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

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GOD'S TEMPLE.

I stood before a portal wide
Within which flowed a human tide;
I trod the marble porico
With footstep hesitant and slow,
And, awed and wondering, entered where
The penitent doth kneel in prayer.

The midday sun's bewildering glare
Could never find an entrance there,—
Ever a tender twilight gloom
Pervaded all the lofty room,
Save where the altar candles shed
A faint and flickering light instead.

Paintings and sculptured saints of old
On every side I then beheld,—
A tender radiance, soft and mild,
Illumed the Virgin and the Child,
And shrouded nuns and maidens fair
Bowed in deep adoration there.

Is this "God's temple," made with hands,
Adorned with spoil of many lands,
Where chants of praise and hymns of prayer
Rise on the incense-burdened air,
Where all combines with practiced art
To please each sense and touch the heart?

And doth he dwell within these walls
More than in Nature's leafy halls?
And is his presence *only* found
Within the church-bell's solemn sound?
With heart sincere, thus questioned I,
Where is the house of the Most High?

'Tis not in rooms reserved for prayer,
Though oft we feel his presence there,
'Tis not in church with fretted dome,
Though there he loves to meet his own—
In howling wild or busy mart,
God's temple is the human heart.

—Selected.

Our Contributors.

THE TRIAL OF OUR FAITH.

BY MRS. E. G. WHITE.

GOD leads his people on, step by step. He brings them into positions which are calculated to reveal the motives of the heart. Some endure at one point, but fall off at the next. At every advance step the heart is tested, and tried a little closer. If any find their hearts opposed to the straight work of God, it should convince them that they have a work to do in overcoming, or they will be finally rejected of the Lord.

This world is the place in which to prepare to appear in God's presence. Individuals will here show what power affects their hearts, and controls their actions. If it is the power of divine truth, it will lead them to good works, and make them noble-hearted and generous, like their divine Lord. But, on the other hand, selfishness, covetousness, and pride will manifest themselves as the sure result of yielding to evil impulses.

All who become connected with the cause of God will have opportunity to know what is in their hearts. If they prize anything higher than the truth, their hearts are not prepared to receive

Jesus, and he is consequently shut out. If individuals, when tested, refuse to sacrifice their idols, and overcome selfishness, pride, and evil passions, it will be said of them as of Ephraim of old, They are joined to their idols, let them alone; and the Spirit of God will leave them with their sinful traits unsubdued, to the control of evil angels.

Many who profess to be Christ's followers are unwilling to closely examine their own hearts, to see whether they have passed from death unto life. Some lean upon an old experience, seeming to think a mere profession of the truth will save them; but God's word reveals the terrible fact that all such are cherishing a false hope. It would be more pleasing to God if such professors of religion had never taken his name, since they are a continual stumbling-block to unbelievers, and evil angels exult over their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their hearts are far from him. When those sins which God hates are subdued, then Jesus will come into their hearts, and they may commune with him; they may increase in divine strength day by day, and be able with holy triumph to say, "Blessed be God, who giveth us the victory through our Lord Jesus Christ."

The people of God should not imitate the fashions of the world. All who do this will gradually lose that peculiar, holy character which should distinguish them as God's people. In these last days some of the fashions are shameful and immodest. If God's professed people had not greatly departed from him, there would now be a marked difference between their dress and that of the world. We are living in a time when earth's inhabitants are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall on God's professed people.

The following scriptures furnish clear and unmistakable directions for those who would learn God's will: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 9, 10. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves." 1 Pet. 3: 3-5.

Young and old, God is now testing you. You are now deciding your own eternal destiny. Pride, fashion, empty conversation, and selfishness are evils which, if fostered, will increase, and choke the good seed sown in your hearts, till soon the word will be spoken concerning you, as was said of Eli's house, that your sins shall not be purged with sacrifices nor offerings forever. Oh, that every lukewarm professor could realize what will be required of him, in order to pass the close and searching test of the Judgment. Dear readers, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, "I know thy works."

The sin of this age is disregard of God's express commands. The power of influence in a

wrong direction is very great. Yet there are those who recklessly place themselves in scenes of danger and peril, and expose themselves to temptations, out of which it would require a miracle of God to bring them unharmed and untainted. These are presumptuous acts, with which God is not pleased. Satan's temptation to the Saviour of the world to cast himself from the pinnacle of the temple, was firmly met and resisted. The arch-enemy quoted a promise of God as security, that Christ might with safety do this on the strength of the promise. Jesus met this temptation with Scripture: "It is written, Thou shalt not tempt the Lord thy God." In the same way Satan urges men into places where God does not require them to go, presenting Scripture to justify his suggestions.

The precious promises of God are not given to strengthen man in a presumptuous course, or for him to rely upon when he rushes needlessly into danger. God requires us to move with a humble dependence upon his providence. It is not in man that walketh to direct his steps. Nothing can be done prosperously without the permission and blessing of God. He can set his hand to prosper and bless, or he can turn his hand against us. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." We are required, as children of God, to maintain the consistency of our Christian character. We should exercise prudence, caution, and humility, and walk circumspectly toward them that are without. Yet we are not in any case to surrender principle.

Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us, and hinder us from relying upon God. He transforms himself into an angel of purity, that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles. The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every advantage we give the enemy, he will claim more. Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is success. "Resist the devil, and he will flee from you." Resistance must be firm and steadfast. We lose all we gain if we resist to-day only to yield to-morrow.

—Listen to a man praying, in the thick, stifling, stupefying carbonic acid gas of an unventilated church, "that the word of the Lord may have free course and be glorified." How can it have free course unless it has pure air to sail in? When the preacher is gasping and choking, and the congregation nodding and sleeping, how can the gospel have free course? It can scarcely get out of the preacher's throat, and who ever knew it to get into a sleeper's ears, much less into his heart? Open the doors and windows, and let the pure air of heaven first have free course and be glorified, by waking up the people and blowing the carbonic fog out of the preacher's brain, then the word will be likely to get a chance at the people's hearts.

—Selected.

—Just a little repression, a keeping back the little retort, a refraining from the little sarcasm, not participating in that little tea-table gossip: well, it requires effort, but the sum of it, rightly put forth, is the strengthening of character and the increase of your own self-approval. Try it.

IMMATERIALITY.

IS IT PROOF OF IMMORTALITY?

BY ELD. R. F. COTTRELL.

It is argued that thoughts, being immaterial, cannot proceed directly from a material organization, but must be the product of an immaterial entity in man. They forget that it is just as difficult for Almighty Power to connect that immaterial man with a material organization, as it is to connect immaterial thoughts directly with that organization. It is certain that mind and matter are connected; but who can tell how? I will here quote a sober argument from one of our immaterialistic friends, which he gave in the form of a syllogism, "for the benefit," as he says, "of any who may wish to combat it." It is as follows:—

"1. Substances, all of whose phenomena are different, are themselves different;

"2. The phenomena of matter and mind are different;

"3. Therefore matter and mind are different.

"Whatever, then, matter is, mind is something else, or not matter.

"Now, since the major premise is based on a law fundamental in all philosophy, if the reasoning be faulty, it must be in the minor premise. Are the phenomena of matter and mind different, then? If you affirm that they are alike, then you and I will go to the laboratory and test their qualities. I will take an apple, and you shall take a thought. If the apple and the thought are alike, *i. e.*, if they are both matter, then the same test will apply to both; they will have the same qualities. Now begin. I hold the apple up between my thumb and finger. Now you hold your thought up between your thumb and finger. I press the apple, and find it hard. Do so by the thought. I see the apple; it is red and round. What color and shape is your thought? I bite the apple; it is sour. How does your thought taste? Smell of it; is it fragrant? Now I let go the apple, and it falls to the floor; it is heavy. Now let go your thought; is it heavy? O Materialist, your materialism is heavy. It will fall, whether you let go or not.

"We have now tested the truth of my minor premise. Thought is a phenomenon of the mind. Color, form, etc., are phenomena of matter, and they are as unlike as things can possibly be; and therefore mind and matter are as unlike as they can be; and therefore materialism, which affirms that mind is matter, is as untrue as it can be.

"That part of man, then, which thinks, and feels, and wills, not being matter, is consequently neither dependent upon matter for existence, nor subject to any of the laws which govern matter. Physical dissolution, then, of the body, can affect only the body, having no effect whatever upon the mind, in respect of its essential essence or qualities. What it was before the death of the body, it must remain after that event—essentially a thinking, willing, and feeling entity."

A vastly large conclusion to draw from so small premises. My pony's thoughts are different from his body; they do not present the same phenomena. And sometimes when he comes to cross-roads, he chooses and *wills* to take the road that he *thinks* leads toward home. Yet I never thought of inferring such astonishingly large conclusions from these facts. Our friends of the opposite side of the question, always forget to take the thoughts of the inferior animals into the laboratory for a test. They leave out of the controversy the wisdom and power of God, which can as easily connect with matter immaterial thoughts as an immaterial soul; and they pursue a course of reasoning which, if valid, would make it just as necessary for horses and dogs to have immaterial souls to connect their immaterial intelligence with their material bodies; and if immateriality is a proof of immortality, man, who boasts of his immortality, is, in this respect, no better than the brute.

