the first six verses of the 19th psalm; for he says on page 28, "I keep no Bible." (!!!) If he had kept, or even borrowed, a Bible and read the rest of that psalm, he would have found that David did refer to another than the book of creation. In verses 7 and 8 the psalmist says, "The law of the Lord is perfect, *converting the soul*; the testimony of the Lord is sure, *making wise the simple*. The statutes of the Lord are right, *rejoicing the heart*; the commandment of the Lord is pure, enlightening the eyes." Now verse 11: "Moreover *by them* is thy servant warned; and in keeping of them is great reward."

It is clear that by "the law," "the commandment," "the judgments," of the Lord, David means the ten commandments, which are abundantly proven to be the law of God (Ex. 24:12; 31:18; 32:15, 16; Deut. 10:4, 5), by which the servants of God are "warned," and in keeping of which is "great reward." The "warning," the second commandment: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Now the *reward*: "Showing mercy unto thousands of them that love me, and keep my commandments." The promise of reward is confirmed by Jesus, and Mr. Paine admits that he "preached *most excellent morality*," page 10; for he said to him who asked how he might obtain eternal life, "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17; Rev. 22:14. Now search your "book of creation," hunt through all the forms of nature, and not the least hint of any reward can be found. Then what is the ground of his "hope for happiness beyond this life." He has none. But the servant of the Lord looks at his holy law, by keeping of which he receives great reward, through faith in the adorable Redeemer, and his "hope for happiness beyond this life" is "an anchor of the soul, both sure and steadfast." Heb. 6:19. David, in the last verse of the psalm already referred to, says: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer." Thus it is evident that David did refer to some other volume than the book of creation, and that other volume revealed to him the *law of God*, the Redeemer, and the reward.

Nor is Mr. Paine any more fortunate in his statement concerning Job. Job argues the case as follows: "How should man be just with God? if he will contend with him, he cannot answer him one of a thousand." Job 2, 3. "If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead? If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse." Verses 19, 20. "For he is not a man, as I am, that I should answer him, and we should come together in judgment. Neither is there any daysman betwixt us, that might lay his hand upon us both." Verse 32. In chap. 16:21, 22, he says: "Oh that one might plead for a man with God, as a man pleadeth for his neighbor! When a few years are come, then I shall go the way whence I shall not return." He is brought "to death, and to the house appointed for all living" (chap. 30:23), but before he enters, he asks, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come." Chap. 14:14. His mind reaches forward to the time when his "change" shall come, and he exclaims with rapture, "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this

body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not a stranger [margin]." Chap. 19:23-27.

Ay, Job, your words have been "written," yea, they have been "printed in a book;" and there they stand, an everlasting refutation of the statement of Thomas Paine, that the book of Job is a true *deistical* composition. Far be it from either Job or the psalmist, ever to have written a *deistical* composition.

On page 65, Mr. Paine would convey the impression that he understood the Bible; but I have begun to doubt it. On pages 28, 29, he pursues a line of reasoning which is sound and good, and which will compel him to admit all that is claimed for the Bible. His own reasoning drives him to it. He says:—

"I recollect not enough of the passages in Job to insert them correctly; but there is one occurs to me that is applicable to the subject I am speaking on. 'Canst thou by searching find out God? Canst thou find out the Almighty to perfection?' I know not how the printers have pointed this passage, for I keep no Bible; but it contains two distinct questions, that admit of distinct answers:—

"1. Canst thou by searching find out God? Yes; because in the first place, I know I did not make myself, and yet I have existence; and by searching into the nature of other things, I find that no other thing could make itself; and yet millions of other things exist: therefore it is that I know, by positive conclusion resulting from this search, that there is a power superior to all these things, and that power is God.

"2. Canst thou find out the Almighty to perfection? No; not only because the power and wisdom he has manifested in the structure of the creation that I behold is to me incomprehensible, but because even this manifestation, great as it is, is probably but a small display of that immensity of power and wisdom by which millions of other worlds, to me invisible by their distance, were created and continue to exist.

"It is evident that both of these questions were put to the reason of the person to whom they are supposed to have been addressed; and it is only by admitting the first question to be answered affirmatively, that the second could follow. It would have been unnecessary, and even absurd, to have put a second question, more difficult than the first, if the first question had been answered negatively. The two questions have different objects; the first refers to the *existence* of God, the second to his *attributes*; reason can discover the one, but it falls infinitely short in discovering the whole of the other."

This is sound reasoning. In fact, I know not how it could be improved. But when he admits that "reason falls infinitely short in discovering the attributes of God," he admits all that is claimed for the Bible. For in that he admits the *necessity* of a revelation, and this very necessity, we claim the Bible supplies, therefore his argument admits all that is claimed for the Bible; that is, the revelation of the *attributes* of God, and of his will to men.

He says further: "Religion is the belief of a God and the practice of moral truth; or, in other words, a *practical imitation* of the moral goodness of God."—p. 51. But as man's "reason cannot discover the attributes [the moral goodness] of God," how is it possible for him to imitate it? On page 33, Mr. Paine would have "the Almighty lecturer say to the inhabitants of the globe, . . . Learn from my munificence to all, to be kind to each other." And again, page 28, "Let him [man] believe this with the force it is impossible to repel, if he permits his reason to act, and his rule of moral life will follow of course."

But suppose that men will not be "kind to each other." Suppose they should do as they are doing every day before our eyes, "the libertine mocking over the grave of blighted hopes; the priceless treasure of virtuous purity, around which cluster the fondest hopes of earth, sported with as a mere toy; the vain rolling in wealth accumulated by fraud and oppression; vice exalted to the pinnacle of fame; to hear the praises of him whose very presence is loathsome by reason of the filthiness of his iniquities;" the red-handed murderer walking at liberty, while his innocent victim lies cold in death; the artful seducer exulting over the ruin of fated innocence; the em-

bezzling bank officer living in ease and luxury upon the scanty savings of poor widows and orphans; am I to look upon all this and say, with a complacent smile, This is right? in this I rejoice? this is the *imitation of the moral goodness of God*? God forbid.

And are these all to "hope for happiness beyond this life? the murderer to receive the same reward as the murdered? the seducer the same reward as his victim? the robber the same reward as the robbed? the bad with the good? Is this the justice of God? No! No!! So far as the "book of creation" is concerned, it is forever silent on this subject. But can it be possible that the "Supreme One, who has so nicely arranged the material world, and subjected it to certain laws," has left man, the supreme intelligence of the world, wholly without law? That would not be reasonable.

And this also Mr. Paine admits in his argument. On page 155 he says: "Here we are. We cannot conceive how we came here ourselves, and yet we know for a fact that we are here. We must know also that the power that called us into being, can, if he please, and when he pleases, call us to account for the manner in which we have lived here; and, therefore, without seeking any other motive for the belief, it is *rational* to believe that he will, for we know beforehand that he can." Now, reader, I ask in all soberness, Is it reasonable to suppose that God holds us responsible, and will "call us to account, for the manner in which we have lived here," and at the same time withholds from us all rules, all directions, as to how we ought to live? In all reason the answer must be, No.

We have all read or heard of the king who made strict laws and had them posted throughout his kingdom, but so high that no one could read them, and then punished the people for not obeying them. The world justly holds that he was a tyrant. Yet Mr. Paine's position and arguments charge God with just such folly. It is not "common sense," nor is it in accordance with "the rights of man." It is not justice. And Eld. J. H. Waggoner, in his work on the Atonement, says: "Can any one dispassionately reason and reflect on this subject, and accept the idea of a God of even partial justice? The idea is alike repugnant to reason and to reverence. God must be strictly, infinitely just. I should choose to be annihilated rather than to possess immortal existence in a universe governed or controlled by a being of almighty power, but lacking justice." And as justice is and must be one of the attributes of God, and as the "creation" does not reveal it, and as "reason falls infinitely short of discovering it," it must be revealed somewhere else. And it is. Job 37:23: "Touching the Almighty, we cannot find him out ['to perfection,' of course]; he is excellent in power, and in judgment, and in *plenty of justice*." As he will call every man "to account for the manner in which he has lived here," and as Justice requires that he should give them directions how to live, we find that he has done this also. We quote Paine's own authority, the 19th psalm, verses 7-11: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, *making wise the simple*. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes. . . . The judgments of the Lord are true and righteous altogether. . . . Moreover by them is thy servant warned; and in *keeping of them there is great reward*." See also Isa. 48:17.

Now I have proved plainly and conclusively from these positions of Mr. Paine, that his reasoning demands just such a revelation as the Bible supplies.

(To be continued.)

SINGING AND PRAYING.

BY FRANK STARR.

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Jas. 5:13. This advice, if heeded, would be profitable to the tried and tempted ones, as prayer and praise have their proper times. But are not these directions often unheeded? Is there not an inclination, in times of mental depression and conflict with the tempter, to resort, as did Saul of old, to the influence of music to soothe the troubled mind? Though this had, temporarily, a

tranquilizing effect, the cause of the difficulty was not removed, and Saul received no permanent benefit. Can we expect better results, if we take the same course?

"As vinegar upon niter, so is he that singeth songs to an heavy heart." How often mirth is used to smother conviction; but it is like the drum-beating of the pagans to drown the cries of their sacrificed infants, expiring in the arms of Moloch. Our convictions are for our good; they are not to be trifled with, for God's Spirit will not always strive with us in this way. When the power of conviction or temptation is felt, we should wrestle in prayer as did Jacob; and when we obtain relief, we can sing as did the Israelites after crossing the Red Sea. There is no song like the song of deliverance. We can then sing with the spirit, and make melody in our hearts to the Lord. Col. 3:16; Eph. 5:19. But to resort to music when one should pray, is a violation of the rule found in Jas. 5. Such singing is not done with the spirit and with the understanding. "Is any among you afflicted? let him pray."

YOUR RELIGION.

WHAT good comes of it? Do you simply *profess* it? or do you really *possess* it? Does it make you more amiable? Or are you just as harsh, petulant, and irritable as the unregenerated? Does it make you more kindly, forgiving, and generous, with a spirit which wishes well to all mankind? Or are you selfish, narrow-minded, unforgiving? Does it resign you to the inevitable? Is it a comfort in times of affliction? a support when you meet with losses, reverses, and calamities? Can you contemplate death with composure and equanimity? Do you *believe* "in the promises," that all will be well with the good? Are you resigned? Can you truly say, "Thy will be done"? If you are a Christian, you will "do as you would be done by," seek the good of others, rather than personal gratification—will be just, hopeful, forgiving, cheerful, trusting, charitable. A Christian will carefully regulate his propensities, guard against a sordid love of money, vain pride or egotism, an acrimonious temper, fault-finding, unjust suspicion, jealousy, deception, or double-dealing, or doing anything which the great Teacher, Christ himself, would not have approved.

A truly vital religion elevates and improves; spurious religion, or hypocrisy, corrupts and leads downward. A true Christian worships God "in sincerity and in truth," and looks more to the adornment of his mind than his body.

A contemporary says: "I have seen a woman professing to love Christ more than the world, clad in a silk dress costing \$75; making up and trimming of same, \$40; bonnet (or apology for one), \$35; velvet mantle, \$150; diamond ring, \$500; watch, chain, pin, and other trappings, \$300; total, \$1,100—all hung upon one frail mortal. I have seen her at a meeting in behalf of homeless wanderers in New York, wipe her eyes upon an embroidered handkerchief—costing \$10—at the story of their sufferings, and when the contribution box came round, take from a well-filled wallet of costly workmanship *twenty-five cents* to aid the society formed to promote their welfare. Ah, thought I, dollars for ribbons and pennies for Christ's children!"

How is it with the men? What amount do they spend on their indulgence in costly dinners, wine, liquor, and tobacco, that should be used for good purposes? How much for mere pleasure excursions, visiting watering-places, and in dissipation and flirtations? How much for fast horses, stylish equipages, and vain display? Are the clergy themselves exempt from all these things? Are vestrymen, deacons, and other church officers, all circumspect and consistent Christians?

Are all those who sing praises to Him in sacred song actuated by an exalted Christian spirit? or are they ambitious for worldly honors, eager for wages, or for the praises of flattering tongues? How shocking to a devout mind it is to witness the utter want of reverence in a person approaching his Maker with a manner of indifference, as though he were an auctioneer about to harangue a body of tobacco-buyers. Such scenes may be witnessed not a thousand miles from New York.

True religion is not a cloak to cover up sin, though impostors so use it. Nor is it a means by which the purse-proud, the arrogant, or haughty Pharisee can secure happiness here or hereafter. True religion brings blessings to its possessor, let his worldly circumstances be what they may. Reader, be not deceived; see to it that *your* religion is founded on the truth. With Christ for your guide, teacher, companion, you cannot remain in error nor go far wrong.—*Phrenological Journal*.

The Family Circle.

"BE YE SEPARATE."

Two cannot walk together,
Unless they are agreed;
One dictates the direction,
The other must accede;
One chooses to walk crooked,
The other to walk straight,—
This cannot be effected
Unless they separate.

Light cannot dwell with darkness,
They cannot be agreed;
For if the one advances,
The other must recede;
Christ has no part with Satan,
They ever must be twain;
And there is no agreement
With God and idols vain.

So those who are disciples
Of Christ, the blessed Lord,
Must choose companions only
Whose faith and hope accord.
No partnerships whatever
With others should be made,
Lest Christians prove apostates,
And Christ should be betrayed.

One loves the blessed Saviour,
And waits for his return,
While on affection's altar
The fires celestial burn;
The other loves the present,
All earthly his desire—
The constant-pouring water
Extinguishes the fire.

And speak we of the union
Preferred to that from birth,
A tie which brings communion
Most intimate on earth?
Two cannot walk together
Unless there be accord;
Therefore the great apostle
Said, "Only in the Lord." * * *

UNHAPPY MARRIAGES.

THE restriction which the apostle laid upon believers, that they should marry "only in the Lord," means not only that they should not marry open infidels and pagans, but even the Jews themselves who did not believe in the Lord Jesus. "In the Lord" signified, in the faith of Jesus Christ. This was at that time the present, testing truth; and those who did not believe it, were, to those who did, infidels, that is, simply unbelievers. They were out of Christ, whatever profession of religion they might make, whether they were pagans, or those who professed faith in the Scriptures, as did the Jews. An unbelieving Jew would be even more likely to have an influence to turn away a believer, than one who professed no religion at all akin to the true.

So it is at the present time. To those who believe that the last merciful message of the gospel is present truth, others must be accounted unbelievers; and such as hold tenaciously to the Christian religion, and yet reject the special, saving truth for our time, are more to be feared for their influence than they would be, had they not a religious faith with which they are so perfectly satisfied.

Said Paul, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14, 15. "Can two walk together, except they be agreed?"

The truth which we believe, is a separating truth, as was the faith of Jesus in its beginning. The Sabbath is a distinguishing, separating truth. It is intended and well calculated to cleave the believer out from the world. The observance of different days as sacred time, may seem, at first thought, to be a very small thing; but in social life it is sometimes a very great inconvenience. But two Sabbaths in one family is a thing to be deprecated. It is next to an impossibility; and very much like no Sabbath at all. Children reared under such opposing influences will probably regard no day.

Those unfortunate persons who find themselves in such circumstances, and therefore obliged to endure it,

are truly to be pitied. They must do the best they can to maintain a good conscience and please God, and he will help them. But those who are free, and consider this thing in its true bearing, will not venture voluntarily upon an experiment so hazardous. The exercise of good sense on either side would prevent such an undertaking. With the believer, God and his truth should be of first importance. No matrimonial alliance should be entered into, without carefully and prayerfully considering whether God can approve it. Ah! how true it is that "the hour that witnesses the marriage of many young men and women, closes the history of their religious experience and usefulness."