The world by wisdom does not yet know God. All that we know of the mysterious connection between mind and matter, or concerning a future life, is what he has seen fit to reveal to us in his word. And since our wisdom or folly cannot improve this revelation, we shall do better to accept of it as it is. That word tells us plainly that man, who was made of dust, on receiving the breath of life, *became a living soul*. Of the immaterial, immortal soul it says nothing. On

the contrary, it calls man mortal, with no part excepted, but promises him a future life by means of a resurrection of the dead, and immortality on condition of his seeking for it in the way of faith and obedience. Our philosophic friends may imagine that they aid the belief in a future life through the resurrection, by proving that man is immortal independent of it; but the effect of their reasoning must be to weaken faith in it, by making it appear that there is no need of it; that man is immortal without it, and can feast his "immortal mind" on all the joys of Paradise, should his corruptible "clay tenement" never be brought up from the dust. And it is having this effect. Thousands upon thousands are coming to deny the resurrection and reject revelation, as the legitimate fruit of their faith in the natural immortality of man. Did our Christian friends realize the real tendency of their efforts in behalf of natural immortality, they would drop their vain philosophy, and maintain the faith of a future life through the resurrection of the dead, instead of asserting that there can be no resurrection of an individual, if he is really and wholly dead. Why should it be thought a thing incredible with them that God should raise the dead? But they virtually deny his power to endow animated matter with thought, and positively declare that he cannot raise the dead, if consciousness has ceased, and all this in the face of innumerable facts of the cessation of consciousness, while the person was living.

But while we mourn over the fact that our friends are unwittingly aiding the cause of spiritualism, the present and most popular form of infidelity, and therefore the most dangerous, they, in turn, feel deeply over our supposed tendency to ancient, materialistic, Epicurean infidelity, a thing that has had its day and run its race, is unpopular, and is now discarded even by Satan himself; he having discovered a more plausible form of deception for this age, suited to the prevailing philosophy.

Who are in danger of being deceived? Where lies the truth? Not in human philosophy or wisdom, either ancient or modern, but in the word of God. May Heaven aid the honest inquirer to lay aside human wisdom, and receive that word in its native simplicity, harmony, and beauty, and thus escape the subtle snare which Satan has been so long weaving for this last generation.

We, as a people, cannot answer for others, but *our* materialism never "affirms that mind is matter;" and we doubt very much the propriety of packing us in the same box with infidels, and then condemning the lot.

But to discover the fallacy of my friend's reasoning, I inquire, Do thoughts think? I remember of reading in the old spelling-book, "Thinkers think thoughts." Thinkers and thoughts are two things. Take, then, to the laboratory a thinker, *i. e.*, one who thinks, and you will find him possessed of as many palpable qualities as your apple. Is it the mind that thinks? But what is a man's mind but his thoughts?

We have no controversy with our friends of the opposition in respect to there being a difference between mind, or thoughts, and matter. We do not claim that mind is matter; and those who would fairly oppose our views should cease to misrepresent us. The connection between matter and mind is a mystery, which neither our friends nor ourselves are able to explain. Neither do we know how matter can be endowed with animal life; but we know that life is connected with material organizations, and that matter thus endowed is vastly superior, in its susceptibilities, to dead matter. This our friends seem entirely to forget. Their philosophic reasonings concerning matter, all relate to dead matter. Dead brains cannot think. So they come to the conclusion that immaterial thought can have no connection with matter, but must be the product of an immaterial soul which comes in between the mind and matter, and does the thinking; making a chain of two immaterial links and one material. They are not aware that it is just as

difficult to connect this middle link, this immaterial soul, with matter, as it is to connect immaterial thoughts with the same; and yet they hold that this soul is connected with matter, and they have never been able to discover one that was not.

The fallacy of the argument is this: Assuming the very point to be proved; namely, that immaterial thoughts can proceed only from an immaterial entity, they imagine the point is proved when they make it appear that thoughts are immaterial. They make thoughts and thinkers the same thing, as though thoughts could think, or produce themselves; and they then gravely conclude that the dissolution of the body can have no effect whatever upon these immaterial things, but that they must continue to think to eternity. And all this in contradiction of the experience of thousands whose thoughts have been cut off, for considerable periods of time, so that they were not conscious of life and being.

The thoughts of horses and dogs, whatever they are, are equally immaterial; but this does not prove that they have a separate, immaterial, immortal entity, which is destined to exist as long as eternity endures.

When will those who talk of philosophy learn true wisdom? When will they see that their wisdom is folly?

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

BY ELD. A. T. JONES.

(Continued.)

As Part First of the "Age of Reason," which we have just been examining, was written to show that there is no need of a revelation, so Part Second was written to show that the Bible is not true. And as we showed conclusively that his arguments in Part First *demand* a revelation, we shall find also that Part Second fails to disprove the truth of the Bible. In Part First he said he had no Bible. But now he has a Bible and Testament; he says, on page 64, "They will now find that I have furnished myself with a Bible and a Testament."

The first thing that we find worthy of note in this connection is on pages 73, 74: "I come now to speak of historical and chronological evidence. The chronology that I shall use is the Bible chronology. I begin with the book of Genesis. In the 14th chapter of Genesis, the writer gives an account of Lot's being taken prisoner in a battle between the four kings against five, and carried off; and that when the account of Lot's being taken came to Abraham, he armed all his household, and marched to rescue Lot from the captors; and that he pursued them unto Dan." "I now come . . . to show that there *was no such place as Dan* till many years after the death of Moses; and, consequently, that Moses could not be the writer of the book of Genesis.

"To establish this in proof, it is necessary to refer from Genesis to the 18th chapter of the book called the book of Judges. It is said (verse 27) that they (the Danites) came unto Laish to a people that were quiet and secure; and they smote them with the edge of the sword, and burned the city with fire; and they built a city (verse 28) and dwelt therein, and called the name of the city, Dan, after the name of Dan their father; howbeit the name of the city was called Laish at the first. Therefore the writer of the book of Genesis must have been some person who lived after the town of Laish had the name of Dan, and who that person was nobody knows; and consequently the book of Genesis is anonymous, and without authority."

Now, it is an *historical fact* that there was *just such a place as Dan*, not only at the time when the book of Genesis was written, but at the time that Abraham pursued after the kings and rescued Lot. Josephus says: "When Abraham heard of their calamity, he was at once afraid for Lot his kinsman, and pitied the Sodomites his friends and neighbors; and thinking it proper to afford them assistance, he did not delay it, but marched hastily, and the fifth night fell

upon the Assyrians, near *Dan*, for that is the name of the other spring of Jordan."—*Antiquities*, book i. chap. x. sect. 1. Therefore, this argument of Mr. Paine's is false. Jordan comes from the words "*zhar-dan*," which signify "the river of Dan," first mentioned in Gen. 13:9-11.

On page 74 he again says: "There is a striking confusion between the historical and the chronological arrangement in the book of Judges. The five last chapters, as they stand in the book, 17, 18, 19, 20, 21, are put chronologically before all the preceding chapters; they are made to be 28 years [It should be 286—a typographical error, I suppose.] before the 16th chapter, 266 before the 15th, 245 before the 13th, 195 before the 9th, 90 before the 4th, and 15 years before the first chapter."

Here is a *shameful fraud*. The date at the head of the last five chapters of Judges, beginning at the 17th, is B. C. 1406, while the date at the head of the first chapter is B. C. 1425. Anybody who knows enough to subtract one number from another, can see that the difference between 1425 and 1406 is 19. And therefore, so far from the last five chapters being placed "fifteen years before the first chapter," they are placed nineteen years after.

Mr. Paine was not an ignorant man; he professed to understand the sciences, especially astronomy. Nor can this discrepancy be excused by saying that the chronology has been changed since his day; for all his other figures are correct, except the 195, which should be 197. Then what can we say of this but that it is the invention of a shameful fraud, and is palmed off upon the credulity of those who are greedy to swallow anything that is opposed to the Bible. But, above all, what shall we say of those profoundly learned (?) infidels who have read and studied, printed and re-printed, the "Age of Reason," for nearly a hundred years, and hurled it against the Bible; yet have never read, or compared it, with the Bible sufficiently to discover a fraud so glaringly apparent that the veriest school-boy could see it, who would take the pains to make the comparison. And this is the kind of *reasoning* (?) that is to overthrow the Bible! We showed in the former part of this review, that they who reject the Scriptures, reject reason; and in this, and many other instances which we shall find before we get through, it is verified.

On page 90 he condemns the books of the Kings and Chronicles, because the one does not repeat everything recorded in the other. Keep this in mind; we shall have use for it soon.

On pages 96 and 97, speaking of Ezra and Nehemiah he says: "But even in matters of historical record, neither of these writers is to be depended upon. In the second chapter of Ezra, the writer gives a list of the tribes and families, and of the precise number of souls of each that returned from Babylon to Jerusalem." "The writer begins his enrollment in the following manner: Chap. 2:3: 'The children of Parosh, two thousand an hundred seventy and two.' Verse 4: 'The children of Shephatiah, three hundred seventy and two.' And in this manner he proceeds through all the families; and in the 64th verse, he makes a total, and says, the whole congregation together was *forty and two thousand three hundred and threescore*. But whoever will take the trouble of casting up several particulars, will find that the total is but 29,818; so that the error is 12,542."

Then, after speaking of Nehemiah's record, chap. 2:8, etc., in the same way, he says, "These writers may do well enough for Bible-makers, but not for anything where truth and exactness is necessary." But is his statement concerning Ezra's account true? Is there an error of 12,542? If it be true that there is such an error as that, we might well doubt. But it is not true. See Ezra 2:2, 3: "The number of the men of the people of Israel: the children of Parosh," etc. Nehemiah the same. Neh. 7:7: "The number, I say, of the men of the people of Israel was this: The children of Parosh," etc. So the truth is that

the number of men was 29,818; and then (verse 66) with the women and children, "The whole congregation together was forty and two thousand three hundred and threescore, besides their manservants and their maidservants." Had he told the whole truth, he could have shown no objection to the books; but in harmony with the rule that he has adopted, he leaves out just enough to make the account falsify itself.

On page 98 he says of the book of Job: "The astronomical names, Pleiades, Orion, and Arcturus, are Greek, and not Hebrew names; and as it does not appear from anything that is to be found in the Bible that the Jews knew anything of astronomy, or that they studied it, they had no translation of those names into their own language, but adopted the names as they found them in the poem." It is true "that the Hebrews had no translation of those names into their own language;" for the very good reason that they had names for them in the Hebrew 844 years before Cadmus introduced letters into Greece, and 1934 years before the Greek language was complete. In Hebrew the name of Arcturus was *Ash*, of Orion *Cesil*, and of Pleiades *Cimah*. See Job 9:9, margin.

Mr. Paine does not say plainly, but he insinuates in this, that the book of Job was not written in Hebrew, but in Greek; and by this he would convey the idea that the book was not written as anciently as the Bible chronology places it. He says further of it on page 99, "It contains no one historical circumstance, nor allusion to any, that might serve to determine its place in the Bible."

Admitting, for the sake of the argument, that there is no "historical circumstance or allusion that would determine its place," yet had he honestly allowed and investigated the claims of the book, he would have found astronomical allusions, by which, had he been as accomplished in the science of astronomy as he seems to indicate on pages 44 to 49, he could have fixed to a certainty the date of the events recorded in the book of Job. I quote from Horne's Introduction, "Analysis of the Book of Job:"—

"Dr. Hales has adduced a new and more particular proof, drawn from astronomy, which fixes the time of the patriarch's trial to 184 years before the birth of Abraham; for, by a retrograde calculation the principal stars referred to in Job by the names of Chimah and Chesil, or Taurus and Scorpio, are found to have been the cardinal constellations of spring and autumn in the time of Job, of which the chief stars are Aldebaran, the bull's eye, and Antares, the scorpion's heart. Knowing, therefore, the longitudes of these stars at present, the interval of time from thence to the assumed date of Job's trial will give the difference of their longitudes, and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and the ecliptic; which difference is one degree in 71½ years, according to the usual rate of the precession of the equinoxes. 'In A. D. 1808, Aldebaran was in two signs, 7 deg. east longitude; but since the date of Job's trial, B. C. 2338 added to 1800, makes 4138 years, the precession of the equinoxes amounted to 1 sign, 27 deg., 53 min., which, being subtracted from the former quantity, left Aldebaran in only 9 deg., 7 min. longitude, or, distance from the vernal intersection, which falling within the constellation Taurus, consequently rendered it the cardinal constellation of spring, as Pisces is at present.

"In A. D. 1800, Antares was in eight signs, 6 deg., 58 min. east longitude, or 2 signs, 6 deg., 58 min. east of autumnal intersection; from which subtracting, as before, the amount of the precession, Antares was left only 9 deg., 5 min. east. Since, then, the autumnal equinox was found within Scorpio, this was then the cardinal constellation of autumn, as Virgo is at present.

"Since, then, these calculations critically correspond with the positions of the equinoxes at the assumed date of Job's trial, but disagree with the lower dates, of the age of Moses, and still more of Ezra, furnishing different cardinal constellations, we may rest in the assumed date of the trial as correct. Such a combination and coincidence of various rays of evidence, derived from widely different sources, history, sacred and profane, chronology, and astronomy, and all converging to the same common focus, tends strongly to establish the time of Job's trial as rightly assigned to

the year B. C. 2337 (2130 of the common computation), or 818 years after the deluge; 184 years before the birth of Abraham; 474 years before the settlement of Jacob's family in Egypt, and 689 years before the exode, or departure from thence."

On page 102 he says of the book of Isaiah: "Whoever will take the trouble of reading the book ascribed to Isaiah will find it one of the most wild and disorderly compositions ever put together; it has neither beginning, middle, nor end; and except a short historical part, and a few sketches of history, in two or three of the first chapters, it is one continued, incoherent, bombastical rant, full of extravagant metaphor, without application, and destitute of meaning; a school boy would scarcely have been excusable for writing such stuff." I only give this as the most decent specimen of some of his reasoning (?) which I do not notice at all.

On pages 104, 105, he says: "The king of Syria and the king of Israel made war jointly against Ahaz, king of Judah, and marched their armies toward Jerusalem. Ahaz and his people became alarmed, and the account says, chap. 7:2, Their hearts were moved 'as the trees of the wood are moved with the wind.' In this situation of things, Isaiah addresses himself to Ahaz, and assures him in the name of the Lord, that these two kings should not succeed against him. . . . But to show the imposition and falsehood of Isaiah, we have only to attend to the sequel of this story, which is related in the 28th chapter of Second Chronicles; and which is, that instead of these two kings failing in their attempt against Ahaz, as Isaiah had pretended to foretell in the name of the Lord, they succeeded! Ahaz was defeated, and destroyed; a hundred and twenty thousand of his people were slaughtered; Jerusalem was plundered, and two hundred thousand women, and sons and daughters, carried into captivity."

This is sufficiently astonishing to overturn a dozen books, if it were only true. But I say emphatically, It is not true. Proof: 2 Kings 16:5: "Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him." This was in the year B. C. 742; but as Ahaz would not be reformed by this signal manner in which God had helped him, but continued in his wickedness, the next year, B. C. 741, these same kings came against him, defeated him, slew 120,000 of his people, and carried captive 200,000.

Now Mr. Paine had no excuse for this either; for he admitted before that he had a Bible with the "chronology printed in the margin of every page" (page 73). Therefore the margin of his Bible showed, at Isaiah 7, and 2 Kings 16:1-7, the figures B. C. 742, while in the margin of 2 Chronicles 28:1-19 were the figures B. C. 741.

Here we are forced to one or both of the following conclusions: either Thomas Paine did not understand the Bible, or he falsified the record. And it is my opinion, that, under the circumstances, both conclusions would be justifiable.

(Concluded next week.)

AN ENEMY HATH DONE THIS.

BY C. N. STUTTLE.

If a man steal our purse, or burn our buildings, or circulate false and evil reports concerning us, we say, He is our enemy. As recorded in Matthew 13, Christ said of the man who sowed good seed in his field, that while he slept an enemy came, and sowed tares among the wheat, and went his way.

So we endeavor to sow good seed in the hearts of the children, and train them to walk in the fear of the Lord and in the paths of virtue, sobriety, and truth; but how many enemies they meet who sow in their young hearts, by words of profanity or vulgarity, or by circulating vile reading matter, seeds of evil, which may bear a harvest of unhappiness and misery sufficient to embitter their whole after lives. This man may be one of our most respected citizens; he may be

a member of the church; yet is he not as much of an enemy as the man who maliciously burns our barn or steals our purse? The latter would be dealt with by the vigorous hand of the law; the former is unpunished in this world, yet a fearful retribution awaits him hereafter. Can we not forgive the former, wholly and freely? but how hard to forgive him who has corrupted the very souls of our children!

Christ still further says that a man planted a grain of mustard seed, which is the least of seeds, and it sprang up and became a tree, so that the birds lodged in its branches. So a word, spoken in the presence of a child, may cause its ruin; it may leave an impression which will never be forgotten.

Reader, are there not some things stamped upon your memory which you would gladly forget? Do not cast the seed of corruption by the wayside, in the workshop, or in the place of business. If you value eternal life, "keep thy tongue from evil, and thy lips from speaking guile."

Vernon, Mich.

"I COME QUICKLY."

"When ye shall hear of wars and rumors of wars, be ye not troubled; for such things must needs be." Mark 13:7.

He is coming, coming quickly,
To this sorrow-stricken earth;
Though the shadows fall so thickly
O'er the land which gave him birth;
Though the vine-clad hills of Judah
Lie in misty darkness dim,
Stretching out no hands of greeting
Eagerly to welcome him.