God will sustain and finally reward that person who, when brought into a place which tests religious principle, can frankly say, "I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. We cannot be happy together; for if I follow on to gain a more perfect knowledge of the will of God, I shall become more and more unlike the world, and more assimilated to the likeness of Jesus Christ. If you continue to see no loveliness in Christ, no attractions in the truth, you will love the world, which I cannot love, while I shall love the things of God, which you cannot love." * * *

THE DARK DAY.

OF all the wonderful stories that my great-grandmother used to tell my mother when she was a little girl, the most wonderful was about the dark day in New England, Friday, May 19, 1780. This was during our Revolution, you will remember, and the same year in which the traitor, Benedict Arnold, attempted to betray his country to its enemies.

For several days before the 19th the air was full of vapors, as we often see it when fires are raging in the woods near us; and the sun and moon appeared red, and their usual clear light did not reach us, especially when rising and setting. The wind blew chiefly from the southwest and northeast, and the weather was cool and clear. The morning of the 19th was cloudy, and in many places slight showers fell, sometimes accompanied by thunder and lightning; but as the sun arose, it did not increase the light, and the darkness deepened and deepened, until the children standing before the tall clocks could not see to tell the time, and older people peering over the almanac were not able to distinguish the letters. The birds sang their evening songs and flew to their nests in the woods, the poultry hurried to their roosts, while the cattle in the fields uttered strange cries and leaped the stone fences to gain their stalls, and the sheep all huddled together, bleating piteously.

Color, which you know depends upon the light of the sun, filled many with astonishment by its unusual appearance; for the clouds were in some places of a light red, yellow, and brown; the leaves on the trees and the grass in the meadows were of the deepest green, verging on indigo; the brightest silver seemed tarnished, and everything that is white in the sunlight bore a deep yellow hue.

The shadows, which before noon fall to the westward and after noon to the eastward, were observed during the darkness to fall in every direction.

The rain, also, was unlike any other rain, and it set the people to wondering as they dipped it from tubs and barrels; for a scum, resembling burnt leaves and emitting a sooty smell, formed on the water; and this same substance was seen on rivers, especially the Merrimac, where it lay four or five inches thick, for many miles along its shore.

Another peculiarity was the vapor. In many localities it descended to the earth from high in the atmosphere; but at one point the vapors, at about nine o'clock, were seen rising from the springs and lowlands; one column in particular was noticed rapidly ascending far above the highest hills, where it spread into a large white cloud and sailed off to the westward; a second cloud formed in the same way, from the same springs, but did not rise as high as the first, and a third formed fifteen minutes afterward. At a quarter of ten the uppermost cloud was of a reddish hue, the second was green, indigo, and blue, and the third was almost white.

So unwholesome was this vapor that small birds were suffocated in it; and many of them were so frightened and stupefied that they flew into the houses, adding to the fears of ignorant people, who considered it a bad sign for a bird to enter a dwelling.

The commencement of the darkness was between ten and eleven o'clock in the forenoon (when the men were busy in the fields and offices and workshops, the women spinning, weaving, and preparing dinner, and the children at school, or helping their fathers and mothers at home), and it continued until the middle of the following night; but the degree of darkness varied; in some places the disk of the sun was visible when the darkness was the most dense.

Lights were seen burning in all the houses, and the people passing out-of-doors carried torches and lanterns, which were curiously reflected on the overhanging clouds.

Thousands of people were sure that the end of the world had come; many dropped their work and fell on their knees to pray; others confessed to their fellows the wrongs they had done, and endeavored to make restitution.

The meeting-houses were crowded, neighborhood prayer-meetings were formed, and the ministers and old church-members prayed long prayers, mentioning the nations and individuals of Bible times who had been destroyed on account of their sins, and begging that as God spared the great city of Nineveh when it repented, so he would forgive them, cheer them again by the light of the sun, and give victory to their armies.

It is said that the Connecticut Legislature being in session, the members became terrified when they could not see each other's faces, and a motion was made to adjourn, when Mr. Davenport arose and said:—

"Mr. Speaker, it is either the day of Judgment or it is not. If it is not, there is no need of adjourning; if it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

All the shivering, frightened people now began to look forward to evening, hoping that, as the moon arose full at nine o'clock, her light would penetrate the gloom; but all the children who coaxed to sit up and see her, grew very sleepy, and their strained eyes were not rewarded by her beautiful beams, for at eight in the evening the darkness was total; one could not distinguish between the earth and the heavens, and it was impossible to see a hand before one's face.

Then all the weary children were sent to bed, after the most honest prayers that they had ever prayed; and the old people sat up to watch for the light that had never before appeared so glorious.

And never dawned a fairer morning than the 20th of May; for the sun that opened the flowers and mirrored itself in the dew-drops, brought the color again to the children's faces and filled every heart with confidence. The birds sang joyously, the cattle returned to their pastures, the places of business were opened, and every one went about his work more gentle toward man and more grateful toward God.

After the darkness was past, several persons traveled about to gather all possible information concerning this memorable day, and Dr. Tenny wrote an account of what he learned while on a journey from the East to Pennsylvania. He says the deepest darkness was in Essex county, Mass., the lower part of New Hampshire, and the eastern portion of Maine (where my great-grandmother lived.) In Rhode Island and Connecticut it was not so great; in New Jersey peculiar clouds were observable, but the darkness was not uncommon; and in the lower parts of Pennsylvania nothing unusual was observed.

The darkness extended as far north as the American settlements and westward to Albany, but its exact limits could not be ascertained. In Boston it continued fourteen or fifteen hours, varying in duration at other places.

As it was impossible to attribute the darkness to an eclipse, the wise people formed many theories respecting it, being convinced that it was due to immense fires in the woods, winds blowing in opposite directions, or to the condition of the vapors; but Herschel says: "The dark day in Northern America was one of those wonderful phenomena of Nature which will always be read of with interest, but which philosophy is at a loss to explain."—*Ella A. Drinkwater, in St. Nicholas.*

THE FASHIONS.

"FASHIONABLE" dress and equipage are the uniform of the army of "the god of this world," and fashionable customs are his tactics. Why should Christians adopt them? See Rom. 12:1, 2; 1 John 2:15, 16.

Many a soldier of Christ has been infected with the clothing, or taken prisoner by the tactics, and millions of the Lord's money have been taken from his work by these devices of the enemy. How long shall this course continue? Shall Christians still ask of Paris, or of any other worldly fashionable center, instructions how to live?—*Selected.*

Educational.

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

UNHEEDED PSALMS.

God hath his solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, he hath set
The hiding of his power.

Year after year his rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In his appointed time.

Amid the strong recesses of the hills,
Fixed by his word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because his hand hath measured them of old;
The far out-goings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer skies,
Is reckoned in his purposes, and forms
One of his argosies.

Where the perpetual mountains patient wait,
Girded with purity, before his throne,
Keeping from age to age, inviolate
Their everlasting crown;

Where the long-gathering waves of ocean break
With ceaseless music o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands,

The anthem of his praise shall uttered be;
All works created on his name shall call,
And laud and bless his holy name, for he
Hath pleasure in them all.

—Mary Rowles, in the Sunday Magazine.

"DEAL GENTLY."

BY ELIZA H. MORTON.

The human heart is strangely wrought,
With good and evil ever fraught.

AND those who have the oversight of the young should be diligent students of human nature. Children differ in disposition, mental ability, moral power, and physical strength, even as the plants in the garden differ in variety, form, color, and perfume. What refreshing dew is to the tender flower, kindness is to the youthful heart. Sarcasm and ridicule, like sharp arrows, pierce the very soul, and sensitive natures are often made to suffer untold agony by careless, cutting words dropped from the lips of those who teach. It is not the fault but the misfortune of a dull child that he is stupid; and those teachers who by cutting words discourage such pupils, are not worthy of their calling. Revenge, hatred, and distrust, are among the evil passions of the soul, and harshness and severe censure awaken these emotions and crush out every noble and worthy element.

It is often necessary to point out errors, correct faults, and firmly enforce rules; but it is possible to do this in a manner calculated to awaken feelings of respect and love. Earnest, calm, and gentle words are more powerful than passionate, hasty expressions.

Christ rebuked sin, exposed iniquity and fearlessly upheld the right, yet his character was peculiarly gentle and loving. Teachers who look for perfection in their pupils, will be sadly disappointed; for "perfection is not of earth."

The spirit of criticism, unmingled with encouraging words, may be cultivated to such an extent as to crush out every tender feeling of the heart, and at length lead the soul into infidelity. Children surrounded by such influences soon learn to watch for flaws in moral character, and detecting them, denounce the individuals and the truths they profess. Robertson says that "nothing chills the heart like universal distrust. Nothing freezes the genial current of the soul so much as doubts of human nature."

When young people leave their homes and go among strangers to obtain an education, they need

friends; and if they find them not among the good and the pure, they will find them in the lowest grades of society, and be led to ruin. Teachers should realize this, and be ever ready to sympathize with, advise, assist, and encourage those who need help. The loneliness of soul felt by sensitive natures in a strange land is touchingly described by another: "There are times when hands touch ours but only send an icy chill of unsympathizing indifference to the heart,—when eyes gaze into ours but with a glazed look that cannot read into the bottom of our souls,—when words pass from our lips but only come back as an echo reverberating without replying, through a dreary solitude,—when the multitudes throng and press us, and we cannot say, as Christ said, 'Somebody hath touched me.'"

These are no doubt the feelings of many students, and happy is the teacher who has the magic power, the subtle influence, and the divine wisdom to guide, lead, mold, educate, and ennoble those with whom they come in contact.

We are all tending to "that quiet country where the voice of praise and the voice of blame are alike unheard;" and it is well to "deal gently," for "earth's dream will soon be done," life's labor ended, and in the great Tribunal we shall cry,

"Deal gently" with us, O our God!

Battle Creek College.

MINISTERS, ATTENTION.

THE following pointed remarks on an educated ministry, from the *S. S. Times*, are quite as applicable to Seventh-day Adventist ministers as to any others. They should be the best of soldiers; for they are called to "the most exposed and dangerous fields." Are the best talents that we have any too good to give to the service of God in this great closing message of mercy and warning?

Whatever hostility exists toward a "learned ministry," is not usually to be found among those Christian laborers who are most zealous and effective in religious work. The history of the Christian church shows that the men who have been most earnest and successful in reaching the ignorant have been the very ones to press most strongly the advantage religion may gain from the possession of sound learning. The great reformers and missionaries and evangelists of Christianity have not been preachers who believed they could do their best work without hard study and unremitting intellectual exercise. When the late Dr. Alexander Duff found himself at the head of the representative body of the Free Church of Scotland, he did not emphasize the need of zeal alone, in the missionary fields with which he was so familiar. He spoke still more strongly of the need of learning, as a weapon of the Christian worker. "It ought," he said, "to be counted one of the chiefest glories of our church that, from the very outset, she resolved, with God's blessing, to secure not only a pious, but a learned ministry. What we desiderate is, learning in inseparable combination with devoted piety." Then he went on to show that as learning without piety freezes the soul, so does piety without learning tend to fanaticism and conceit. That was the lesson, as Dr. Duff learned it,—that the best soldiers are needed for the most exposed and dangerous fields.

A WORD TO BOYS.

You all wish, and doubtless mean, to be or to do something in your day and generation; that is, presuming you have an average amount of common sense. "But," you say, "we want to have a good time, too." Well, whether you will or not depends considerably upon your ideas of enjoyment. If you expect to find it in the way in which certain story papers represent enjoyment, you will utterly and entirely fail. If, on the other hand, you are content to take what comes into every well-regulated, decent life in the way of honest, legitimate amusement, that is quite another thing. But one thing remember. God put no one here on earth to be brought up to manhood by hand. To eat, drink, and be merry, and trust to luck for the result, is fatal to soul and body. Our own hands are to be put to practical use. To a great extent we make our own luck, we forge our own fate, and as we do this trusting to the Helper of all, so is the future result. No matter what unsound reading may say about it, there is no such thing as

drawling through life with one's hands in his pockets, squeezing only the sweetness out of existence, and throwing away the bitter rind, as though life were a Florida orange. Mind, this is not preaching, so don't skip. And let me say that there is something more dear, boys,—something better,—than the life of success to which I hope you all aspire. It is not only to be an honorable, upright man in your dealings with mankind, but it is also to become a disciple of the Lord Jesus Christ. It is not only here that you are to prepare for, but hereafter. God help you all to do it.—Frank H. Converse, in *Christian Weekly*.

SILENT FORCES.

WORKMEN in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock.

But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fiber are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves tightly while wet, and water is kept in the grooves, and no sledge is needed to drive them. They would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite hearts of the rock cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so often in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers, and a patient example never fail.—Alexander Clark.

—"What shall I preach about?" said a minister to the pastor of a colored flock which he was to address. "Well, mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob caution." "Ah! what is that?" "Well, ef I was you, I'd touch werry light on de ten commandments." "Indeed! and why?" "Oh, cos I hab notice dat dey mos' always hab a damp'nin' effect on de congregation."

The pastor of the colored flock and his audience are not the only ones of the kind. The plain facts of the Bible have a very dampening effect on a large number of Caucasian audiences; and not a few of their pastors have learned that the "ten commandments" are very unpopular.

—For many years there has existed in the First Ward of New York City the "Lord Industrial School and Working-men's Public Reading Room," an institution which is quietly performing a most useful work. The school was organized to teach, and to such extent as is needful to clothe and feed, and to train to industrious habits, the destitute street children of the First Ward. The reading-room, which is free to all, is much frequented by working-men, the average attendance being about seven hundred a week. It contains a good selection of religious and secular journals, and these, with the books supplied by the library, form attractions strong enough to win many a man to spend his evenings there rather than in a drinking saloon.

—Fisk University, at Nashville, Tenn., now has 331 enrolled students, 92 of whom, or nearly a third, are from 13 different States. This institution is constantly increasing its numbers and usefulness; several hundred of its graduates are engaged in teaching, and 115 of the present pupils are already teachers.

—Dr. McCosh, of Princeton College, says that of over 1,000 students who have graduated from that institution under his care, only four were skeptics, and three of them are now preachers of the gospel.

—Sorrows are like thunder-clouds; in the distance they look black, over our heads hardly gray.

Sabbath School Department.

"Feed my Lambs." John 21:15.

JERICO.

BY EUGENIA RALSTON.

ANCIENT Jericho was situated on the plain of Jericho, at the western border of the Ghor, as the Jordan valley is called. It was six or seven miles from the Jordan, and about eighteen miles northeast of Jerusalem. It was the first city taken by Joshua on entering the promised land; and although it was surrounded by strong walls, the Lord gave it into the hands of his people without their striking a single blow. All that was required on their part was faith and prompt obedience. Joshua set fire to the city, and such parts as were not burned, he tore down, thus completely destroying it. A curse was pronounced upon the one who should rebuild it; namely, that when he should lay the foundations of the wall, he would lose his oldest son, and when it was finished, would be deprived of his youngest. Five hundred years afterward, in the reign of Ahab, it was rebuilt by Hiel, upon whom this curse fell.

A short distance back of the city rises Mount Quarantana, a desolate, barren hill, which, according to tradition, was the scene of our Saviour's temptation. At the foot of this mountain, on the southeast side, is a wonderful fountain, thought to be identical with the one whose waters Elijah healed. It bursts forth from the eastern base of a high, double mound; and its waters are clear and beautiful, as well as pleasant to the taste.