He is coming, coming quickly,
And his feet once more shall set
On thy dusty hill-top shaded—
Purple-crowned Olivet;
For where once despised, rejected,
Where, for man, as man he trod,
He shall stand the manifested,
Mighty Saviour, Son of God.

He is coming! though the nations
Whom he came and died to save,
Of his advent all unheeding,
Earthly honor do but crave:
They, the Prince of peace forgetting,
Foaming out their earth-born rage,
Each and all the other fretting,
Bloody war and tumult wage.

He is coming! Like the lightning,
Shining out from east to west,
He will come—through clouds of darkness—
Sun of Righteousness confessed;
For these wars and darkening rumors
Are but thunder-claps before;
Loud Jehovah's voice is speaking,
"Jesus Christ is at the door."

He is coming! They who listen
Hear the tinkling golden bells;
See the distant white robes glisten
Which the High Priest's advent tells;
Smell the sweet pomegranate's fragrance
Stealing on the laden air;
Know the spotless feet are pressing,
Lingering, willing still to spare.

He is coming, quickly coming,
All the crooked to make plain;
Much—so much—has got entangled,
He will set it right again;
And his hands, once stretched in pleading,
Now will open wide to bless,
With the peace of God abiding,
Those who do his name confess.

He is coming! And the trumpet
Mightily afar shall sound,
Calling to the wondrous meeting
All who rest in Christ around.
Then, while kings of earth are waging
Fiercest wars 'mid mighty din,
He will call his chosen to him—
"Come, beloved, enter in."

—Lina Orman, in *London Christian*.

A PERVERTED JUDGMENT.

BY JOSEPH CLARKE.

You can hardly compliment a person more acceptably than by speaking of him as a man of sound judgment; and you can give great offense by saying that his judgment is weak or perverted. But in matters of religion, mankind show a very singular kind of discrimination. In the study of mathematics and the sciences generally, we agree, not only upon general rules and elementary principles, but upon the best modes of reaching correct results. On religious matters we differ to a degree that is truly astonishing, not only on general principles, elementary rules, and the best modes of study, but also as to results and final conclusions.

The Jew has a creed that he loves and believes most complacently and solemnly; the Roman Catholic, from the pope to the lowest and humblest of his flock, is wonderfully confident of the infallibility of the church; the follower of Mohammed is equally certain that the Koran is the true, inspired word of God; and the pagan is no less firm in his adherence to the senseless rites and ceremonies of his religious belief.

Among Protestants, also, there is a great variety of sects, differing widely in their views of the Bible. And although it is only about three hundred years since the first Protestant church seceded from the Romish church, yet since that time many hundreds of independent sects have appeared, each claiming to have the truth; and each one of these sects has claimed the especial care of Heaven. Now what does all this strange disorder mean? Why is it that men do not all agree upon religious principles, as they do upon those of a scientific nature? The answer is at hand; let no one take offense.

In religious matters the race has, from the fall of our first parents, allowed outward appearances and preferences of a selfish and local nature to have a governing influence. Having lost its hold upon God, the human mind has, like a ship without chart, compass, or anchor, drifted far out upon unknown seas, until mankind have lost their reckoning, and each one sails as his fancy or his whim suggests; and leading minds, desiring to profit by the general confusion, gather around them whatever adherents they can. Upon subjects relating to the common affairs of life, where the consequences of error would be of a practical nature, men avoid mistakes; but upon matters of religion they cannot agree, because they naturally hate their Creator, whom they have offended, and from whom they are estranged. They walk in pride and rebellion, as a son who has long ago left the home where parental restraint was a burden.

Is it not evident, then, that the majority of our race have perverted the judgment, until they are no longer capable of arriving at correct conclusions on religious matters? Is it not evident that we are all so perverted as to our powers of correct reasoning, that without the special aid of the Holy Spirit, we are continually liable to err? Here pride steps in, and asserts that such a conclusion is a little ultra; and that some, at least, have sufficient wisdom to act and teach independent of especial divine aid. And here is just where men have erred before; pride has led many of our predecessors to act without the aid of the Holy Spirit, and endless confusion is the result.

If our blessed Lord and Master placed such especial emphasis upon this point, if he needed such aid as John the Baptist tells us that he received (John 3:34), do we not all need especial aid in religious affairs? If the apostles needed a great degree of the influence of the Spirit, as they started out on their important mission (see Acts 1:4, 5), do not all who are seeking for eternal life need the same influence? Why was Mohammed so far out of the way as to the truth? Because he trusted to his own devices, and allowed pride to have a ruling place in his heart. Why have the popes and their priests and cardinals gone so far out of the way? Because they walked in pride, and sought not unto the Lord for wisdom. Why have the pagan nations departed so far from the law of God? For the same reason; they scorned to seek Divine aid, and rebelled against the government of God. Unbelief and pride of heart have caused men to walk out from faith in God, to faith in themselves; and the result is before us. Who will claim a judgment unperverted and infallible? No one but the pope does this. It is presumption or pride that asserts itself, and forgets its dependence upon the Spirit of God for guidance. The apostles and holy men of God of all ages felt deeply their own weakness, and walked humbly and prayerfully, lest they should err from the true path; and this was their safety, that they had the word of God as a lamp to their path.

PRACTICAL THOUGHTS.

BY ELD. D. T. BOURDEAU.

THE USES OF AFFLICTIONS.

THE expression, "I die daily," or "I am every day exposed to death" (French translation by Ostervald), sets forth one great means of advancement in the Christian life. What would tend more to lead Paul to see his weakness and helplessness, draw near to God, deny himself, and advance in virtue, than his sufferings and dangers? He well understood this when he said, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:10, 16. Again, "And lest I should be exalted above measure, . . . there was given to me a thorn in the flesh." 2 Cor. 12:7. And again, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5:3, 4. See also 2 Cor. 1:3-10.

If all professing to be Christians had the mind of Paul, there certainly would be less careless lingering on the low grounds of sin, and greater growth in grace. As Paul was not yet perfect (Phil. 3:12), he could not improve upon his sufferings without advancing in holiness. Afflictions and persecutions purify the church, while exemption from these trials brings upon the church spiritual indolence and corruption. We love to contemplate a pure church, but we are not so fond of the means by which that church attained to purity. We are naturally averse to the suffering part of religion. He who has learned to count it all joy when he passes through purifying trials, has learned a precious lesson in the school of Christ. Such a person has the key to success, and evinces that he hates sin, loves holiness, and is dying to selfishness.

We are in danger of thinking that the purifying process is over, when it has but just commenced. We must be tried on every point. We must pass through the fires. The crucible must be heated more and more till the dross of sin is all removed, and the glorious image of Christ is seen in us. While passing through severe trials, we must bear in mind that the eye of Jesus is upon us; that his great and tender heart feels for us; that he prays for us, is able to succor us, and will not suffer us to be tempted above that we are able to bear. His grace is sufficient, if we accept it and improve upon it. He who has helped us through one trial, is able to help us through another; yea, through all our remaining trials. And the more we suffer, the more our power of endurance is increased. As our day, so shall our strength be.

KNOWLEDGE AND EXPERIENCE.

Experience is knowledge obtained through practice. This is more costly than ordinary knowledge, and it is far more precious. Many do not make a proper distinction between the two, and, as a result, do not cherish proper respect for those who have had years of experience under varied, trying, and perplexing circumstances. Nothing is more unbecoming than for a novice to be over-critical and fault-finding with tried veterans who have not been set aside by God or their brethren. It is a sure sign of spiritual pride. It were wiser for such to put their shoulders under the heavy burdens of those who have long borne the heat and burden of the day, and brace them up by cheering words. By so doing, they would obtain an experience, and become useful men and women, instead of thwarting the purposes of God and their brethren respecting them.

CLASHING OF WILLS.

I have recently read in a testimony from a practical writer, that nearly all church and family trials grow out of a clashing of wills. This is very true. One will take a rash and premature stand, and will not yield an iota; another will follow the same example, and then another, until boisterous scenes occur, which often disgrace families and churches. Even murders have resulted from unyielding stubbornness about

trifles, each one being determined to have his or her own way.

Some have so long been accustomed to having their own way, that it seems natural for them to oppose everything that is proposed to them. It is right to be firm in matters of conscience, in which right and wrong are involved; but there are cases in which we can all yield without doing violence to conscience; and especially should those who lead others set an example in this respect. They will not lose, but gain much, by such a course. Others will yield to them in matters of right.

It is a true saying that "yielding pacifieth great offenses." Eccl. 10:4. "A soft answer turneth away wrath; but grievous words stir up anger." Prov. 15:1. By taking revenge of an injury, we are only even with our enemy; but by passing over it, we are superior. And a more glorious victory cannot be obtained than to return kindness for injury. Those who give way to passion, and speak angry words, manifest real weakness of soul. They may at times think they gain victories over their enemies; but they are overcome by Satan and their own corrupt propensities.

LABOR WHEN UNAPPRECIATED.

If we labor only when appreciated, we shall come far short of evincing that true missionary spirit which Christ has manifested to save us. He labored for us when we were his ungrateful enemies; and so must we often do for our fellow-men if we would persuade them to be Christians. We must expect that they will not appreciate us at first, and most of them never will; but we must not stop for that. If we do, we shall show that we are governed by selfishness, and not by love. If we were generally appreciated, it would be evidence that we were of the world, and were governed by worldly principles. Worldlings go by the plan of reciprocation. They love those who love them; and the Saviour teaches that they have no reward awaiting them in the next world. They work for appreciation and pay in this world, and they will have their portion in this world. Let us seek to be prized of God by manifesting to others the love with which Christ has loved us,—the love that act, when it is unappreciated and is acted against, and secures a great reward to the disinterested, self-denying ones.

COUNTERFEIT.

BY H. J. SPICER.

Does the counterfeit invalidate the true? No. Only the genuine is worthy a counterfeit. The existence of the latter proves that the former is considered valuable. What sense would there be in spurning all coins because a few are known to be spurious? Yet this is the glory of the overskeptical mind, which avoids all religion because of certain false systems. He whose boast is liberalism, rationalism, freedom from all sectarianism, usually proves himself emphatically a bigot when he ripens his *no-creed* into a creed,—narrow to that degree that he excludes the infinite divine, and confines himself to the paltry human resources.

The Author of all has not left man without a science, without a religion. Universal History, in the light of reason, attests to an organized opposition, a power of darkness chiefly occupied in palming off counterfeits. Prove all, hold fast the good. In metallurgy the *pure* furnishes the test for the spurious. A pure system of morality may be required to substantiate its claims, not only by proving itself, but by giving criteria for the rejection of all other systems.

The careful student will not fail to perceive that the Bible alone fulfills this requirement. Brevity forbids even a complete *general* comparison. Take not the most degrading forms of idolatry, ancient or modern, but note the noblest offspring of Rome's, of Grecia's genius. Can the characteristics of the manifold supreme gods, so human in all the attributes of love and passion, petty jealousy and incontinence, be reconciled with purity and goodness? The people could not rise

above their imagined sources, hence, like the gods of their own creation, they reveled and feasted to excess in celebrating the mysteries. How incompatible with that temperance and sobriety enjoined by the Christian religion.

See Homer's priest of Apollo at Troy crying for vengeance, and more, claiming even injustice because, forsooth, he has thatched temples to that god. How does this balancing accounts with a deity appear alongside a prayer whose only plea is mercy through the merits of a divine Redeemer?

Note the earthly rewards and honors for the leaders in other systems, which are repugnant to the principles of the true religion, and the pursuit of which debars from Heaven.

How can the delirium of the old hag sitting upon the tripod over a pit of sulphurous or other poisonous fumes causing her to mumble oracles,—she knows not what,—or the shallow, senseless foolery of a modern spiritist medium be compared with the peaceable and pure inspiration of the Bible. The latter is not imparted on frequent occasions for idle curiosity or test purposes, but given rarely, as the Spirit of God moved upon men, and when reason could discover a crisis or necessity for such interposition.

There is no need to pursue the subject further. It is only through *choice* that one can place Christianity below par or even at par with paganism. Reason never compelled it. The most extensive reading of mythology, not neglecting the Bible, could but cause the student to have a broader, higher view of the foundations and ramparts of eternal truth. What if there are points of resemblance? The true was first. The counterfeiter's business is to copy.

What shall we say, then, of such as claim that they are forced to yield all faith, and deny all responsibility? Ah! here is deception—a blindness of choice! Pitiably indeed the state of one who hardens the heart against the dealings of Providence, then seeks to avoid responsibility by denial; or the state of one who turns from God through disappointment, or an unfortunate greed for flaws in good men's characters. The Bible reads, "The fool hath said in his heart, There is no God."

More to the point than anything we can add is the selection from Ruskin for Ingersoll:—

"You can never get at the literal limitation of living facts. They disguise themselves by the very strength of their life; get told again and again in different ways by all manner of people; the literalness of them is turned topsy-turvy, inside out, over and over again; then the fools come and read them wrong side upwards, or else say that there never was a fact at all. Nothing delights a true blockhead so much as to prove a negative,—to show that everybody has been wrong. Imagine the delicious sensation to an empty-headed creature of fancying for a moment that he has emptied everybody else's head as well as his own! nay, that for once, his own hollow bottle of a head has had the best of other bottles, and has been *first* empty,—first to know nothing."

How the channels of thought all finally narrow down and are lost in the unfruitful sands of *desert self*! The glory of every effort for humanity evanishes because a selfish claim enters and takes it away. Such a man is not to be relied upon. He who is untrue to himself will be untrue to others. Reader, knew you ever a man who had lost all confidence in good men, that could himself be trusted?

We impugn the honesty of such infidelity. It is not lasting in sincerity. It will be outgrown with the strengthening of the mind, or it will ripen into open hostility to God and goodness; and the curse become a sad deformity, to canker, and create unrest that cannot be disguised. To quiet fears, Satan, the great counterfeiter, usually asks, "Who is to judge when each one follows his own conscience?" Man has been granted a modicum of reason, with a faculty of comparison; and he who comes to the bar of God with a question of such coinage dares the great Detector of all counterfeits to remand back to its dust the baser metal,—the fearful and unbelieving, with the hated hypocrite,—all who have proven unworthy to wear the form of man by refusing the Refiner's fire.

BEAUTY.

BY ELIZA H. MORTON.

THE beautiful still exists and ever will exist; for the great source of beauty is eternal. The beauty of earth is broken by the breath of God's displeasure, but the germs remain, and will yet spring up in happy brightness.

The most beautiful spots of earth are the most remote from the dwellings of men. Hidden deep in the tangled wilds of tropical forests are nooks resplendent with beauty. The mountain and the wildwood, unsoiled by the foot of man, show forth the highest type of earthly loveliness.

Art vainly strives to equal nature. Trees, flowers, clouds, and birds grow and glow beneath the brush of the painter; but the trees wave not their leaves and toss not their branches, the flowers yield no fragrance, the birds are motionless and songless, and the clouds change not on the dull canvas. The sculptor hews a form of rare loveliness, but the white eyes return not the glance of love, the marble lips are mute, the chiseled hand has no warmth, and all is cold. The chisel cannot fashion a beating heart. Life and love are beauty, and where these exist not, all is chill.

Dark clouds may hide the light of heaven, and the din of the world's busy tumult drown the song of bird and the sweeter song wafted from above, yet beauty is not dead.

The natural world reveals but little of the loveliness of Him whose name is Love. "Nature is but the echo of his voice." The echo is beautiful, but the voice is eternal beauty. The melody of Inspiration is louder and grander far than nature's anthem. The pages of the word glow with a brighter light than the orbs above, and gleam with a clearer luster than the waters below; for they shadow forth and faintly portray a coming life of full-developed beauty, a day of songs and joy, and a home made lovely by the presence of Jesus.

Between us and the beauty of the higher life lies a work of preparation, a heart-work, a thorough work. Evils must be uprooted, and wrongs righted. The toil is now, the rest is to come. Gentleness, goodness, purity, and love must be woven into life's web, and spotless characters must be formed.

Soul-beauty will secure the loveliness that never dies.

PRAYER AND ITS EFFECT.

AMONG the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed upon it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around and above be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defense—it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil shall touch him; and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—*Dr. Hamilton.*

GO AND TELL HIM.

"If thy brother shall trespass against thee, go and tell him his fault between him and thee alone."
"I don't want to say anything to him about it."
"Go and tell him."
"I don't want to speak to him."
"Go and tell him."
"I am afraid it will only make a bad matter worse."
"Go and tell him."
"I may say something that I shall be sorry for."
"Go and tell him."
"I have made up my mind to say nothing about it."
"Go and tell him."
"I think I shall let the whole matter drop."
"Go and tell him."
"Well, I shall not do anything about it."
"Why call ye me Lord, Lord, and do not the things that I say."

The Family Circle.

ANTE-MORTEM.

How much would I care for it, could I know
That when I am under the grass or snow,
The raveled garment of life's brief day,
Folded, and quietly laid away,
How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help or harm me more?

If, while I was toiling, they had but thought
To stretch a finger, I would have caught
Gladly such aid to buoy me through
Some bitter duty I had to do;
Though when it was done, they said (may be,
To others—they never said to me—
The word of applause so craved, whose worth
Had been the supremest boon on earth
If granted me then), "We are proud to know
That one of ourselves has triumphed so."

What use for the rope, if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle-blast,
When the peril of Alpine height is past?
What need that the spurring pean roll
When the runner is safe beyond the goal?
What worth in eulogy's blandest breath,
When whispered in ears that are hushed in death?
No! no! if you have but a word of cheer,
Speak it while I am alive to hear.

—M. J. Preston.

THE MESSENGERS.

BY J. E. GREEN.

BRETHREN and sisters, hold up the hands of the ministers by your sympathy and prayers. Encourage their hearts by word and act, and let them feel that though they have left home and loved ones, they are not entirely away from true friends, although among those who are new and untried. Make them feel at home at your firesides; but do not starve their souls with apologies. Remember they are human beings, with feelings and sympathies like your own; and if they come in unexpectedly, do not thus chill the warmth of your welcome.