This fountain and others in its vicinity rendered that part of the plain of Jericho exceedingly fertile. Josephus calls it "a divine region," and says that it abounded in gardens and many different kinds of palms; the latter were so numerous that Jericho was called "the city of palm-trees."

The land is still very fertile, but the inhabitants are too indolent to cultivate it. They leave this work for the mountaineers, who sow and reap on shares.

The Jericho of our Saviour's time is supposed to have been about a mile and a half, in a southwesterly direction, from the site of the ancient city. Herod the Great, having bought it from Cleopatra, made it a magnificent city. It was on the great camel-route between Egypt and Damascus, and this, with its fine buildings, made it quite a popular place.

Directly west of the city opens the famous Wady Kelt, through which flows a small stream supposed to be the brook Cherith. Mr. Porter says, "The Kelt is one of the wildest ravines in this wild region. In some places it is not less than five hundred feet deep, and just wide enough at the bottom to give passage to a streamlet like a silver thread, and to afford space for its narrow fringe of oleanders. The banks are almost sheer precipices of naked limestone, and here and there pierced with the dark openings of caves and grottoes, in some one of which probably Elijah lay hid."

The road from Jerusalem to Jericho leads through this valley; and here Christ places the scene of the Good Samaritan. Probably there was no other place so well calculated to bring before the minds of his hearers the picture which he wished to present; for its numerous caverns afford ample protection for thieves and assassins.

A modern writer says that, with the exception of the country beyond the Jordan, "It is to-day the most dangerous locality in Palestine." In relating one of his adventures, he says, "Carelessly, while going through one of the wildest of these gorges, I fell behind my company, and did not awake to the fact of impending peril till a band of seven or eight Bedouins, on foot, met me, all armed with their matchlocks, and presenting the most ferocious and robber-like appearance. One of them stepped up and seized

my horse by the bit, while the others stood and looked on; but they offered me no harm. I confess to a slight nervousness, and to an impatience to overtake my party, heightened by the shouts of the men, which echoed from crag to crag, and the rapid ring of the horses' hoofs in the shadows of the projecting rocks. One must thus actually be in those solitudes to feel the full force and beauty of the admirable tale of the man who here fell among thieves."

A person traveling alone in this gorge must expect to be robbed or killed; for at almost any time may be seen, on the cliffs and in the caverns, the skulking form of some lawless Arab, while his confederates are out of sight, but near by.

But Jericho, like the race who once inhabited that region, is a thing of the past. Its substitute is a squalid little village, called Riha, consisting of a few rude huts, and numbering about two hundred inhabitants. Where beauty and wealth once reigned, nothing is left but ruin and desolation. Its fountains are still "beautifully cool and sweet," and its soil still fertile; but indolence and bad government have made it what it is,—a fulfilment of the denunciations of God against a rebellious people.

OUR SABBATH-SCHOOLS.

BY O. OLSEN.

THE Sabbath-school, if conducted aright, will be a means of much good. But to have a successful school, it will be necessary that all, parents, teachers, and children, work together in perfect harmony; for without harmony little good can be accomplished. The reason why many of our Sabbath-schools prove a failure is, that parents do not feel interested. The children never receive a word of encouragement; they never see their father or mother study the lesson, and conclude that it cannot be very necessary for them to do so.

The alarming increase of infidelity and skepticism, the growth of the satanic doctrine of spiritualism, besides the thousands of other snares which the devil has placed in our path, ought to arouse parents to a sense of their great responsibility,—ought to make them realize the necessity of teaching their children "sound doctrine." Greater efforts must be made, if we expect the youth and children to pass victoriously through the time of trouble just before us. Parents, work with your whole heart for the dear ones God has given you, remembering that time is very short. First of all, let your children see that you believe the thrilling truths for our time. Let your conversation in their presence often be on heavenly themes; and when bowed before the throne of grace, do not forget them. The preparation for the Sabbath recitations ought to begin early in the week. In the evening, when you have your children with you around the fireside, let the conversation be on the subjects treated of in the lesson; in this way you will arouse a great interest in their minds.

In the words of another, "There are evils and difficulties in all our schools which none but the parents can remove. Prominent among these is the lack of parental authority,—home government in religious duties, extending to the sanctuary and the Sabbath-school. Direction, restraint, and authority in respect to the observance of the Sabbath, the study of God's word, the attendance on preaching and the exercises of the Sabbath-school, are hardly known at the present day. . . . The observance of the Sabbath, the study of God's word, are duties. The child should so understand it. Every parent should feel the responsibility of making these duties pleasant. There should be higher concern in regard to the matter than as to how the child is to succeed in business."

The superintendent's responsibility is great. He should have daily communion with God, the fountain of wisdom. "His sympathy for youth and faith in childhood must irresistibly attract to him young and old alike, yet his devotion and respect for the Master's cause forbid undue familiarity. His consecration to the work, leading him to frequent surrender of time, convenience, personal ease, social festivities, business arrangements, and often to the expending of money and labor, will speak more than mere words can do of his estimate of the Sabbath-school as an evangeliz-

ing agency, and prevent, upon the part of both officers and scholars, any disposition to make the school a mere means of pastime or entertainment. . . .

"Ripe Christian experience must make him a suitable counselor of the young, and bring him into close, confidential, and tender sympathy with all who seek or will receive his encouragement. His reputation, as far as possible, should be without aspersion, and his character such that the association of his name with the school shall be to the community a favorable recommendation, and, with the Divine blessing, a token of its success and fidelity to the great purposes of its organization. . . . He must be a man living in constant communion with the blessed Saviour, to whose glory his life is consecrated; for without his blessing, human nature is inadequate to the sublime responsibilities of this position. He must be one who has learned to govern himself, and who, in the midst of circumstances most perplexing, can remain tranquil and composed."

The teacher's responsibility is equally great. He should study to do his work in the best manner possible. It is not enough that the superintendent is filled with the love of God, and is interested in the work; but every teacher should emulate his example. The teacher should be cheerful. "A merry heart," says Solomon, "maketh a cheerful countenance;" and a cheerful countenance, it might have been added, makes a merry heart. The iceberg does not more certainly chill the sea about it than does the teacher whose expression is cold and rigid, chill the young hearts about him. He should feel and manifest a warm personal interest in those committed to his care.

It takes wisdom to be a successful Sabbath-school worker; but one who daily seeks for Divine guidance, will, by the blessing of God, reap a rich reward. May God bless our Sabbath-schools.

Emmitsburg, Iowa.

SABBATH-SCHOOL WORK IN CALIFORNIA.

We learn from the *Signs of the Times*, that a Sabbath-school was organized in Arbutle, Cal., one year ago, with 15 members. It now numbers 50. Twenty-two have signed the temperance pledge. A club of 40 *Signs* is taken, and many of them take the *REVIEW* and *Good Health* also. Brn. Rice and Morton recently visited them, adding several to the Sabbath-school, and creating quite an outside interest.

TO THE NEW YORK SABBATH-SCHOOLS.

We wish to call the special attention of all who are interested in the Sabbath-school work in our Conference, to the following important points:—

1. Members of the Executive Committee of our State S. S. Association, and all our preachers and T. and M. officers, should consider it their duty to see that every company of Sabbath-keepers accessible to them has an organized Sabbath-school, and assists in carrying out the plans proposed in the following points.

2. A club of *Instructors* should be taken by every school, and if the excellent hints and valuable suggestions contained in our Sabbath-school paper were carefully read, and acted upon, greater success would attend this branch of the work.

3. Every school should report immediately after the church quarterly meetings held in January, April, July, and October. The Secretary of each school should be prompt in sending such report, even if it is not as full as desired. Let every Sabbath-school officer take pride in doing his part of the work well; and then if mistakes are made in the reports as published, time and patience will secure their correction.

4. Maps and books of reference are needed in every school. Our schools are languishing for the want of these valuable helps. They should be ordered through your tract-society librarian. We ought to be as wide awake, earnest, and thorough in providing aids to secure a knowledge of the word of God and heavenly things, as in getting a knowledge of science and literature. Shall we spend money for books and papers that give us and our children information concerning things of a temporal nature, while our families and Sabbath-schools are left almost destitute of those things which are absolutely necessary for an interesting and successful school?

5. Liberal donations should be made for Sabbath-school purposes, and they should be judiciously used in securing the helps recommended by the General Sabbath-school Association.

Fellow-laborers, let us take hold of this work anew, and avail ourselves of everything that will help forward this noble cause. We should think and plan for its advancement, as we would for any other important work.

M. H. BROWN, Pres. N. Y. S. S. A.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 25, 1880.

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

THE CAMP-MEETINGS.

THE season of camp-meetings is right upon us. Already one is appointed for Southern California, to be held the last of April. These are exceedingly important gatherings to our people and to our cause.

1. The Lord has ever regarded it for the good of his people to hold general convocations. In the former dispensation, the people presented themselves before the Lord at stated annual holy convocations. And his special blessing has rested upon the large assemblies of his people in the present dispensation. Looking to our time, the prophet of God proclaims: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders." "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God?" Verses 15-17.

2. Our camp-meetings should be seasons of general gatherings. There should be a general attendance of the ministry and of the people. Parents and guardians should put forth especial efforts to gather the children, and no pains should be spared to make our general convocations in camp, seasons of refreshing and great encouragement to our people.

3. There should be one general camp-meeting held in each State annually. All should look forward to this meeting as one of great importance, and should lay their plans to be present without fail. If thought beneficial to the cause, local camp-meetings may be held besides the annual camp-meeting, for the benefit of the people in certain localities. But these should not be so numerous as to overburden our ministers, or be held without sufficient ministerial help. At present, there are so few efficient camp-meeting laborers, and the extending field is demanding camp-meetings in those States where none have been held in years past, that if our people hold one camp-meeting in each Conference, and each new mission of promise, and all these camp-meetings are general gatherings of our people, far greater good will be accomplished than can be by more meetings poorly attended, conducted by worn-out speakers and laborers.

4. Labor at our camp-meetings should be more systematic. Each preacher and each local elder upon the ground should be allotted a specific work at the very commencement. And each tent company should at once be brought into working order, and our camp-meetings should be seasons of labor for the revival of the church and the conversion of sinners, from the commencement of them to the close.

5. The locality of our camp-meetings, whether near cities or in rural districts, should be decided in reference to central position, water, shade, and the ability of the speakers. The ground should be well selected, and prepared for convenience and comfort, as well as to meet the criticising eye of taste. And if our camp-meetings are made seasons of labor, and of thrilling interest in the truth of God, there will be but little place for a spirit of careless recreation and indifference.

J. W.

OUR PUBLICATIONS.

FROM the very commencement of the work, it has fallen to our lot to take the general supervision of all our periodicals and publications. In fact, the REVIEW

AND HERALD, *Signs of the Times*, and *Youth's Instructor* were commenced and introduced to the public by our individual effort, and on our own personal responsibility. If we have not been mistaken in this matter, the Lord has especially called us to this work.

As the cause has rapidly increased, demanding more publications on the various subjects brought before the public, others have done most of the writing, while we have had an increasing desire to see these publications just what they should be in every respect. The camp-meetings, our institutions, and the general interests of the cause, have engrossed our mind, and the cares, perplexities, and labors that have been thrown in our pathway, have fully occupied the mind, giving us neither time nor strength to do these subjects justice, which we have been pressed to present to the public in print. The time has fully come for a change. At no period in our history have our ministers and people viewed the importance of the publications as at the present time. And at no time have we felt pressed in spirit to devote our feeble powers to writing as now. We look upon these publications with great pleasure. Our life has been bound up in them. We already have too many kinds of books, and yet the entire ground of what we call present truth is not fully covered; so that while some works are going out of print, others more fully covering the ground are demanded.

Again, the attention that is now being given to the tract and missionary work will greatly increase the demand for our publications; hence the importance of revising some, dropping others entirely, introducing new ones, and improving the entire catalogue as far as possible. This work now presses itself upon our mind, and with present convictions we abandon the idea of going the round of camp-meetings for 1880. We have done more hard labor the past ten months than during any similar period in our past life. We are worn, and dare not give encouragement to those who are urging us to attend their camp-meetings. Changes of laborers and gifts are generally beneficial to both preachers and people. This has certainly proved true in the great Methodist denomination, and we know no reasons why changes would not be as beneficial to S. D. Adventists.

Mrs. White is now upon the Pacific coast, and we question that policy which would call her from that field, in her present worn condition, to nerve herself up to the tremendous effort of laboring at the eastern camp-meetings of this season. We hope to complete *Life Sketches* in the month of April, then hold one meeting in Colorado, on our way to join Mrs. W. in her labors in California in both writing and speaking to the people. This will give our young men, who have had time to prepare themselves by study, meditation, and prayer, a chance to come to the front. As a people, we should give the several branches of our work that attention which is proportionate to their importance. With the blessing of God, the camp-meetings for 1880 may be the best ever enjoyed by our people.

J. W.

DOES DAY MEAN DAY?

IN the *Northern Christian Advocate* of Feb. 19, 1880, appears an article from Rev. William Armstrong on the question, Is Saturday or Sunday the Sabbath? This is No. 3 of the series, and the whole paper is devoted to the proposition that the six days of creation were each immense periods of time. This is assumed instead of proved, and then handed out with great confidence and complacency as a crushing overthrow of the idea that the seventh day is the Sabbath. How all this helps his idea of a first-day Sabbath, does not appear. We can assure him, however, that the seventh-day Sabbath will survive that argument as easily as a first-day Sabbath.

Quoting a statement from "Sermons on the Sabbath," by J. N. Andrews, that the days of creation were periods of twenty-four hours each, the natural day, he says:—

"In reading the above, I am amazed! Am I in the latter part of the nineteenth century? Is Galileo still before the Inquisition? Does the sun move, and the earth stand still?"

But does not Mr. Armstrong remember that a few years ago the very same pompous exclamations were made by so-called scientists, when propositions were questioned which they themselves have since utterly discarded as contrary to both facts and reason?

The confidence and assurance with which men talk of the work of creation is amusing. One would think from their language that they were on the spot, and overseers of the work. True science is good, and worthy of all respect, but when the Bible speaks of "science falsely so called," and solemnly warns believers against its "oppositions;" and while the most plausible scientific schemes are in such a state of rapid transition, to-day lauded to the heavens, and to-morrow discarded as utterly worthless, we have no hat to lift nor knee to bend in reverence before any theory because it claims to be "scientific." There is too much sham and shoddy in this line to make it wise for any one to accept that which is not clearly demonstrated.

Mr. Armstrong essays to confine his argument to Scriptural ground, giving, as the principal reason for his position, that the Hebrew for day (*yom*) is sometimes used indefinitely; as, "Abraham rejoiced to see my day." But while we admit that the word *day* is sometimes used indefinitely, will he deny that it is ever used definitely? Will he claim that *day* (*yom*) never means a period of twenty-four hours? By no means. Then why may it not be used definitely in Genesis 1? If it is not, other reasons must demonstrate it.

His second argument is that the sun was not given to measure off the day, and be for signs and seasons, until the fourth day. So he says that not until the fourth day "could there be days like ours,—the evening and morning as we now understand the terms."

Does Mr. A., then, admit that after that happened, the days were such as we now have, measured by the sun? If so, does it not follow that the previous days were of the same length, God so arranging the light that the revolution of the earth would cause alternate periods of light and darkness, as we now experience them? There is nothing to indicate a change in the narrative, and nothing unreasonable in such a supposition.