"But," says one, "what shall I do, if the minister comes in and my floor is unswept and morning's work undone?" I have no doubt he has seen the same thing at his own home many a time; so turn your attention to making him feel that he is welcome, and he will, like any other sensible man, mentally make apologies for you; if he cannot do that, he should choose a more opportune hour for his call. If he has come to stay with you while he presents the truth to your neighbors and friends, let him feel that you esteem it a privilege to share with him the best your house affords, and that you realize that the blessing of God comes with him.

Pray for the ministers, that God may give them all needed wisdom, and may comfort their hearts as they go from their homes to gather in sheaves for the harvest of the Lord. But do not expect perfection in them. If God had meant that we should have perfect messengers, he would have sent us some of the glorified ones who have passed through earth's conflicts, and are counted worthy of eternal life, like Enoch or Elijah.

Remember, also, to pray for their wives and children. How many lonely hours, how many cares and heartaches, their companions must experience while deprived of the society of their best earthly counselor and friend. And, finally, let us all pray more for one another.

TWO SIDES OF ONE CANVAS.

ONE beautiful afternoon in August there came to me the heart-broken wife of a State-prison convict. We tried to plan for his pardon and restoration to home and the world. It was a very sad case. He was the only surviving son of a very noble man—one who lived only to serve the poor, the tempted, and the criminal. All he had, all he was, he gave unreservedly to help thieves and drunkards. His house was their home; his name their bail to save them from prison; his reward their reformation. It was a happy hour to hear him tell of the hundreds he had shielded from the contamination and evil example of

prisons, and of the large proportion he had good reason to believe permanently saved. Out of hundreds, he once told me, only two left him to pay their bail, forfeited by neglect to show themselves in court, according to agreement—only two!

Bred under such a roof, he started in life with a generous heart, noble dreams, and high purpose. Ten years of prosperity, fairly earned by energy, industry, and character, ended in a bankruptcy, as is often the case in our risky and changing trade; then came a struggle for business, for bread—temptation, despair, intemperance. He could not safely pass the open doors that tempted him to indulgence, forgetfulness, and crime. How hard his wife wrought and struggled to save him from indulgence, and then to shield him from exposure! How long wife, sister, and friends labored to avert conviction and the State-prison! "I would spare him gladly," wrote the prosecuting attorney, "if he would stop drinking. He shall never go to prison, if he will be a sober man. But all this crime and wretchedness comes from rum."

Manfully did the young man struggle to resist the appetite. Again and again did he promise, and keep his promise perhaps a month, then fall. He could not walk the streets and earn his bread soberly, while so many open doors—opened by men who sought to coin gold out of their neighbors' vices—lured him to indulgence. So, rightfully, the State pressed on, and he went to prison—an honored name disgraced, a loving home broken up, a wide circle of kindred sorely pained, a worthy, well-meaning man wrecked. Sorrow and crime "all comes of rum," says the keen-sighted lawyer.

As I parted from the sad wife on my doorstep, I looked beyond, and close by the laughing sea stood a handsome cottage. The grounds were laid out expensively and with great taste. Over the broad piazza hung lazily an Eastern hammock, while all around were richly painted chairs and lounges of every easy and tempting form. Overhead were quaint vases of beautiful flowers, and the delicious lawn was bordered with them. On the lawn itself gaily dressed women laughed merrily over croquet, and noisy children played near. A span of superb horses pawed the earth impatiently at the gate, while gay salutations passed between the croquet-players and the fashionable equipages that rolled by. It was a comfortable home, as well as a luxurious one. Nature, taste, and wealth had done their best. It was a scene of beauty, comfort, taste, and luxury. All came from rum! Silks and diamonds, flowers and equipage, stately roof, and costly attendance, all came from rum! The owner was one who, in a great city, coined his gold out of the vices of his fellow-men.

To me it was a dissolving view. I lost sight of the gay women, the frolicsome children, the impatient horses, and the ocean rolling up to the lawn. I saw instead the pale convict in his cell twelve feet by nine; the sad wife going from judge to attorney, from court to governor's council, begging mercy for her over-tempted husband. I heard above the children's noise, the croquet, the laugh, and the surf waves, that lawyer's stern reason for exacting the full penalty of the law,—"All this comes from rum!"

Woe unto him that giveth his neighbor drink. Woe unto him that buildeth his house by unrighteousness and his chamber by wrong, for the stone shall cry out of the wall, and the beam out of the timber, shall answer it.—Wendell Phillips.

REFINEMENT.

TRUE refinement is not mere outside polish. It goes deeper, and penetrates to the foundations of character. A really refined person does not speak or think of what is coarse, or low, or immodest. Her words are pure and her acts delicate. As sensitive as a flower, she does not like to associate with those who are not clean in life and behavior.

We have seen perfect refinement in women whose education had been limited, whose opportunities had been few, and whose lives had been a struggle with poverty and care. Homely in manner, and not always grammatical in speech, the sweetness of a delicate nature was visible in all they did and said, shining as the flame of a lamp through an alabaster shade. And we have seen ladies arrayed in velvet and furs, ladies of great elegance of acquired art, who were still so coarse that one was reminded constantly of the jackdaw who borrowed the peacock's plumes. Along with true refinement go graceful ways of conferring favors, ready and pleasing tact in helpfulness, and gentleness, which is the crown of womanly beauty.

Educational.

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

RELATION OF PUPIL AND TEACHER.

BY ELIZA H. MORTON.

THE responsibilities resting upon teachers have been dwelt upon in former articles, and it may be well to remind the young that they have duties which they owe to their instructors. The best teachers can but assist in the work of education. The brain-labor must be performed by the students. The rules of the school must be observed, or failure will be the result. Parents often listen to the complaints of their children, and sympathize with them, and unconsciously do a wrong the result of which cannot be estimated.

Experienced teachers understand the wants of those under their care far better than pupils can understand their own wants, and it is often necessary to make changes in the classification of the school. How unwise for those put back into lower classes to become offended! How much better to cheerfully confide in the judgment of the teacher, and by faithful labor regain the ground lost!

Students often seek to excuse their lack of energy and intellect by saying, "I can't learn anything, because the recitations are not conducted as in most schools," etc., etc. My dear young friends, let me ask you a few questions: "Are you doing *your* work faithfully? Are you obeying the rules of the school? Are you improving your time? Is the relation you sustain to your teacher a true and a noble one? If you cannot answer these questions affirmatively, you may be sure that you are in an error.

The teacher's position is no easy one. Encumbered with cares, he feels a burden for those whom he instructs which they can never know or realize, until they occupy a like position. Unappreciated, and oppressed with anxiety, the weary teacher often longs for kind, encouraging, helpful words from those around him. Teachers have hearts, and expressions of love and gratitude dropped from the lips of pupils, are cherished in the memory, and long dwelt upon with pleasurable emotions.

Students, if you desire to accomplish the highest results, regard your teachers as friends, and labor with them in the great work of self-culture.

All are mortal, and liable to make mistakes, and it is well to deal charitably; it is well to cultivate a spirit of kindness and love; for the "school of life" will soon be over, and in the great Examination-day the Divine Teacher will reward us according to our works.

Battle Creek, Mich.

THE COMING SCHOOL.

PROF. W. N. HAILMAN, of Detroit, says the Chicago *Inter-Ocean* of March 30, 1880, lectured in the parlors of the Church of the Messiah yesterday afternoon, on the subject of "The Coming School." From the report of his lecture, we take the following paragraph, in which he draws a contrast between the school of the present and the school of the future. We are happy to be able to say that those features which he sets forth as the crowning graces of the school of the future, Battle Creek College has in design, at least, anticipated, keeping them prominently before itself as aims for the present:—

"The school of the present does little to make good men and women, leaving it to the family and other organizations. The school of the future will make it an object to attend to this deficiency. The school of the future will tend to make complete harmony in all the phases of man's nature. The mind and body will be trained, educated, and cultivated simultaneously. The new school will make complete men and complete women, and develop strong intellects as the tools of the soul. The individual and the social nature will be developed at the same time."

—Ex-Governor J. E. Brown, of Georgia, has given \$50,000 to endow a Professorship in the Southern Baptist Theological Seminary at Louisville, Ky.

—There is steady progress all over the world in recognition of the claims of women to the best educational facilities. In France this spirit of progress has been carried into the domain of agriculture, and agricultural schools for girls have been established. One of the principal of these is that of Darnetel, near Rouen. It was started by a Sister of Charity and two little discharged prison-girls, with a capital of one franc, and is now worth \$165,000. There are in this establishment 300 girls, from six to eighteen years of age. The farm, entirely cultivated by them, is over 400 acres in extent. The pupils are in great demand all over Normandy on account of their skill. They go out as stewards, gardeners, farm-managers, dairy-women, and laundresses. If they want a home, they can always return to Darnetel. In England many women are now attending the lectures in Cambridge; and an appeal has been made to the vice-chancellor of the university, praying that the Senate will grant to properly qualified women the right of admission to the examinations for university degrees. In this country the number of colleges and universities offering their lectures to women is yearly increasing.

—An aged minister said to a young brother, "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good; good for speakers and good for hearers; good for writers and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgment, and elimination of useless matter, is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one of them in telling the people what he is going to say, or in informing them that he has "been thinking" of something which he proposes to relate. If men who have something to say would say it, if those who have thoughts would speak them, and those who have something to write would write it, omitting prefaces, introductions, and useless and unmeaning remarks, much time and space would be saved with no loss to any one.—*The Christian*.

—Manchester, England, with a population of 500,000, has 50,000 adults that can neither read nor write. But earnest efforts are being made to better this unhappy condition of things. Attendance of children on the public schools is compulsory, and a large number of evening classes have been opened by the School Board. Owens College also has evening classes, where for a small fee a young man may pursue a thorough collegiate education, and take his degree at the London University.

—Rev. Charles Roberts, a Wesleyan missionary to South Africa, is publishing in London an English-Zulu dictionary, which will give the Zulu equivalent for about 18,000 English words—another missionary contribution to literature and scholarship.

Sabbath School Department.

"Feed my Lambs." John 21:15.

ROBERT RAIKES.

BY ELD. A. S. HUTCHINS.

How many of the young friends of the Sabbath-school can tell us the connection that the above name holds with the introduction and establishment of the Sunday-school, and give the name of the place where and the time when it originated?

We read of Robert Raikes as the father of the Sunday-school. He was the editor of a newspaper in Gloucester, Eng. He was born in 1736, and started his first Sunday-school in 1780. Nearly twenty years before he commenced the Sunday-school system he had been working among the prisoners, for their physical, moral, and spiritual improvement, by which he had earned for himself the designation, the "Teacher of the poor."

He appears to have been a man of strength, self-possession, and knowledge of the world. His influence was strengthened by belonging to, and moving in, good society. The king and queen sent for him at Windsor, to talk over his system with him, in order that they might, in some sense, be his disciples, and adopt and recommend his plan. In this interview he

remarked that his work was "botanizing in human nature."

"All that I require," said Mr. Raikes to the parents of the children, "is that they have clean hands, clean faces, and their hair combed." To many who were bare-footed, and needed clothing, after they had been regular in attendance and earnest in the work, he gave shoes, clothes, etc. He manifested so much kindness that James Montgomery writes thus of him:—

"Like a lone husbandman, forlorn,
The man of Gloucester went,
Bearing his seeds of precious corn;
And God the blessing sent.

"Now, watered long by faith and prayer,
From year to year it grows,
Till heath, and hill, and desert bare,
Do blossom as the rose."

His Sunday-school interest was early strengthened and promoted by the king and queen, by several bishops, and other men of ability and influence. Within seven years from the rise of this work in Gloucester, it is said that the number of children taught in Manchester alone was not less than five thousand.

One writer says of him: "His portrait suggests Cowper's well-known description of one of his friends,

"An honest man, close buttoned to the chin;
Broadcloth without, and a warm heart within."

He died suddenly at his house in Bell Lane in the city of Gloucester, in 1811, in his seventy-sixth year.

Services memorial of this founder of the Sunday-school are to take place in England this year, 1880. But who that knew him, who of the children that sat under his instruction one hundred years ago, will join in these memorial services? Probably not one. They are gone. Like the receding wave, they have passed away. With them life's record is made.

In these lines I address many lovers of the Sabbath-school; and how great the contrast between the facilities for obtaining a knowledge of Bible truth at the present time, and those afforded the children living one century ago. Your weekly paper, devoted to the interests of religious instruction and the Sabbath-school, the Sabbath-school lessons, books, charts, maps, etc., with the many words of encouragement of writers, superintendents, and teachers, are all calculated to increase your interest in heavenly things, and point you to the Lamb of God, who will cleanse us from all sin if we love and obey him.

Jesus bids us come to him. Oh! come and learn the Saviour's matchless love. Come, prepare to reign with him above. Come, learn of him. Come, bear his yoke. His gracious words are, "My yoke is easy, and my burden is light."

BE INTERESTED YOURSELF.

BY GEO. R. AVERY.

To teach a lesson implies a previous knowledge of it; and this "knowledge is power," which teaching renders effectual. To acquire this power the teacher must himself be a learner; what he *thinks* he has, should be re-studied, that he may *know* it is his; he is then prepared to teach it.

Now to learn a lesson implies that something be learned; no mere rehearsal will suffice. We will suppose that a teacher glances over a lesson for the coming Sabbath: "Why," says he, "I learned that lesson years ago; I can answer every question now, after reading it once, and besides, I have so much to do of more importance that I'll leave this at present." Sabbath comes; the teacher is in his seat, and every member of his class is punctual. They rise to sing, but our teacher's mind seems unsteady; he is trying to sing, and at the same time think up answers to two or three questions in the lesson which he thought he knew. Recitation follows, being prefaced by the remark of the teacher, "We have a very interesting lesson to-day; I hope you are all prepared to recite." The questions are read, and, with an exception or two, all in the class can answer; but alas for the teacher! *some one* has been thinking, and now questions come from the other side. To one he says, "Really, I don't know;" the next he refers to a mem-

ber of the class, and the teacher guesses that the answer is right; questions which follow are left open for the next week.

The result of this lack on the teacher's part is ruinous, to himself and to the class; his interest is only put on; and while those in his class who have a real love for the Bible may possibly retain it, others, who have not this love, never will have, under his instructions, until he shows his interest by real, earnest, prayerful study.

Battle Creek, Mich.

TEACHERS' MEETINGS.

No home study of the lesson can take the place of its examination in teachers' meeting. The best teacher in the world needs the help of his fellow-teachers in finding out what is in that lesson, and what others want to know about it. It is one thing to learn for one's self; it is quite another thing to learn for others. A teacher has to learn for others. To do this he must have the help of others. Many a teacher who has studied a lesson thoroughly by himself would find, on attending a teachers' meeting, that points to which he had given little attention, or which seemed simplest to him, were most puzzling to some of his fellow-teachers. And again, a point which he had quite overlooked in his studies would be brought into special prominence by the incisive question or the bright comment of another teacher. In fact, if a teacher knows everything about the lesson, he needs a comparison of his views with others, to show him the wants of those not so well prepared as himself, and to guard him against the danger of taking too much for granted as to the intelligence of his scholars. On the other hand, if a teacher does not know everything about the lesson,—which is quite probable, however much he has studied it,—he is likely to gain in knowledge through the study of those who have been making a preparation quite apart from his own. A really good teacher always knows that he cannot prepare himself for his Sabbath duties so well without the aid of a teachers' meeting as with it. A teacher who thinks that he has nothing to gain from a teachers' meeting lacks as yet three things: how to study, how to learn, and how to teach.—*S. S. Times*.

Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds." Gen. 43:71.

—To be a well-rounded Christian man or woman includes the highest graces of true gentility.—*S. S. Times*.

—The little mishaps of each day, if pondered, may remind us of a neglected season of prayer, or a hasty word to the family at home.—*Christian Observer*.

—At the final reckoning, the little things done in a loving Christian spirit will surprise us by the magnitude of the reward they bring.—*Religious Herald*.

—That class of men whose business it is to carry elections has been the enemy of republics ever since republics began, and this class is coming into existence in this country in alarming numbers and power.—*Joseph Cook*.

—The sixth commandment refers to our own lives as well as to those of others; and if we can carry on our business only by overdrawing the capital of our strength, it is plain that we should abridge our trade at almost any sacrifice, and seek a larger amount of rest.—*W. M. Taylor, D. D.*

—A very learned man once asked Luther how he would be able in the day of Judgment to bear the responsibility of having rejected the opinions of so many learned men. With a smile he replied: "In this manner I will do it: Dear Lord Christ, I will say, I well knew that they were all learned men, but I acted so foolishly and had such confidence in thee, that thou, O Christ, wert more learned and wise than they and the whole world. If thou then didst deceive me, I am indeed deceived.

—Christian faith is, then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ, a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, *as given for us, and living in us*. It is a sure confidence which a man hath in God, that through the merits of Christ, *his* sins are forgiven, and *he* reconciled to the favor of God; and, in consequence thereof, a closing with him, and cleaving to him, as our "Wisdom, Righteousness, Sanctification and Redemption;" or in one word, our Salvation.—*John Wesley*.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 8, 1880.

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

BIBLE RELIGION.

AN APPEAL TO SEVENTH-DAY ADVENTISTS.

WITH a deep sense of the want of Bible religion among our people generally, we appeal to our readers upon the subject. We are pained with existing wrongs among us, and what is really alarming is the fact that these evils are increasing, and that spiritual life is departing. It is true that but very few are leaving our ranks. This, however, can afford little consolation when it is evident that our people, as a body, are getting a stronger hold on this world, and in about the same ratio their hold on Heaven is growing feebler.

It is of no use to deny the fact that we are a back-slidden people. God does not work with the proclamation of the present truth as in the earlier days of our cause. And the last message does not tell on the heart and life of converts as it did twenty years since. The increasing clearness and strength of our positions hold our people from renouncing the faith; but at the same time consecration to God and his cause is not maintained, and spiritual life is departing.