Now we think it can be shown decisively, so far as the Scriptural argument is concerned, which is all that we are now discussing, that those days were literal days. The fourth commandment says that we are to rest upon the seventh day, after working six, for the reason that God did the same thing. No one questions that the days mentioned in the fourth commandment of the decalogue are literal days of twenty-four hours each, as we now reckon them. But this commandment points back to creation, and says that we are to work the same length of time that God worked, and then rest the same length of time that he rested. If God worked for six immense periods of time, then man must work the same, according to this commandment; but if what the commandment requires is six literal days of work, and then one literal day of rest, such were the days on which God worked and rested; for so the commandment declares. There is an irreconcilable contradiction between the fourth commandment and the hypothesis of the six-period theory of creation. We stick to the commandment.

But the strangest of all Mr. Armstrong's declarations is this, that as the seventh day is not said to have an evening and a morning, we are still within that period, and the seventh day is not yet ended! What, then, shall we do with the record in Genesis, and in the fourth commandment also, which says that God spent the entire seventh day in rest, and then blessed and sanctified it, because that in it he *had* rested; for according to Mr. A., the seventh day is not yet ended, God's rest is not yet complete, and the

acts which he is said to have performed because he had rested, have not yet taken place! Thus the plain declarations of the word of God are perverted and nullified by this monstrous theory. Well did Paul say to Timothy, and through him to all Christian believers, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: which some professing have erred concerning the faith." 1 Tim. 6:20, 21.

THE AGE TO COME.

IMAGINARY PROMISES.

In our examination of this subject, thus far, we have seen, first, that Christ performs no work of subjugation upon his enemies after his second coming, as claimed by believers in the "Age-to-Come" doctrine, but that the Father performs this work before Christ comes; secondly, that there is no probation after Christ comes; thirdly, that the earth is in a desolate and uninhabitable condition during the entire thousand years. On all these points, we consider "Age-to-Come" believers fundamentally in error.

Another question upon which we think they commit as fundamental a mistake, is the question of specific promises to be performed to literal Israel beyond this dispensation. The first inquiry to be answered is, Who constitutes the Israel of this dispensation and of the future? On this point the testimony of the New Testament is full and explicit. The promise was to Abraham and his seed; and Paul explains that the seed is Christ. The ultimate accomplishment, therefore, of all the promises is to be secured through Christ. Hence Paul says, in Gal. 3:27-29: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Here Paul declares emphatically that all national distinction is now lost as respects the promises of God. No one is a partaker of the promises, or will receive the blessings involved in the promises, because of any particular nationality,—because he is either a Jew or a Greek. This testimony shows plainly that the Jews have now no advantage on account of being literal descendants of Abraham—there is neither Jew nor Greek.

In harmony with this testimony to the Galatians, Paul also writes to the Romans (Rom. 2:28, 29), "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

In Rom. 9:6-8, Paul further says, "For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed."

In the 11th of Romans, Paul gives us his celebrated illustration of the olive tree, beginning with the promises to Abraham, branching out into the twelve tribes of Israel, and showing how the promises are to be extended through that channel to all the nations of the earth who were to be blessed in Abraham and his seed. The natural branches, or the literal seed, by rejecting Christ, were broken off. The Gentiles, or the wild olive branches, are grafted into the original stock. The stock is thus perpetuated. The tree represents all the Israel of God. We now ask who they are, if Paul's illustration is correct. The twelve branches are those who have been grafted in; namely, those who have been gathered from the Gentiles. These are the children of promise, and are accounted for the seed; because, if we are Christ's, then are we

"Abraham's seed, and heirs according to the promise."

In Gal. 4:28 Paul speaks further upon this subject, and justifies the expression that is sometimes used, "the spiritual Israel," or, "the spiritual seed." He says, verses 28-31: "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. . . . So then, brethren, we are not children of the bond-woman, but of the free." Here Paul speaks of his Christian brethren as those which are born after the Spirit, as Isaac was; hence they may be called the spiritual seed, for they are grafted into the original stock, and now constitute the true olive tree. Hence we find James addressing an epistle to his brethren scattered abroad (Christians), and calling them the twelve tribes; and this epistle is written with special reference to the last days. We also find on the gates of the city, the New Jerusalem, according to Rev. 21, through which enter all the redeemed from this dispensation, as well as from every other; the names of the twelve tribes of the children of Israel; showing us that a literal descent from Abraham is not necessary to constitute a person an Israelite in the Christian sense.

Paul shows, in the quotation already made from Romans 11, that the natural branches which were broken off now stand upon the same plane as the unbelieving Gentiles. The Gentiles can be brought in through faith in Christ. These natural branches can be brought in only in the same way,—through faith in Christ. All now depends upon faith in Christ, and they only are Israel who exercise that faith.

Paul sets this forth in Ephesians in the clearest possible manner. Eph. 2:11-20. Here he shows the true situation of the Gentiles. "Wherefore remember," says he, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." And in verse 19 he says, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

By unbelief the literal seed have put themselves in the same condition as the Gentiles in reference to the promises of God, and have made themselves aliens from the commonwealth of the true Israel, and strangers from the covenants of promise. They can return to this commonwealth, and be made fellow-citizens again, only by faith in Christ.

Does any one now point us to prophecies concerning Israel, or promises to them, which have not been fulfilled in the past dispensation, and which must apply to this or to the future? We answer, that they are to be fulfilled to believers in Christ, for now there is no other Israel, according to the testimony we have quoted. Are we pointed to prophecies which point out some great blessing to come upon Jerusalem, which has not been fulfilled in the past but applies to the future? We answer, Such promises do not belong to old Jerusalem; for that is cast out, and another has taken its place, which is the Jerusalem above, which Paul says, in Gal. 4:26, is the mother of us all. Whatever promises, therefore, we find concerning either Jerusalem or Israel, applying this side of the introduction of the new covenant which Christ ratified with his people, they apply to Jerusalem above, and to those who are now the true Israel, or believers in Christ, and to no others. We are absolutely held to this conclusion by the language of Paul; for he says that now he is *not* a Jew which is one outwardly, and people are *not* Israel merely because they belong to the literal seed; for now the work of God rests upon a different basis, namely, faith in Christ, and they only are

accounted as partakers therein who are of the spiritual, without respect to the literal, seed.

But it will be asked if Paul does not intimate in Rom. 11:25 that there is some other work to be done with the literal Israel after the fulness of the Gentiles is come in; for he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." In answer, we inquire to what this fulness pertains. It cannot pertain to the Gentiles, for God has nothing to do with the Gentiles, as such. They are without God, without hope, aliens from the commonwealth of Israel. Their first work is to join themselves to his Israel by joining themselves to Christ. The fulness, therefore, is the fulness of Israel, made up from the Gentiles, because the literal seed apostatized from God through unbelief. Ages ago the number of the redeemed would have been made up had all believed to whom the gospel was presented; but though they gave themselves up to blindness of mind and hardness of heart, God is not to be turned from his purpose in the great plan of salvation. Hence he extends the time, and sends forth the invitations of the gospel to the Gentiles, and makes up from them the fulness lacking from the natural seed. They, these rescued Gentiles, are now reckoned as Israel, and so all Israel shall indeed be saved.

MINISTERS AND THEATERS.

THE following item, published in a recent paper, has been brought to our notice by a friend. It leads us to inquire, Who has changed, Mr. Collier, the theater, or hell?

"Rev. Laird Collier, who has become famous since he was a 'shouting Methodist' in Davenport, twenty odd years ago, said recently in a sermon on the drama, preached before the members of the Bradford (England), Mechanics' Institute: 'To see Mr. Jefferson as "Rip Van Winkle" is a means of grace; it is better than a prayer-meeting.' When Collier lived in Davenport, he told a young man, now a prominent merchant of that city, that 'you might as well go to hell at once as to go to the theater!'"

And here is another paragraph published in connection with the foregoing, which shows how the pulpit is turning drummer for the theater:—

"Mr. Haweis, a leading London Episcopalian parson of the Broad Church type, has lately preached a striking sermon on the drama, in which he said: 'Though the teaching may not be direct, no picture of human life can fail to be instructive, and the dramatist and actors are both responsible for impressions made. How incalculable for good and evil are these indirect teachings of the stage. How often a man has sat quietly and seen his own mean life sifted before his eyes—seen the Nemesis fall which was awaiting the close of his own career—watched tendencies in himself played out to the bitter end,—and paused. There are sermons preached before the footlights which go home, where the pulpit is unheard or unheeded.'"

We think the church which will advocate such sentiments as the foregoing may well be styled "broad" church; so broad that there is no visible distinction between it and that "broad way" pointed out by Christ "which leadeth to destruction." If the minister, in speaking of the teachings of the stage as being "incalculable for good and evil," had left out the good and let it rest wholly on the evil, he would have been nearer right. In view of such teaching as this, can any one doubt that a wonderful change has taken place in the professedly religious world, both in teachers and people, within the last thirty years? When the church preaches what the world practices, where is the difference between the two? But the deplorable fact revealed is that all the change has been on the part of the church. The world has not changed. It has not come up to higher ground; but the church has gone down to vastly lower. Was, then, the founding of the Christian church a mistake? and have all its efforts to live above the world sprung simply from fanaticism, superstition, and bigotry?

—"Many a mickle makes a muckle;" and the proverb is true alike of savings, sin, and scandal.

TO CORRESPONDENTS.

A. M. JOHNSON: The Constitutional Amendment party have by no means gone out of existence, as your friends claim, but are working on with a steady purpose to secure the ends they have in view. See reference to them and their work in REVIEW No. 7 of the present volume. Their organ, *The Christian Statesman*, is published in Philadelphia, Pa.

J. L. M.: What is written in these days about the prophetic character of the great pyramid, we consider baseless assumption, and the wildest kind of conjecture. Who knows that the great star Alcyone is the "governing star of the pyramids"? "It is claimed" (!) that its date of erection was 628 years before the exode. On what ground? Who knows anything about it? But that date is essential to the conjecture. Don't we need something better on which to build a theory? So of a thousand other things that might be named about this new discovery. When we begin to give ourselves up to such conjectures, there can be found millions of objects, the measurements of which will correspond, when sufficiently expanded, to the distance of some planet, or the time of its revolution, or the length of some prophetic period. But there is nothing to any of it. The Bible is the great fountain of revealed truth; and he who will study that carefully, will find enough on which to base his faith without resorting to the wild conjectures of the pyramidgets.

DARKNESS FOR LIGHT.

A BROTHER sends us a copy of the *Herald of the Morning*, containing a diagram to represent some of its peculiar and new-devised theories, and asks if there is not some light in it. The diagram, if we understand it, represents a new adjustment of the prophetic period. Thus the 1335 days ended in 1874; $3\frac{1}{2}$ years are marked off as "harvest," to 1878; $3\frac{1}{2}$ years more are added, marking, we know not what, but reaching to 1881, when the time of trouble commences, continuing $33\frac{1}{2}$ years, and ending in 1914 with the "times of the Gentiles," and the coming of the Lord.

If any one who had never heard the correct interpretation of the prophetic periods, nor the subject of the sanctuary, nor the third angel's message, had asked the question whether there was light in such a scheme, we should not have been surprised; but that any one who has had a knowledge of all these truths should for a moment imagine that there is any light in such a scheme as this, is past our comprehension.

If there is any truth in this, then all the system which we denominate "The Present Truth" is simply the darkness of midnight. Then all the arguments upon the sanctuary, the third angel's message, and the various other views which constitute this system, must be given up. But we know that no evidence can overthrow these positions. The harmony and strength of the present truth cannot for a moment be shaken.

We are forewarned that "here is the patience of the saints." In our patience, holding fast to these great pillars of truth, we shall possess our souls, and gain the kingdom at last. But any mind which begins to toy with theories that completely subvert these pillars of truth, and then imagines that he sees light in these things, must have become by some means fearfully bewildered. Brethren, beware!

FALSE PROPS.

It is surprising to notice what pretended arguments people will resort to in support of the Sunday institution. A brother writes from Bennington, Kansas, stating that an individual there is making quite a stir over an argument to prove that Sunday is the true seventh day, which he presents as follows:—

"Add 1880 to 4004, which would give the age of the world in years. Reduce the years to days by multiplying by 365 $\frac{1}{4}$, and the days to weeks by dividing by 7. This would give 307,068 full weeks and 5 days over. The present year ends on Friday, and

of course if Friday is the fifth day, Sunday is the seventh."

It is surprising that any man should be either so brazen or so obtuse as to present in sober earnest such an argument. It is not less surprising that it should make any impression upon those who hear it.

In the first place, who knows that just 4004 years elapsed before Christ? To be sure, Usher's chronology gives that figure, but Paul, in Acts 13:20, convicts Usher of an error of 150 years in the time of the Judges. There are six main systems of chronology, all of which differ in regard to the time from creation to Christ; and the supposition that the age of the world can be given in days, weeks, or even years, is as preposterous an idea as it is possible for a man to advance.

Again he says, "Multiply by 365 $\frac{1}{4}$;" but there are not 365 $\frac{1}{4}$ days in a year. The exact length of the year is 365 days, 5 hours, 48 minutes, and 49 seconds, which is 11 minutes and 11 seconds short of 365 $\frac{1}{4}$ days. What this would amount to since the creation, we leave it for our friend to tell; and any one can imagine whether the product would be correct or not when there is such an error in the multiplier.

These rash assumptions have greatly multiplied since Mr. Acres ridiculously assumed that he could tell the age of the world to the very day. But we dismiss them all as unworthy of any further notice.

THOUGHTS ON 1 COR. 16:1, 2.

BY ELD. S. N. HASKELL.

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

1. A divinely appointed plan respecting the contribution of means must have been established for all of the churches as Paul had given orders to the churches in Galatia, as well as to the church at Corinth.

2. It was a plan which required a constant giving of means in proportion to what was received. Each week they were to consider how they had been prospered, and to lay aside a definite sum.

3. Each person was required to take part in this. "Let every one of you lay by him in store."

4. They were not all to give the same sum; but all were to give by the same rule, in the same proportion, as God had prospered them. The least amount received for their support, whether in payment of labor or otherwise, if not more than one dollar, was their prosperity. If ten or twenty dollars had been received, their prosperity was this much greater, and they should give ten or twenty times as much, as though they had received but one dollar.

5. This money, thus laid aside, was not left for them to dispose of individually, as they saw fit. The object is plainly stated, "that there be no gatherings [or collections] when I come." It was evidently to go into some general treasury for some special purpose. This was all understood by the apostle and the brethren; for he was to take the money, when he came, for the saints at Jerusalem. Some have supposed that this collection was exclusively for the poor saints at Jerusalem; but it is not so stated. It is quite probable that at Jerusalem there was a general treasury, the same as there was at the commencement of the preaching of the gospel.

God has taught by the mouth of his prophets and by the example of his servants in time past that he claims a tithe of a man's increase,—that it belongs to him. This is the least that God has proposed to accept from any one.

"IS IT POSSIBLE?"

BY ELD. R. F. COTTRELL.

CAN it be possible that any one who has seen the light of truth, which shines so clearly from the word of God on the events of these last days, has embraced the closing message of the gospel, which is being

preached to the nations of the earth, and has run well for a season,—can it be possible that such should turn away, blinded and allured by worldly wealth or honor, or led by the deceitfulness of sin, and thus lose eternal life, bartering it away for less than a mess of pottage?

Can it be that those who have had faith that the present message is the fulfillment of the prophecy—a message from Heaven—and have given freely of their means to advance it, should now, as the work is so evidently drawing to a triumphant close, let their liberality dry up, covetously withhold the Lord's tithes, let their ardor cool, and become alienated in their affections, and finally go to perdition? How sad the thought that any should backslide from the commandments of God, which are testing the world; and while we see the way rapidly preparing for the great trial of our faith by the enforcement of the worship of the image of the beast, that they should be unprepared to bear the test, and finally be found in the ranks of the enemies of God and share their fate.

Dear brethren, awake! arouse! Now is not the time to be indifferent. What we have looked for is speedily coming. There is work to be done; the world is to be warned; and unless we are sharing in this work, we shall not be able to stand. The faithful servant will give food to the household in due season. He will be found helping others, when the work shall close and the great day of wrath come. "Blessed is that servant whom his Lord when he cometh shall find so doing."

THE OLD TESTAMENT ON ENDLESS TORMENT.

BY ELD. D. M. CANRIGHT.

It is not to be supposed that long-cherished theories will be given up without a struggle, however plainly they may be shown to be erroneous. Early education and long-established notions are hard to eradicate; hence, notwithstanding the overwhelming amount of evidence showing the destruction of the wicked, appeal is made to a few passages which are claimed as supporting the doctrine of eternal torment. To a person who has not examined the subject, it may be made to appear that the Bible is full of strong texts on that side of the question; but the fact is, there are only nine texts in all the Bible that are claimed as directly teaching the doctrine of endless torment. True, a few other texts are brought in as collateral proof; but there are only nine that are claimed as direct proof upon the question. While, on the other hand, there are scores, and even hundreds of texts, positively asserting that the wicked shall die, perish, be destroyed, be cut off, be burned up, be as though they had not been, and many other expressions equally strong. These declarations are repeated over and over; and the few texts which are claimed in favor of endless suffering are readily explained in harmony with the doctrine that the wicked shall be utterly destroyed.

Strange to say, the first passage which our opponents are able to select in supporting their theory, is not found till we come to the book of Psalms, nearly half way through the word of God! If such an awful doctrine be true, it has been true since the days of Adam, and every soul of the human race has been in danger of endless hell. It would seem as though the race ought to have been plainly and unmistakably warned of it from the very earliest period. It ought to have been kept before them constantly; and yet, our opponents themselves being judges, not a declaration concerning this eternal, horrible, burning hell of endless torment, not a text stating such a thing, is found until we get half way through the Bible. In fact, there are only three texts that can be construed so as to favor that doctrine in the whole Old Testament. We will now examine them. The reader will be surprised to see how weak they are.

1. "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9:17.

SPECIAL MENTION.

THE POWER BEHIND NIHILISM.

BRO. F. R. RICHMOND sends us for the REVIEW the following article, which appeared in the Springfield Republican of Feb. 20, 1880, stating that the author is well known, and is considered an honest man; that he is well educated, speaks and writes fourteen different languages, and has traveled extensively in this country and in Europe, especially in Russia. We give it, as anything pertaining to this subject has special interest at the present time:—

To the Editor of The Republican:—

Permit me to express my indignation through your paper at the deliberate falsehoods reprinted at the present time in many publications in America. I refer to the article on Nihilism in the *Nineteenth Century*, which I again see in *Appleton's Journal*. Many a man is earning a good livelihood by writing at the desire of a tyrannical government against liberty, and Fritz Cunliffe Owen is not an exception. Michael Bakunin, the very soul of virtue and honor, is made to have said at meetings in various places in Europe, that "there are two lies,—the first lie is God, the second lie is right." I ask, How would a son of Massachusetts feel should he read when abroad that Charles Sumner, Henry Wilson, or Gov. Andrew had uttered such sentiments as these,—advocating the necessity of breaking up family ties, the destruction of all that is noble, pure, and virtuous, asserting that there is no God, that God is a lie,—at meetings held in Pecowisc, Ashleyville, Pine City, or in the grand opera-house in Agawam, without or with giving the date of such utterances? Now there is just as much truth in the article of Mr. Owen, which is a forgery and a parody, perpetrated years ago and repeated now, because Bakunin is where Charles Sumner and Henry Wilson are.

I did not think it wise to give to the world up to this time the true power behind Nihilism, nor was I permitted to do so without consultation, but Mr. Owen's article makes it necessary and removes the restriction. The real power behind Nihilism are Christians, and orthodox Christians at that, and they mean to conquer in the end.

Not in the Dark Ages, but in my own time, there were in Russian Poland and the provinces that once belonged to Poland two millions and a half of Uniates, or united Greek Christians, who had magnificent churches and a large number of clergy,—and to-day in liberal and tolerant Russia not a church or clergyman can be found of that denomination,—which differs much both from the Greek and Roman Catholic churches, and in their worship and rites is about as near as it is possible for an Eastern church to be to Protestantism. Now let us see how they were treated and what became of them.

The Russian government resolved to convert the confessors of this church to the Russian Greek, of which the Czar is the infallible head (and I here repeat a statement I made five years ago, and which has not yet met a denial, that in Russia the Czar is actually worshiped as *very God on earth*,—and in making this statement I am not, like Bakunin, dead, but living). This people had not the slightest desire to change their faith, and declined to be converted. The Christian government of the Czar replied with bayonets. Gloomy dramas were played in Russia about that time. First, the clergy were seized and banished to the salt and lead mines in Siberia, there chained day and night to hard work in the mines. Others only had one choice, death or Russian Christianity; the majority swallowed lead and died. The next mode of conversion was by starvation, which consisted of giving them food every other day only; and then the clergy and Sisters of Charity and nuns, totally nude, were driven at the point of the lance, or while receiving the terrible knout upon their naked backs, to the river or pond covered with thick ice, and pulled in by ropes. An Orthodox priest, always present at such Russian "revival" meetings, asked now and then, "Will you accept the true faith?" Faint voices replied, "No! No!" Then the priest ordered, "Pull, pull well!" The rope strained to the utmost, the sharp ice was broken by the benumbed bodies in different directions. What a sight! Even the Russian soldiers, used to such doings, and the peasantry who came out of curiosity to the river banks, broke out in crying and screaming. The Hebrews present, who came with clothing and food for their miserable fellow-creatures, cried, "Jehovah! Jehovah! dost thou not see it?" When charged and lashed by the Cossacks with their knouts, the "converts" cried out, "Take all that we have, the last copeck, the last piece of bread, but leave us our faith, the faith of our fathers!" But these cries were not heard in St. Petersburg, and to-day no Uniates are to be found in Russia.

Their bishops and minor clergy are wandering under various disguises, or, those who are married, living with their wives in foreign lands and there laboring for the re-establishment of their faith; but not for that purpose alone, but to free the whole of Russia. Some have betaken themselves to trades, others are living by teaching, others practicing medicine, and some have entered as clergymen into different denominations; some, again, are in Russia and Poland, ready to become martyrs for their country. The prelates and clergy of this branch of the Christian church are the true leaders and power behind the Nihilists, and as such they do not believe that God and right are lies. I, a Pole, but the son of a Uniat sainted mother, who with her and the rest of my

family were forced into the Russian church against our will—knowing fully the true aims and purposes, and having also undergone the unmentionable hardships and woe of many who are liberators, but are called by the Russian government destructionists—I am proud to be one of them.

Nine-tenths of the true leaders, heavy contributors to Nihilism, are true, devout Christians and communicants of churches when outside of Russia; but they somehow are laboring under the idea that it is the duty of a Christian to remove corruption, licentiousness, and vice, in official as well as in private life; they are also under the impression that Christ when on earth preached as he does to-day through the New Testament, liberty and equality, virtue and truth, and believing this, they mean to introduce it in the Czar's dominions. They may be in the wrong; if so, in the name of true Christianity I would ask the reprinters of Mr. Owen's article, and especially the editor who commented upon it so learnedly in last week's *Congregationalist*, what Christianity really means, if it does not mean what it seems to mean to the Uniat and other Christians who have lived in Russia, and who outside of that dismal country have heard for the first time perhaps of a Huss, a Wycliffe, a Calvin and a Luther, who set them an example which they honestly try to follow. If Nihilism is not right, as those ignorant and deceived professors of colleges, men and women of wealth and refinement, and peers mentally—nay, not only peers, but superiors—to many a scribbler in religious journals, believe, then the blame should be placed where it belongs, namely, upon the first and true teacher of Nihilism,—Jesus of Nazareth.—W. C.—KY (known as JOHN BAKER).

PROFECY FULFILLING.

BY JAMES GARLAND.

THOSE who have read the article in REVIEW No. 5, Jan. 29, 1880, taken from the Vallejo (Cal.) *Chronicle*, can but shake off the drowsy feeling that may have hung over them in the past, and look ahead to see the almost immediate fulfillment of the prophecy in relation to the Turkish power. It is truly startling to behold these things while watching the signs of the times; yet this is our time, and how few realize the nearness of its fulfillment. Mark also the conflict with the civil power spoken of in Rev. 13:11-17, as shown in the case of Mr. Waldo before the courts of Pennsylvania. Brethren, do we see the importance of preparing for this, the issue that is soon coming? Listen to the earnest entreaties of the watchmen on the walls of Zion. They should stir us up to activity. The report of the convention in Massachusetts shows how fast the feeling on the Sunday question is ripening. Fall into line, friends; we have a good Captain, and the victory is sure. You will find the closet a good place to obtain the needed preparation. See Matt. 6:6; 24:42-44.

Cassville, N. Y.

CAN THE LEOPARD CHANGE HIS SPOTS?

WE are led to ask the above question on reading the remarks of the *Christian Union's* Constantinople correspondent concerning the Mohammedan priest who assisted a German missionary to translate portions of the Bible into the Turkish language. A part of the facts here stated have been given in our news column, but we give the entire paragraph. Under date of Jan. 30, this correspondent says:—

Since my last letter the case of the Turkish Khodja Achmet has taken a very serious turn. The English government interfered in his behalf, and the resistance of the Turkish government led to a temporary suspension of diplomatic relations. The difficulty has finally been arranged, but in a manner which cannot be at all satisfactory to the English government. In the matter of religious liberty the Sultan has yielded nothing. He has taken pains to say so in a special note to Sir Henry Layard. This declares that the Sultan has commuted the punishment of the Khodja simply out of regard to the English government; that his arrest and the sentence of death were just and proper, and that the partial pardon granted in his case is not to be taken as a precedent. It also justifies the arrest of Dr. Koelle and the seizure of his manuscripts. The Minister of police, Hafiz Pasha, whose removal was demanded by Sir Henry Layard, has, on the contrary, been promoted, and decorated with the highest class of the Medjidie. This pointed affront drew out a very strong article from the editor of the *Levant Herald*, and this has been replied to by the suppression of the paper and the expulsion of the editor from the Empire. It can hardly be said, under these circumstances, that the Sublime Porte has manifested any more wisdom than liberality, and it can hardly be supposed that its action will be overlooked by the English government.

—The Boston *Watchman* is responsible for the statement—and what is worse, proves it—that "Massachusetts is rapidly moving to the bad eminence once occupied by Indiana, in the scandal of her divorce legislation." There are nine different pretexts, it says, under which in that State a lawful marriage bond may be loosed. The Massachusetts Supreme Court during the past nineteen years has decreed seven thousand two hundred and thirty-three divorces. The divorces now number six hundred in a year, two for every secular day!

Here, say our opponents, is a plain text of Scripture on our side of the question. "The wicked shall be turned into hell." Very well, we believe that as strongly as anybody. All the wicked will go into hell, certainly. But how long does this text say they are to be tormented there? You will notice that it does not say anything about that part of the question. It simply says that they shall be turned into hell, and there leaves them. It does not say or intimate that they shall remain there one hour or one year. We must learn that from other texts. Be it known, then, that this text does not have the least bearing upon the doctrine of eternal torment. And yet this is one of the nine pillars of that structure. You will notice how little support it gives to that monstrous theory.

2. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Isa. 33:14.

"Everlasting burnings," exclaim our opponents; here we have our doctrine taught, certainly. But they should not be too sure. "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" The very question implies that no one can. Many times in the Bible similar questions are asked, as, "The great day of his wrath is come; and who shall be able to stand?" Rev. 6:17. Who can stand before his anger? What living man shall not see death? Ps. 89:48. All these imply a negative answer, and so does this text. No one can dwell in devouring fire, in everlasting burnings. It is on such texts as these that the doctrine of an endless hell is built; but there is not a hint of such a thing in one of them. On the other hand, the text plainly implies the utter destruction of the sinner.

3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

The advocates of endless misery make another stand here. They think they find some support for that theory in this text; but a few words of explanation will convince any candid man that it is not on their side. Some shall awake to everlasting life, that is, the righteous, "and some to shame and everlasting contempt." Now, if the wicked awake to everlasting contempt, it is argued, they must live everlastingly, eternally in misery. But we maintain that no such conclusion is necessary. They can be utterly annihilated, and still the statement of the text be justified.

During our Revolutionary struggle for liberty, General Arnold turned traitor, and had to flee for his life. Ever since that day he has been held in contempt by the whole American nation. His name is only mentioned now with scorn and reproach. "Arnold the traitor" is a term with which everybody is familiar. He is held in contempt, and yet he has been dead long years. Just so with regard to the wicked. They come up to the Judgment to be covered with shame, and held in contempt by the righteous. The Syriac translation gives it thus: "Some to shame and the eternal contempt of their companions." The Jewish translation renders it thus: "Some to disgrace and everlasting abhorrence." This brings out the correct idea. They are held in eternal contempt or abhorrence by the saints. So the wicked can be annihilated at the Judgment, as the Scriptures teach, and yet this text be true.

Here, then, is all the evidence claimed from the Old Testament to prove eternal suffering. Reader, is it not a rather frail foundation on which to begin so stupendous a superstructure? We shall next examine the New Testament.

—"My boy," said a father to his young son, "treat every one with politeness, even those who are rude to you. Remember that you show courtesy to others, not because they are gentlemen, but because you are one."

—No man is so insignificant as to be sure his example can do no hurt.—*Clarendon*.

"BUT SWEETER DAYS WILL COME AT LAST."

My heart was light of care or pain—
What reeked I for the wintry blast?
And stepping homeward through the rain,
I paused to catch a single strain:
"But sweeter days will come at last!"

So deep a song, so sweet a tone,
Enticed my feet from hurrying past;
The voice fell to a tender moan,
And rose with the refrain alone:
"But sweeter days will come at last!"

I took the song home in my heart,
And gave it room with sweet things past;
I wondered if the singer's art,
Or if her soul, sang in the part,
"But sweeter days will come at last!"

I knew not then, I know to-day,
Who stayed me thus in chilling blast;
A life shut from the light of day,
With only faith to sing and say,
"But sweeter days will come at last!"

Once more I walked in chill and rain!
The happy years had flown too fast;
My heart was bowed with loss and pain,
When memory struck that chord again,—
"But sweeter days will come at last!"

I paused as erst in twilight gloom,
And said, "What precious meed thou hast,
Pale singer of the prison-room,
When thus thy song outlives thy tomb:
"But sweeter days will come at last!"

And in my grief 't is sweet to know
'T was grief that climbed to hopes so vast;
And that 't was sorrow's overflow
That sang of morn to nights of woe,
"But sweeter days will come at last!"

My heart went out with happier cheer,
And sang, though yet with clouds o'ercast,
If so, some weeper, passing near,
Or so some careless heart might hear:
"But sweeter days will come at last!"

—Selected.

Progress of the Cause.

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

MICHIGAN.

Smith's Creek, March 14.—Our meetings here still continue, and we shall be obliged to remain for some time yet. Have organized a Sabbath-school of forty members, and about ten more will unite with us, who were absent on account of sickness. Have ordered a club of the *Instructor*. We hope for a good church here. Brethren, pray for us.
D. H. LAMSON.
R. J. LAWRENCE.

IOWA.

Albany, March 13.—A company of thirteen, all heads of families, have commenced the observance of the Sabbath here. We design to organize a Sabbath-school next Sabbath. We are having the most encouraging meetings I have ever held. A Baptist minister, with his good wife, has taken a decided stand for the truth. We confidently expect to organize a church here of good substantial members.
J. D. PEGG.

INDIANA.

Marion.—Began meetings at this place Friday evening, March 12. Held eight meetings, closing Monday evening, March 15. I found the church in much need of help. Work on their half-finished meeting-house had stopped, and the whole church was under a cloud of discouragement. But the Lord gave freedom in speaking the things necessary for their instruction and encouragement, and I left them in good courage, and rallying to complete their house of worship. May the Lord give us more faith.
WM. COVERT.

Fowler, March 16.—I have held meetings here four weeks, and have also held meetings in Meader's school-house, four miles north, where two sisters have kept the Sabbath for some time. There was great prejudice on the part of some, who used all their influence against us; bad roads and weather also hindered much. But one good brother has fully embraced the truth, and others are convinced.

Have obtained thirteen subscribers to our periodicals, sold \$15.27 worth of books and charts, and received donations amounting to \$6.15. A little company, now numbering six, is gradually forming in this vicinity, to be, we trust, gathered up by the angels at the coming of Jesus.
J. P. HENDERSON.

KENTUCKY.

Seatonville, March 16.—Have been holding meetings near this place for more than a week. The work is advancing, both in love for the truth and prejudice against it. The Disciples are very much stirred on account of the truth's having taken their preacher and school-teacher. In view of this fact they have sent for one of their able men to debate the subject of the Sabbath and the law. We commence the discussion the 18th.
S. OSBORN.

KANSAS.

Labor among the Churches.—We visited the little company at Bennington March 5 to 7. They have been in trial, but union and harmony are now restored.

We stopped at Dry Creek also. Only four of the company there are left, all the others having moved so far away that the meetings and Sabbath-school are discontinued.

We are now (March 15) at Noble, Rice Co., with Bro. Barton.
M. AND H. ENOCH.

Labor among the Churches.—Since my last report, I have held meetings near Lazette, Cowley Co. The church was much encouraged. One sister who had given up the Sabbath, took hold again. We closed with a temperance meeting at Grenola. Thirty signed the different pledges, sixteen of whom signed the teetotal pledge.

Held meetings at Bloomfield the 13th and 14th. Four more joined the church there, making a membership of nineteen.

Thus closed our tour among the churches, which occupied forty-four days, and required four hundred miles' travel. We held sixty-two meetings, which were seasons of deep interest.
J. H. COOK.

Noble, Rice Co., March 15.—Since my last report, several others have decided to obey the commands of God. Twenty are now keeping the Sabbath, only two of whom observed it when we came here. To the Lord be all the praise. Those who have taken hold seem to be in earnest, and are leaving off the use of tobacco, pork, and other injurious articles. We have organized a Sabbath-school, which takes twelve copies of the weekly *Instructor*, and obtained ten subscribers for the *REVIEW*.

I spent Sabbath, March 6, at Salina, and held four meetings. Eight signed the covenant. Four of these had recently begun to keep the Sabbath, as the result of the faithful labors of an aged sister in that town. What an incentive to our T. and M. workers to scatter the seeds of truth! Sold \$7.00 worth of books, and some subscribed for our periodicals. If a series of meetings could be held there, we believe a good church might be raised up.
R. F. BARTON.

OHIO.

Liberty Center, Bowling Green, and Toledo.—Since the meeting at Corsica, I have visited every family of Sabbath-keepers in these places.

At Bowling Green, a temperance club was organized, between fifty and sixty signing the pledge. They will meet monthly.

At Toledo, I found thirteen keeping the Sabbath, and organized a church and a tract society. These brethren are earnest in the work, and have an excellent field of labor. Spoke Sunday evening in the Disciple church, to a large and apparently interested congregation.
March 16.
O. F. GUILFORD.

VERMONT.

Jamaica.—The organization of a temperance club here has not only been a benefit to our people, who have renewed their interest and zeal in the cause of health and temperance, but it is bringing our work into favor with many who have been very bitter against the cause. Monthly meetings have been held since the organization of the club last December. These have been largely attended by those not of our people, and many have been induced to join with us in the temperance work. At our last meeting, eighteen signed the pledge. I have given a short course of lectures in the village of Jamaica. As the result, six persons have commenced to observe the Lord's Sabbath.

I am now holding meetings in Townsend, where there seems to be a desire to hear the truth.
March 10.
R. S. OWEN.

WISCONSIN.

Independence, Trempealeau Co.—During the past month I have labored at Elk Creek, near Independence. I have spoken sixteen times, but have not reached the

Sabbath question yet. Many are interested. I have obtained, since I came here, nine subscribers for the *Tidende*, one each for the German and Swedish papers, and two for the *Signs of the Times*. May the Lord bless those who read the precious tidings of the soon-coming Saviour.

The devil is also at work; he arouses his servants to go and blindfold the people. The Lutheran minister goes from house to house to warn his members not to examine these truths which I have told them about; but the people know that I told him to come and defend his members at our meetings, not at my back, and he would not. I wish something of that kind might be done to settle the question.

Remember us in your prayers.

CHR. HOLMES.

CALIFORNIA.

Fairview, Fresno Co.—We commenced meetings in the school-house at this place, and at Temperance Colony, Feb. 19. The meetings were well attended by the church, and some outside interest was manifested. This church numbers sixty-eight, the members being located in four different settlements; namely, Fairview, Temperance Colony, Mendocino, and Central Colony. Regular Sabbath meetings and Sabbath-schools are held at the two former places. There is also a live temperance club at each of these places; they meet alternately every two weeks.

Weekly meetings were appointed, and twenty-five more copies of the *Signs* subscribed for. The *Signs*, *REVIEW*, and *Good Health* are read by most of the families in the church, also the church library and other books.
M. C. ISRAEL.
J. L. WOOD.

NEW YORK.

Brookfield, Genoa, Weedsport, and Chittenango Falls.—From Lincklaen we went to Brookfield, commencing our meetings Feb. 25. We there met Bro. A. H. Hall, who was with us the first day of the meeting, for counsel. Matters of difference were adjusted, and confessions were made; and in the closing meetings, in connection with which Bro. J. Q. Foy was ordained elder of the church, the Spirit of God rested upon us, and set its seal of approval upon the desirable results attained. The tract-society and Sabbath-school work also received attention. We were much gratified to find this church carrying out the principles of the H. and T. work so well.

At Genoa we found a growing company of workers. Bro. Geo. D. Ballou, T. M. Lane, and Geo. W. Bliss assisted in these meetings. The temperance, tract-society, and Sabbath-school work received due attention. The subject of spiritual gifts was also presented, and several volumes of Spirit of Prophecy were sold. Sabbath-keepers were present from Groton, Moravia, Catlin, and Five Corners. The Sabbath-schools of Genoa and Moravia were both present, and we were much pleased with their prosperous condition. All seemed profited and encouraged by the meeting.

March 8, in company with Bro. Ballou, we were at Weedsport. The Sabbath-keepers here seem to be growing in the knowledge of the Lord and his truth, and also in numbers. The volumes of Spirit of Prophecy, and Testimony No. 29, were introduced, and the help given them seemed to be greatly appreciated. In this company and the Genoa church brotherly love prevails. I see no reason why they may not be effectual workers in the vineyard of the Lord.

March 11 we visited the church at Chittenango Falls, and labored with its scattered members till the 15th, holding meetings with them near Pompey Center on Sabbath and first-day. This church has been passing through sore trials; but the meetings resulted in confession of sins and a reconciliation of feeling, which brought the rich blessing of the Lord upon us. Three were added to the church, and some other church matters were attended to. The Sabbath-school was revived, and a club of *Instructors* was taken. Bro. Kinne and E. W. Whitney were in attendance, and assisted in the work.

The Lord has greatly helped in our labor among the churches this winter; and although we have not seen all accomplished that we desired, yet some excellent results have been reached.
M. H. BROWN.

HUTCHINSON, MINN., H. AND T. CLUB.

A MEETING of the Hutchinson H. and T. club was held Sunday evening, Feb. 8. The club here numbers over one hundred and fifty. Some who are not members of our church take an active interest in the temperance work, and many of the most influential people in town belong to the club. Our people here have a large church, and on this evening it was well filled, and the exercises

were interesting and profitable. Eight new members joined the society. The H. and T. certificates were distributed, and were received with favor.

It was proposed that a meeting be held one week from that night, to canvass the license question, as the railroad is expected there this summer.

Altogether, the club is doing a good work, and has gained the sympathy of the entire community.

Medford, Minn.

NETTIE G. WHITE.

Our Tract Societies.

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

LETTER FROM ENGLAND.

FROM a letter from Bro. Wm. Ings, dated Ravenswood, Southampton, Eng., Feb. 21, and addressed to the V. M. society at Battle Creek, we take the following extracts:—

While some colporters complain that they are ejected from the ships, I meet with more favor. I have now visited 389 ships, and have only been ordered off once. I can see the hand of the Lord, not only in the permission accorded me to board boats, but also in giving the seamen a desire to render assistance in sowing the seed of truth. I visited a Holland boat bound for the East Indies, which had quite a number of German and Dutch soldiers on board. One of them, on learning my business, volunteered to circulate papers and tracts, which I gave him. He sold them, and returned me the money. He seemed to be just as earnest in the work as I would be.

A steward on a German boat bound for New York, went with me among the hundreds of passengers on board, and urged them to purchase our publications. The stewards on the Oriental boats manifest the greatest pleasure in circulating our publications in the East Indies. Neither do the stewards on the Brazil, West India, and Cape of Good Hope boats manifest less zeal. A captain of a sailing ship requested publications to hand out at the different ports that his ship enters. This offer was made after the Sabbath question had been explained, he himself purchasing some of our larger works. These are only a few of the encouraging incidents that I meet with. Certainly the hand of the Lord is in this message.

Of late I have tried the experiment of selling our tracts and papers. On Sundays, I usually sell from 75 cts. to \$1.25 worth. Tuesdays the German boats call at this port on their passage from Bremen to New York. I generally spend two or three hours with the passengers, and find many interesting cases, frequently meeting with those who have heard of Bro. Matteson. His work has been heard of far and near, and they are quite anxious to secure our Swedish and Danish publications. Sometimes, when they learn that I am acquainted with Bro. M., and hold the same views, they will surround me, some crying his work down, while others advocate his teachings. On such occasions, tracts and papers are eagerly taken. There are four nationalities on these boats; namely, German, Swedish, Danish, and English. I usually sell from fifteen to twenty copies of *Stimme der Wahrheit* on each boat; also Danish, Swedish, and English papers, as well as tracts in the different languages. The papers are sold at the regular price of papers here, 2 cts. Tracts are put up in packages and sold at cost price. Last Tuesday the sales amounted to \$1.16. Of course, I give some small tracts away. We all can see much light in placing publications in the hands of these emigrants, as they are going to all parts of the American continent, and will carry the truth to their friends; and then again, what an excellent chance of introducing our periodicals among those nationalities who will make their home in America. Our publications are attracting the attention of the people both on sea and land. The writings of Sr. White are eagerly sought for by those who have had the pleasure of reading them. I am glad to learn that our people are waking up to the subject of giving them a wider circulation. Some good results are known as the direct work of missionary labor on ships. Two persons, a man and wife, are fully with us in the faith. They are excellent people, and love the truth. Their visits to Ravenswood are eagerly looked forward to by both them and us when they are in port. They are both members of our T. and M. society, and have an excellent opportunity to circulate the truth among passengers.

The work on land is progressing finely. Almost every mail brings us some encouragement. The members of the society recently organized here are in earnest to spread the truth. Copies of the *Signs* and tracts are sent to all parts of the kingdom. Some are keeping the Sabbath as the result. It takes longer here for people to weigh evidence than in America; but a good foundation is being laid. Calls are beginning to come in for the living preacher. Bro. Loughborough will commence meetings in the south of England on the 26th inst., in answer to one of the calls. May God bless this work in the new field in Taunton.

We have adopted a new plan for doing missionary work, which I think would work well in your cities. In visiting from house to house with tracts, but few refuse to take them, although there are many who do not read them. Thus time is wasted. We now put the tracts up in packages, the first containing four of our 8-page tracts. These are inclosed with a wrap about two inches wide, on which the following is printed: Inclosed is a sample of

tracts, to which I ask your earnest attention. I will call for them in about one week (D. V.) and take them up, unless you wish to keep them. If you should, you can have them for ——. If those receiving them are at all interested, they will either purchase them or express a desire to keep them. With such we leave another package of a different kind, and continue until the truth is brought before them. In this way the interested readers can be found the second time around. The name or number of the house can be kept in a book, which will save confusion. The first time around a person can leave 100 packages in two hours.

I can report that we are all of good courage. We take delight in working for our Master. God is good in permitting us to have a part to act in this message. Our desire is to consecrate ourselves more fully to his service, that he may use us as humble instruments in his vineyard. May God bless all your efforts at the head of the work, in sending out the rays of truth to the four quarters of the earth. Be of good courage, and increase your efforts as the end draws near, and if faithful you will see souls in the kingdom of God which you have been instrumental in saving.

TRACT-SOCIETY LABOR IN MINNESOTA.

BY STEPHEN ROESSE.

SEVERAL weeks ago, having a burden for my nation and people, I left my home and started out to labor for them, not knowing where to go, but trusting in the Lord to direct. I visited a German settlement, and had the privilege of addressing the Sunday-school of the M. E. church on the subject of the near advent of Christ, and the perpetuity of the law. The best of attention was paid, and the congregation showed no signs of weariness, though I spoke for more than an hour and a half. Those whom I have visited at their homes have subscribed for the *Stimme der Wahrheit*.

After having acted as colporter during the day, I have for the past week employed my evenings in explaining the prophecies to the families where I have staid over night. The interest has been such that several times I have been urged to continue until midnight. I enjoy the work of a colporter, having labored for many years in that capacity for the American Tract Society.

The local preacher, at whose house I staid two nights, was at first very bitter in his opposition to the Sabbath. But when I left him, he bade me "God speed" on my mission. A blacksmith on whom I called yesterday (a Roman Catholic) subscribed for our German paper.

Our papers, tracts, and pamphlets are silent messengers which with the blessing of God are capable of accomplishing great good. If they express truths which are not congenial with the early training and established belief of the reader, he may throw them down angrily at first; but as they never retaliate, silently suffering all abuse, in due time he may pick them up again, become interested, convicted, and finally established in present truth.

I appeal to the brethren, German and American, to spread the light of truth among our countrymen. If any have German tracts that they can spare, if they will send them to me, in care of Eld. S. Fulton, I will try in the fear of God to distribute them judiciously. Others may aid in the work of sowing good seed for eternity by sending their contributions to the REVIEW Office, for the purpose of purchasing tracts, and the *Stimme der Wahrheit*, to be sent here for circulation among the German people. May the Lord help us to remember that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

CALIFORNIA AS A MISSIONARY FIELD.

PROBABLY there is no place on the globe that presents a better field for missionary labor than California. Its cosmopolitan population has been called here from all parts of the world, by the mines and other rapidly developing interests; while its imports and the enormous quantity of grain and other products exported to foreign countries, together with the fact that it lies in the direct route of travel between the East and nearly all the countries of Asia, Australia, and the islands of the Pacific, secure for us a direct means of communication with nearly the whole civilized world.

We are not, like the faithful missionary who visits foreign countries, under the necessity of consuming perhaps years in acquiring a knowledge of the language and habits of the people with whom we labor, but they are here among us, speaking our own language and having, to a great extent, adopted our manners and customs.

We already have in our churches in this State representatives from ten or twelve different nations, and of course the knowledge they receive here is communicated to those whom they have left behind in their former homes;

and in some instances their interest has been such that they have visited their native land that they might more readily impart the truths which they have received to their friends.

Many steamers and ships have been visited here by the missionaries engaged in this work, and with but a single exception, and that was a French man-of-war, they have never failed to accept any reading matter that might be tendered them, and some of them are even willing to take our publications free of charge to any of the foreign ports which they enter. Nearly every week there are opportunities for preaching on board of vessels lying at our wharves, but on account of the scarcity of ministers it has been impossible to attend to many of these calls, although services have been held on three or four occasions, the audience at one time numbering over forty.

Sometimes considerable interest is shown by the officers and crew on receiving the *Signs*, etc.; and on several occasions they have spoken of having seen the same paper in England. One captain donated five dollars to be used in this work, the only donation received for this mission since our camp-meeting.

We are cheered by the encouraging reports from those engaged in visiting and laboring among our churches. When we get word from any locality that nearly all have adopted the plan of giving one-third for missionary purposes, we know that there is an interest there, and an earnest endeavor to have the work go forward. We long to see the time when our publishing house here will have all that it can do to supply the demand for our denominational work, to the exclusion of everything else.

Our ministers alone cannot accomplish this, neither can the officers of the tract society; but it will require a united effort on the part of all.

The magnitude of the work calls for earnest, sacrificing labor, and let us engage heartily in it, using every talent committed to our trust.—B. C. STICKNEY, in *Signs*.

TO DIST. NO. 1, NEW YORK.

THE time is swiftly approaching when the Judgment in the sanctuary will decide the destiny of all for eternity. Do we realize it? and are we preparing for the event, striving to be ready for the close of our probation? My heart is often in great distress and heaviness for you, my brethren, fearing you may be lost, and that, too, through my unfaithfulness. Forgive me for my failures. I will still hope in God, and strive, by faithfulness in the future, to redeem the time and lay hold on eternal life. This is my one object in regard to myself, and I ardently desire the same for you. Will you unite with me in doing the work God has given us to do, and so secure the gift so freely offered to us?

We have had warning after warning; but have we heeded them? Do we zealously repent of our wrongs? or have we regarded those warnings as idle tales? It is time that we show by our works—by earnest labor in the cause of God—that we believe that God is in this work, and that to disregard his voice will lead to ruin. Our words and works should show that we are zealously striving to put away our faults, taking hold of the work of the Lord in earnest, and in unison with the people of God.

But I would not say a word to discourage any one. We may be saved, notwithstanding our past failures and sins. A strong and persevering effort, looking to God for help, will bring us back to the favor of God. A worldly, selfish spirit must be conquered, and a spirit of union and brotherly love must be cultivated. Each one who will engage in the work of love and union, caring for the souls of others, feeling that he is his brother's keeper, will be revived and enjoy the approval of Heaven. There is a duty for each one to do, and no one can be excused from this duty because of the faults of others. Who, who will take hold with me to build up the cause here, to return to God from our backslidings, and engage with all our powers in the work of warning the world and saving our fellow-men? I will try. Give me your hand.

R. F. COTTRELL.

—When morn has flushed the eastern sky,
And crowned the joyous day,
The splendor of ten thousand suns
Fades into space away;
So when God's light illumines the soul,
A glory wondrous bright,
All earthly objects fade away,
Like stars in morning light.

—Christian at Work.

BE TRUE.—Perhaps you are poor, but trying to seem rich; or with little culture, seeking to be thought learned; or being a "plain person," impressive or polished. Give over the effort. It is most wearisome. It gets you into many difficulties. It takes all ease out of your life. Be real. Have one aim, not two or three. Let your eye be single. Do not look one way and pull another, as rowers must do. Let your eyes look on. Live a simple, natural, true life, with one main purpose, "that men may glorify your Father which is in Heaven."—Dr. John Hall.

Notes of News.

—A heavy fire occurred in Oakland, Cal., on the 9th inst.

—A tidal wave of Irish emigration to this country is predicted this spring.

—The teachers of California ask for a professorship on the science of teaching.

—The pope has instructed the Catholic bishops of Russia not to mix in political agitations.

—A lady has opened a jewelry establishment in London, employing women for watch-makers.

—The Spanish government has prohibited the importation of pork from this country and Germany.

—The Anglo-American Cable Company are negotiating for a new ocean cable to be laid the coming summer.

—London is considering the subject of buying out its water companies. The price proposed is £22,000,000.

—It is estimated that the liquor traffic costs the government \$17 for every dollar received as revenue from it.

—The new French Cable Company expect to complete their connection with England via Brest by the first of April.

—Australia is competing with the United States in sending beef and mutton to England by the dry cold air process.

—There is a bill before the House of Representatives providing for legal tests to regulate the sale of oleomargarine.

—Great Britain and Germany have agreed to co-operate in using their war vessels for the suppression of the slave-trade.

—St. Paul's Cathedral, London, occupied 37 years in building, and cost £1,000,000, which was raised by a duty on coals.

—The time fixed for the dissolution of the British Parliament is March 29. The new Parliament will convene early in May.

—Kearney has been sentenced to 6 months in the house of correction and a fine of \$1000; and quiet is restored to San Francisco.

—The British garrison in a village about 50 miles north-east from Cabul, has been attacked by the Afghans, and completely routed.

—The famine in Armenia and Kurdistan extends over an area of 100,000 square miles, in which the number of deaths is simply appalling.

—Last year the farm products of Illinois amounted to \$200,000,000, double the product of all the gold and silver mines in the country.

—A colliery near Glasgow is on fire from an explosion; and 1000 men are thrown out of employment. One death resulted from the explosion.

—The value of the exports from San Francisco to the Sandwich Islands for the past three years has been \$4,702,029, and from Boston \$347,455.

—A dispatch from Cape Town, South Africa, says that the general post-office has been robbed of all the diamonds awaiting shipment by mail, valued at £75,000.

—In various parts of the country the "strikers" for higher wages are again repeating the folly of other years. "To learn from experience seems not to be one of their habits."

—The committee to which the German army bill was submitted, have approved the clause exempting the clergy from military drill, and have adopted the whole bill by a vote of 33 to 8.

—A letter to the *Tribune* states that in the Brazilian province of Cerra, 200,000 persons have died from starvation, and 300,000 from pestilence; 250,000 people are now fed by government.

—During the past year the accessions to the library of Congress were 21,367 books and 12,050 pamphlets. Jan. 1, the library comprised 374,022 books and about 120,000 pamphlets.

—It is stated that at the close of the year 1879, there were in the world 10,207 members of the Order of Jesuits. Of this number 2,104 are missionaries, and the rest are engaged in teaching.

—A bill has been introduced in the House of Representatives for the repayment of the indemnity fund years ago extorted from Japan in excess of lawful demands. The sum to be refunded is \$785,000 and accrued interest.

—The pilot slept, and the iron steamship Montana went ashore on the British coast. The passengers were all saved, and it is thought the cargo will be; but there is a prospect that the splendid steamer will be an entire wreck.

—The Socialists of New York City are opening schools to be held on Saturdays and Sundays, a prominent and avowed object of which seems to be to keep the children out of the Sunday-schools, and teach them to be free-thinkers.

Within a few weeks past, about 700 Hungarians have landed at Castle Garden. These people have been driven from their homes by the famine which has swept over their own country, and most of them are entirely destitute. Many have found employment in the Pennsylvania mining districts.

—There were in this country, at the end of 1879, about 84,000 miles of railroad; in Great Britain, according to the latest accurate statistics, 11,369 miles; in Prussia, 8,646 miles; France, in 1870, had 10,847; and Russia, in 1874, had 10,725 miles.

—Two men who were out prospecting silver mines in Southern Colorado, were recently attacked and murdered by Indians; their bodies were found riddled with bullets and badly mutilated. Another party of 6 is believed to have shared a similar fate.

—A strike of the train-men on the Cumberland and Pennsylvania Railroad will throw out of employment about 3,000 miners in no way connected with the strike. They are employed in coal mines to which this road affords the only outlet to market.

—The two towers of the Cologne cathedral, which has

been centuries in building, but is now nearly completed, are the highest in the world, being respectively 524 feet 11 inches and 515 feet 1 inch, while St. Peter's, at Rome, is but 469 feet 2 inches.

—The advance guard of the "Salvation Army" has reached this country from England, and commenced their work in New York City. This force consists of 5 country girls under the charge of Mr. Ralston. They aim at nothing less than the "conversion of America."

—Bismarck has presented in the Reichstag a paper on emigration from Germany, in which he shows that during 1879, 33,327 persons, two-thirds of whom were males, left that country, by far the greater number going to the United States and British North America.

—Spain has invited the European powers and also the United States to a Conference to be held in Madrid next June. The object is to determine the rights of protection exercised by foreign powers over the subjects of the Sultan; the treatment of the Jews will also be examined.

—During the past year the Peters-pence collection amounted to upwards of \$1,000,000. Of this sum, the Roman Catholics of France contributed nearly one-fourth. The contributions from the United States amounted to \$180,000. The Holy See, however, a ill complains of poverty.

—A committee of ladies entered Parliament recently, on the floor of the House, having a petition signed by 70,500 ladies asking for the Sunday closing of liquor houses in England. This is the first time women have ever appeared on the floor, a latticed gallery being assigned them.

—The different European consuls residing in Smyrna, Asiatic Turkey, have appealed to their respective governments for men of war to protect the European residents against the lawlessness and violence of an uprising of the people. The governor of Smyrna has asked the Porte for troops.

—There is a bill before the Louisiana Legislature repealing the city charter of New Orleans, and handing over its assets to commissioners, with instructions to divide them among the creditors. When the creditors attempt to collect the unpaid balance, they will find themselves minus a debtor, the city of New Orleans having disappeared.

—General Melnikoff seems to hold the reins of government with a firm hand. A late dispatch says: "General Melnikoff's system of treating people with consideration and giving personal attention to public duties, raises a question whether a re-organization on this basis of the whole European empire of Russia might not be undertaken."

—The Statistical Bureau of Massachusetts reports 7,233 divorces in that State during the last 19 years, which is an average of one divorce to 36 marriages. This record is bad enough; but it shines in comparison with that of Vermont, Rhode Island, and especially Connecticut, in which the average is one divorce to 11 marriages.

—The Nihilist Hartmann has confessed that he planned the recent attempt on the life of the Czar. He succeeded in escaping to France, and the French government refused to surrender him to the Russian authorities. Their refusal has resulted in a state of affairs which is little less than a suspension of diplomatic relations between the two nations. Hartmann is now in London, on his way to America.

—The famine in Ireland is said to be increasing. In Donegal 78,000 persons are destitute. One of the greatest evils resulting from the famine in Ireland is its appalling effect on the children, 40,000 of whom are kept from school by extreme destitution of food and clothing. These little ones, even if they survive the pangs of hunger, will remain dwarfed and enfeebled in mind and body.

—Greece is infested with brigands; no less than 13 distinct bands are enumerated. With the exception of the immediate vicinity of the towns, the whole country in the vicinity of Salonica is under their sway. The price asked by the band who hold Colonel Synge and wife has been taken to the British Consul. The brigands demand, as a primary condition of their release, that the troops after them be recalled.

—China and Japan, the one incited by England and the other by Russia, are said to be making preparations for war with an energy that the Celestials, at least, were not supposed to possess. This is a part of the game between Russia and England which is now being played in Asia. In consequence of the belligerent attitude of China, the Russians have modified their plans relative to the Turcoman war, and have abandoned all designs of attacking Merv.

—The Ferry Education Bill has become a law, with the 7th section, designed to prevent the Jesuits from teaching in France, stricken out. The Ministry now propose to enforce existing laws, which are said to be even more stringent. And the Jesuits are so fully convinced that they will be obliged to leave France, that they have caused all members of their fraternity who are not native Frenchmen to withdraw from that country. Spain and Belgium are the countries to which the Jesuits propose to emigrate.

—The Alps have now been tunneled in two places. The Mt. St. Gothard tunnel is 9½ miles in length, cost \$9,700,000, and was finished in 7½ years. The rails will be laid about next August, when the tunnel will be opened for traffic. It is to be lighted with gas, and being straight, will ventilate itself. The St. Gothard is a mountain range in Switzerland, and is composed almost exclusively of solid rock. This tunnel gives Germany a means of direct railroad communication with the Mediterranean, and makes the journey from the Rhine Valley a matter of 6 instead of 30 hours. M. Louis Favre, of Geneva, was the contractor. The Mt. Cenis tunnel, 8 miles long, cost \$15,000,000, and was constructed in 18 years, 1857 to 1870. Our own Hoosac tunnel, 4½ miles in length, cost \$13,000,000, and was finished in 11 years.

—A dramatic scene was recently enacted in the Supreme Court of the United States. Joel Parker, of New Jersey, was admitted to the bar, when Mrs. Belva A. Lockwood, recently admitted by a special act of Congress, rose, and moved the admission of another person. The "other person" turned out to be a coal-black negro from the South. The white man and the negro placed their hands on the Bible together, and took the customary oath, near the niche where the bust of Chief Justice Taney, the author of the Dred Scott decision,

is placed. The most visionary prophets of the last decade would scarcely have ventured to predict that a negro, upon the motion of a woman, would have been enrolled among the counsellors of the Supreme Court of the United States. It was a commingling of conservatism and radicalism never before seen in that high place.

Obituary Notices.

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

PIERCE.—Died of abscess of the liver, March 2, 1880, Sister Emma W., wife of Bro. F. C. Pierce, of Sedalia, Pettis Co., Mo., aged 28 years and 10 months. Sister Pierce had been keeping the Sabbath nearly two years, having embraced the truth under the labors of Eld. Geo. I. Butler in the summer of 1878. She was an exemplary Christian, and died with a firm hope of a part in the first resurrection. She leaves a husband and two children to mourn her loss, who are trying to live so as to meet her in the new earth.

Remarks by the writer, from 1 Thess. 4:13.

D. C. HUNTER.

McREYNOLDS.—Died of hemorrhage of the lungs and consumption, at the residence of his brother, F. M. McReynolds, near Lone Tree, Johnson Co., Iowa, Feb. 12, 1880, J. W. McReynolds, aged 32 years and five months. He embraced the truths held by S. D. Adventists in the summer of 1862, and was baptized by Eld. Geo. I. Butler, at the camp-meeting held at Pilot Grove, Iowa. He ever endeavored to maintain a consistent life. The cause of truth was dear to him, and he was ever ready to assist in every enterprise for its advancement. The soon-coming of the Lord was a theme that he delighted to dwell upon. We have hope of meeting him in the resurrection of the just. Funeral discourse by Eld. H. Nicola.

THOS. P. McREYNOLDS.

PERET.—Died of consumption, Feb. 28, 1880, at the residence of Dr. J. J. Peret, La Fayette, Ind., Mrs. Mary E., wife of A. S. Peret. Deceased was about 25 years old. She was brought up a Presbyterian, but after her marriage, herself and husband united with the Methodist church. About two years ago she attended the S. D. A. camp meeting at Kokomo, Ind., and afterward embraced that faith, since which time she has faithfully kept the commandments of God. She died triumphant in hope, leaving behind her a bright evidence that she had done the work given her to do, and was ready and willing to go down into the grave to rest until the Master shall come.

J. J. PERET.

MONTGOMERY.—Died of consumption, Jan. 23, 1880, at the residence of her father, J. H. Mallory, near Winston, Daviess Co., Mo., Sister Rosa, wife of Bro. John Montgomery, aged 19 years, 8 months, and 27 days. The Prairie Valley church and Sabbath-school, of which she was a member five years, have lost a faithful worker, one who was always at her post. She leaves the evidence of a well-grounded hope to comfort the hearts of the many friends who are called to mourn. She was never heard to murmur at her affliction, but bore it with calm resignation. Sister M. was a great lover of music, and the last notes her sweet voice ever caroled were the stanza,

"Why should we tremble to convey
The Christian to the tomb?" etc.,

Which she sung the night before she died. Funeral discourse by Eld. T. J. Butler, to a large concourse of sympathizing friends and neighbors. Subject, "The Christian's Hope."

LUVINA BUTLER.

HALL.—Fell asleep, Feb. 20, 1880, in Wright, Mich., our beloved brother S. D. Hall, aged 79 years. During his protracted and painful illness he expressed a desire to rest with his son William, who labored so long and faithfully in the Office of the REVIEW AND HERALD, and who died in hope in the year 1865.

Bro. Hall embraced the truth twenty-seven years ago, uniting with the Battle Creek church. Nine years later he moved to the town of Wright, and was a member of that church until his death. On account of infirmities he had been deprived of the privilege of meetings for some time, but he adhered firmly to truth and righteousness. Less than forty-eight hours before his death, we celebrated the ordinances with him. His failing voice grew strong in praise, and his mind reached forward to the joyful meeting, over on the other shore, when with his dear Redeemer he would partake of this cup. His greatest desire was that his family might meet him again. May that desire be granted. Funeral services by the writer, assisted by Brn. Root and Edgar. Discourse from Ps. 116:15.

E. S. LANE.

CHALFANT.—Died at my residence near Frankton, Ind., March 2, 1880, my daughter, S. M. Chalfant. She had partially recovered from an attack of phlegmasia dolens, and while sitting at the table, was suddenly attacked with thrombolism, and expired in about forty minutes. She was about twenty-four years of age, and had been a widow seven months, living with me as before her marriage. In early life she became a member of the Disciple church, and was always pious, living a very consistent life. Though her name stands on the record of that church, she has strictly and cheerfully kept every Sabbath since her widowhood. She leaves to our care an infant daughter only twenty days old. We intend to have Bro. Covert deliver a funeral address at some convenient time.

W. H. EBERT.

"Let us be patient; God has taken from us
An earthly treasure upon which we leaned,
That from the fleeting things that lie around us,
Our clinging hearts should be forever weaned.

"Let us be cheerful; the same sky o'erarches—
Soft rain falls on the evil and the good;
Faith, hope, and love still in our hearts abiding,
May bear their precious fruit, according to the Word,"

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The Review and Herald.

Battle Creek, Mich., Thursday, March 25, 1880.

BATTLE CREEK T. AND M. INSTITUTE.

THIS was a very large class. Ministers from several of the States were present. Elders Whitney and Stone had the pleasure of drilling between two and three hundred, embracing a large amount of active intelligence. Here men and women were prepared, not only to act in the tract and missionary cause, but to instruct others in the same good work.

The public services during the Sabbaths covered by the period of time given to the duties of the Institute, were seasons of the deepest interest. Social meetings were refreshing; and the seasons of prayer, enjoyed by the ministers who assembled morning and evening in the room where we now write, were very precious. Elders Corliss, Decker, and Colcord, all suffering from wear and disease, were special subjects of prayer. At the close of the Tract and Missionary Institute, the following resolutions were passed by unanimous rising vote:—

Whereas, Eld. B. L. Whitney, of Rome, N. Y., who has been with us for the term of eighteen days, and has occupied sixteen days in teaching the principles and practice of tract and missionary labor, has endeared himself to us by his Christian walk, his gentlemanly deportment, and ability as teacher and conductor of Tract and Missionary Institutes, therefore

Resolved, That a vote expressive of our grateful thanks is due our beloved teacher for his patient and efficient labors with us.

Resolved, That it is the sense of the class that our thanks are due the church at Battle Creek for their liberalities and kind attentions to our wants.

We have good news from the Institute now being held at Oakland, Wis. The work of the class opens with sixty members, and many encouraging features. Judging from the past, we feel very confident that Eld. Whitney, with the blessing of God, will make the several institutes to be held this spring in Wisconsin, Minnesota, Iowa, and Illinois, a great blessing to these Conferences.

OUR FEEBLE PREACHERS.

THERE are quite a number of feeble S. D. A. preachers whose lives and labors may be of inestimable value to the cause if they can relate themselves properly to the laws of life and health in their arduous labors. These are generally men of fine feelings, good judgment, and ardent in their work, deeply feeling the worth of souls. To lose these valuable men, would be a terrible loss to the cause.

Of these we would mention the names of Elders Decker, Colcord, Corliss, St. John, and Fero. A change to a dryer climate in the Pacific coast States and Territories, would improve the physical condition of these dear brethren. And in no part of the broad field are laborers needed at the present time, as west of the plains. Colorado needs the labors of Eld. Decker and Eld. Fero or St. John; and these brethren need the change, and the pure, dry atmosphere of the Rocky Mountains, to improve their health.

The cause in California, Oregon, Washington, and Nevada, needs the labors of Elders Corliss, Colcord, Fero or St. John, and these brethren need the change and the invigorating atmosphere of the Pacific coast. But there are objections. The Conferences to which they are connected would greatly feel the loss of their labors, and cannot see how to spare them. Some of these men are destitute of means, and from what quarter will the money come to meet their traveling expenses?

The season for labor is open. These men can be spared from the East, and must be spared, if a few years of labor upon the Pacific coast would confirm their health, during which time they could do much in building up the cause in the West. The General Conference is still in debt, and cannot raise the means to pay the fare of these brethren and then support them in their labors, as it has done when the cause on the Pacific coast was young and feeble.

The matter is now fairly before the brethren in California, Oregon, Washington, Nevada, and Colorado. If they want the labors of these ministers, they can doubtless have them by paying their traveling expenses West by the cheapest fare, and supporting them while they labor with them.

We have decided to republish the pamphlet entitled, "A Sketch of the Christian Experience and Views of Ellen G. White," printed at Saratoga Springs, N. Y., in 1851, with such remarks and notes as may seem necessary. Those who have copies of the work, however worn, will confer a favor by forwarding them to this Office.

We would say to those who are calling for the republication of Life of Mrs. White, given in the second volume of Spiritual Gifts, that it is already in print, composing a portion of the work now in press, entitled, Life Sketches.

Dr. Kellogg is now in New York City. His health has been unusually good the past winter. His return to this city is confidently expected next week.

The Health and Temperance Annual for 1880 is now offered, postage paid, at the rate of one dollar per 100 copies, in lots from ten copies upward.

J. W.

BIBLE LESSONS.

PROGRESSIVE SERIES NO. 2, FOR THE LITTLE ONES.

THIS book of Sabbath-school lessons contains 119 pages. Price, in paper covers, 15 cents; flexible covers, 20 cents.

J. W.

A NEW TENT FOR OHIO.

It has become absolutely necessary to buy a new tent for Ohio. Two of those which will be used this season are very bad indeed, but will have to do. A new one will cost over \$200. All should assist in paying for this, even if they can give but a little. It will have to be paid for by the first of May. Who will help? Let all do something.

D. M. CANRIGHT.

EXPLANATION.

I WISH to say to those persons in the Pennsylvania Conference who have signed the H. and T. pledge, and paid the membership fee, and have not received their certificates, that I am now here at the REVIEW Office, and learn that two editions have been printed and exhausted. But paper on which to print more is ordered, and another edition will be ready soon. This explains why those to whom I have promised certificates have not heard from me. You are not forgotten, friends, but will all be served in time.

D. T. FERRO.

Battle Creek, March 22, 1880.

NOTICE.

THERE may be no district quarterly meeting in Dist. No. 4, Ohio, in April. I am now taking treatment at our good Sanitarium in Battle Creek, and this treatment seems highly important in my case. I may remain several weeks.

Each church in the district will hold its church quarterly meeting at the usual time—the first Sabbath and first-day in April, and immediately thereafter, forward quarterly reports as follows:—

Clerks and treasurers will send their quarterly reports to J. B. Gregory, Bowling Green, Wood Co., Ohio.

Librarians should send their quarterly reports to Sarah L. Rowe, Clyde, Sandusky Co., Ohio.

Sabbath-school secretaries should send their reports to Ida Sharpe, Clyde, Sandusky Co., Ohio.

My address, until further notice, will be Battle Creek, Mich., Sanitarium.

H. A. ST. JOHN.

Appointments.

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

DISTRICT QUARTERLY MEETINGS

To be held April 10 and 11.

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

Dist. No. 5, Mich., at Ravenna. E. H. ROOT.

Dist. No. 2, Neb., at Stromsburg, April 11. E. D. HURLBURT, Director.

Dist. No. 6, Mich., at Orleans. Eld. E. B. Lane and wife are expected. F. HOWE.

Dist. No. 1, Kan., at Bethany, Osborn Co. Bro. Sharp or Bro. Cook is expected to attend. JAMES A. ASHBAUGH.

Dist. No. 7, Mich., at Estella, April 10-12. A. O. BURRILL.

F. SQUIRES.

Dist. No. 4, New York, with the church at Buck's Bridge. Let us have a full attendance. FRANK A. HALL, Director.

Dist. No. 15, Mich., at the Maple Grove school-house, near Hanchett's Mills. We shall expect a full attendance. Eld. E. Van Deusen will be present. L. G. MOORE, Director.

Dist. No. 7, Wis., with the Plainfield church, at Richford. The church quarterly meeting will be held in connection. Let us have a full attendance. J. J. SMITH, Director.

Dist. No. 12, Kan., with the South Mound church. We expect Bro. Cook or some other preacher to be with us. Come, brethren and sisters, let us meet together and lay our plans for the summer's campaign, and ask the blessing of Him who is able to help us. Let not our faith waver, but let us take him at his word, and let us work and wait till he comes.

ROBT. AITKEN, Director.

THE quarterly meeting of the church at East Otto, N. Y., is postponed indefinitely. Notice will be given in time.

D. T. FERRO.

THE quarterly meeting of the Jackson church will be held at Springport, Mich. It is expected every member will be present, or report by letter.

E. P. GILES.

THE church quarterly meeting for Hastings, Maple Grove, and Carlton, Mich., will be held the first Sabbath in April, at the residence of Sister S. Althouse, one mile north of the Barry county poor-farm.

L. G. MOORE, Elder.

THERE will be a general meeting at Duck Creek, Brown Co., Wis., April 10-12. We would like to meet all the scattered Sabbath-keepers from Oconto county, Seymour, and other places. There will be opportunity for baptism.

O. A. OLSEN.

PROVIDENCE permitting, I will hold a quarterly meeting with the church at Hundred-Mile Grove, Wis., March 27, 28; with the Dell Prairie church, April 3, 4; and a general meeting for Dist. No. 9, at Baraboo, April 10, 11.

S. S. SMITH.

PROVIDENCE permitting, I will meet with the church at Richland, Washington Co., Iowa, Sabbath and first-day, March 27, 28. Meetings will begin Thursday evening, March 25, and continue till the following Wednesday evening. We should be glad to see a general attendance.

E. W. FARNSWORTH.

PURSUANT to Article 6, Section 2, of the By-Laws of the Pacific S. D. A. Publishing Association, the fifth annual meeting of the stockholders of said Association will be held at the Pacific Press Office, Castro and 12th streets, Oakland, Cal., Tuesday, April 6, 1880, at 10 o'clock A. M., for the purpose of electing a Board of five Directors, and transacting such other business as may come before the meeting. By order of the President.

L. D. CARRUTH, Secretary.

PROVIDENCE permitting, the quarterly meeting at Soliloquy, Va., will commence Sabbath morning, April 4, at 9 A. M., and continue over first-day. Brn. Rife and Morey are expected to do the preaching. A cordial invitation is hereby extended to every Sabbath-keeper in East Virginia to attend if possible. Every one needs the benefit of these meetings. Come, dear brethren and sisters; our time to work for Jesus is getting very short. Let us work while it is called to-day. And remember the Lord requires us to bring all the tithes and offerings, and prove him. Mal. 3:10. If you cannot attend, please send your letter to A. C. Neff, Quicksburg, Shenandoah Co., Va.

The quarterly meeting at Zion, Page Co., Va., will commence Sabbath morning, April 10, at 9 A. M., and continue over first-day. Brn. Fultz and Morey will be present. We hope there will be a general interest manifested in all branches of the work of God.

The quarterly meeting in Camden, N. J., will also be held on Sabbath and first-day, April 10, 11. Eld. Orcutt will do the preaching. We expect this will be a very interesting occasion to all the faithful.

I. SANBORN.

CHANGE OF APPOINTMENT.

My appointment for Monroe, Wis., March 27, 28, is postponed one week.

H. W. DECKER.

I WILL meet with the church at Zion, Kan., March 26-28, instead of April 3 and 4.

April 2-12.

Colwell, Sumner Co., Hope all the brethren in that part of the country will try to be there. If they cannot come, please report to me personally at that place. I wish to get the address of every Sabbath-keeper in that part of the State.

J. H. COOK.

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.

My P. O. address is still Manteno, Ill. D. T. BOURDEAU. WILL Eld. Jacob Wilbur please send his P. O. address to M. H. Brown, Sanford's Corners, Jefferson Co., N. Y.?

WANTED.—A partner in the mill business, one who is a practical miller and can grind corn and wheat. None but a Sabbath-keeper need apply. Address, L. A. Logan, Mt. Vernon, Ill., Box 15.

A. HOLLAND, Saxeville, Wis., a young man, would like to find employment with a Sabbath-keeper on a farm or at any common labor. Michigan, Iowa, Illinois, or Wisconsin preferred. Address as above.

TO VERMONT CHURCH CLERKS.—The address of your Conference Secretary is, at present, Chester E. Powell, Bordenville, Vermont. Please forward your reports immediately after your quarterly meeting.

WANTED.—A Carriage-body maker, to work on platform carriage bodies. None but a Sabbath-keeper, or a man who is willing to work on Sunday, wanted. Steady job till next fall and perhaps longer. Address S. Woodhull, Linden, Genesee Co., Mich.

Cash Rec'd on Account.

J P Henderson \$25.68, S N Haskell per H. F. Phelps 19.75, R S Owen 5.78, Minn T & M Society per W I Gibson 300.00, Dennis Morrison 5.00, Gen S S Association, Mich S S Association—tithe 1.26, Ira Hankins 8.00, Dak T & M Society per W T Henton 47.05, Signs of the Times Dak T & M Society 2.95, A J Cudney 10.41, Texas T & M Society per F J Cornell 5.00, A P Van Horn per E O Wolcott 25.00, Wm Ings per J M Rhodes 27.31, F S Porter 8.00.

Mich. Conf. Fund.

Hastings, B L Francisco \$3.71, Lapeer J A & M A Demill 7.00, Birch Run J D Hough 8.00, Frank Birmingham S B 6.00, Birch Run Mrs Julia M Allen 2.50.

Mich. T & M Society.

Dist 15 per B L Francisco \$1.85.

Gen. Conf. Fund.

Henry H Holtz thank-offering \$2.00, Minn Conf tithe per W I Gibson 200.00, Geo. Cleveland 3.00.

English Mission.

M S Burnham \$5.00.

Books Sent by Express.

J M Jones \$9.65, Ida Sharpe 11.52, A E Shepherd 5.00, G S Honeywell 18.20, S O James 6.00.

Books Sent by Freight.

J M Elliot \$12.35, Ida Sharpe 8.68.

The Thousand-dollar Fund.

J W Pugh \$5.00.