In this state of things the inquiry comes up, What shall be done? Where is the remedy? After prayerfully and carefully considering the matter, we are confident that God's Spirit has led our mind to take a clear and Scriptural view of the fearful evils that exist among us, and that Bible religion is the only remedy. In returning fully to the Lord and to his living word, is our only hope.

Bible religion is that which when carried out in the life accords with the teachings of the Sacred Scriptures. This, we affirm, is the only kind worth having. The Bible speaks of "our religion," "the Jews' religion," "vain" religion, and of "pure religion, and undefiled before God." The latter is what we mean by Bible religion. The principles set forth in the scriptures of the Old and New Testaments are pure principles. That religion which consists in actions and devotions which have their basis in these principles, is pure religion. And all who from the heart put forth such actions and devotions will attain to purity of life and character, and to a pure Heaven at last.

The apostle James speaks of pure religion and undefiled before God as though pure religion might be corrupted and defiled. And Peter speaks of those who "have escaped the pollutions of the world through the knowledge of the Lord," and are again overcome. He states that it had been better for them not to have known the way of righteousness. And Paul in his epistle to Timothy, speaks of those who have "a form of godliness, but deny the power thereof."

Bible religion is represented as being very rare in the last days, near the end, just prior to the second coming of Christ. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:12, 13. Christ here speaks of his second coming and the end of the world. Therefore, just prior to that event there will be general apostasy, because of the abounding of iniquity in the professed churches of Christ. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

Bible religion will be extremely scarce at the time of the second advent of Christ. This idea is gathered from the parable of the importunate widow, and the significant inquiry of Christ, "When the Son of

man cometh, shall he find faith on the earth?" Luke 18:1-8. He will find faith in a few, as in the days of Noah, when God poured a flood of waters around the world to wash it from its pollution; or when he sent fire and brimstone upon the cities of the plain in the days of Lot. But with the masses it will also be as then.

The words of the divine Author of our holy religion must be regarded as the correct standard of pure religion. And it is our only safe course to receive the declarations of the Son of God as meaning all they say. It is risky beyond expression to discount on the teachings of Christ. And yet if his discourses to his disciples be received as meaning word for word what they say, they will unchristianize ninety-nine of every one hundred Protestant Christians of our time.

It is only by discounting heavily on the words of the Son of God that these professed Christians make themselves believe that they are the children of the Lord. Some discount ten per cent, others twenty-five, fifty, seventy-five, and not a few, in order to find any hope of Heaven, make the liberal discount on the words of Christ of ninety-nine per cent. But we solemnly believe that these persons are making a fearful mistake. And in the final settlement they will find out to their anguish that the only safe estimate of the words of the great Teacher, is one hundred per cent, or just what he says. Pure religion is Bible religion, or that religion which comes up to the standard of the testimony of the great Redeemer.

Bible religion is a power in the land. The popular religion of the day, with all its vain philosophy, is powerless to move the minds and hearts of the people. Worthless converts are the fruits of a worthless gospel. All else ceases to have power on the mind and heart of the sinner, to work a sound conversion, resulting in the exhibition of pure religion, excepting the word of God. The powerless condition of the popular churches is accounted for on the ground that their standard of religion falls far below the Bible standard.

And the conviction is pressing heavily on our mind that the answer to the inquiry, "Why do Seventh-day Adventists have no more power to move the world with the stirring truths they hold?" is found in the fact that they do not come up in their practical teachings, and in their lives and church discipline, to the plain teachings of Him whom they profess to follow. The time has fully come for an earnest appeal to the word of God. In that word is power. All else is powerless. Common sinners will be lost unless the word of God be laid upon their naked consciences. Popular professors will be lost unless the word be laid on their religious life, and the deception they are under be exposed. And Seventh-day Adventists are losing their love for the plain testimony from the Bible, and they must return to their first devotion and love for the word of God, or they will make the fatal mistake which others have made before them.

J. W.

CHRIST'S LITTLE ONES.

WHEN the disciples came to Jesus, saying, "Who is the greatest in the kingdom of Heaven?" he called a "little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:1-6. In briefly commenting upon these words of Christ, we notice these important points:—

1. It was on the occasion of a private interview between the Lord and his disciples that these words were spoken; hence the instruction was given for the benefit of the church of Christ to the close of probation.

2. While the disciples, doubtless, refer to a temporal kingdom, which they supposed Christ would establish in this world, the Lord, in the use of the phrase "kingdom of Heaven," refers, sometimes to the kingdom of grace, or to the church established in this mortal state, and at other times to the future kingdom of glory.

3. The inquiry of the disciples, "Who shall be greatest?" is natural to the carnal mind. Even the intimate disciples of Christ were subject to this feeling. And they were excusable to some extent on account of their inexperience, and want of a clear understanding of the nature of the kingdom of Christ. But many in our time who have the words of Christ before them, and the history of those who would be lords over God's heritage as a warning to them, are guilty of the most selfish feeling. These are hardly excusable in cherishing the carnal, selfish desire to be greatest in the church.

4. The rebuke of the Son of God is complete. The little child, unsophisticated and confiding in its innocence and feelings of dependence, is the beautiful emblem of the true subjects of the kingdom of grace. Such Christians lived in the time of our fathers. But in our day a strong spirit of irreligion, in the popular garb of progression, whether with spiritualists, or those infatuated professors who hold that we are just stepping upon the borders of the golden age, points back to those confiding followers of Jesus as superstitious, credulous, and far behind the times. Would God there were more confiding, old-fashioned, humble disciples of Christ in our time, illustrated by the Master, in the symbol of the innocent little child.

5. True Christians, young and old, are here called "little ones which believe in me." These are not babes, but believing men and women, who have humbled themselves as a little child, and are truly converted. These may be plain and simple in manner, credulous and confiding, uneducated and unaccomplished, poor and old; but they are very precious in the sight of the Lord. He who receives one of these receives Christ. "But whoso shall offend one of these little ones which believe in me," says the Master, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

J. W.

THE AGE TO COME.

2 PETER 3.

It seems a strange question to discuss whether the third chapter of Second Peter is literal or figurative; but this discussion is forced upon us by the advocates of the "Age to Come." They make no provision in their system for the radical change which is here described, and hence, to get over the testimony, must in some way, explain it away.

Consistency would seem to indicate that we should interpret the Old Testament prophecies by the New Testament scriptures. These were written at a later date, are designed for Christians, and constitute the unfolding of that progressive plan set forth partially in the Old Testament. And whoever tries to interpret the Old Testament scriptures without reference to the New, is almost sure to go astray. We therefore say that the New Testament should be the governing book in the expositions of the prophecies of the former dispensation.

The believers in the Age to Come seem inclined to reverse this order, and to take those prophecies which were written nearly a thousand years before Christ, and which they claim are to be fulfilled three thousand years after his time, and make an application of them, riding right over the modifying, literal, and explicit statements of the New Testament. They cannot admit that what Peter says concerning the destruction of the present heavens and earth is literal, but they go back to some obscure prophecy of the Old Testament, where some reference is made to an abundant yield of wheat, or the wonderful productions of the vine, and the fertility of the soil, and find no trouble in making that all literal, even though they

have to wait three thousand years for the fulfillment, and override some of the plainest declarations of Scripture which stand in their way.

They wish the third chapter of Second Peter to teach this, That when the Lord comes, his judgments, revealed by fire, will neither be very extensive nor very long in duration; but that while some of his enemies will be destroyed by the means here described, others will be spared to hear the gospel, and be converted, and when they have been turned to God, this will constitute the new heavens and the new earth which are promised.

Neither are they willing that the earth should be so entirely renovated that the precise locality of Palestine should not preserve its present geographical position, and all its essential features. Hence, they find it necessary to make these expressions concerning the passing away of the heavens with a great noise, the melting of the elements and the earth itself, and the burning up of the works therein, to be mystical or figurative expressions, setting forth only a work to be accomplished among men. But a more offensive system of mysticism it would be hard to find.

Another writer of that school, seeing that the language is too plain to be mystified or spiritualized, admits that it describes literal scenes, but claims that these are only local in their application.

Every declaration of the context, and every law of language, leads us to the conclusion that this chapter is to be literally fulfilled. Reference is made to the antediluvian world. The world that then was, being overflowed with water, perished. This certainly signifies, not simply the drowning of the inhabitants of the world, but the literal and absolute overflowing of the land with water. The heavens and the earth which are now are just as literal as the heavens and the earth before the flood; and these are "kept in store, reserved unto fire," says Peter,—fire, just as literal as the ancient water,—"against the day of Judgment and perdition of ungodly men."

But, reasons one of the writers of the theory we are reviewing, the flood only caused the people to perish, and did not destroy the constitution of the earth, so the fire threatened by Peter will only affect the people, and not the earth. But even this is an admission fatal to their theory; for if it destroys the wicked from the earth as fully as the flood destroyed the ungodly antediluvians, it will take every one but the righteous; and where, then, are there any nations to be subjugated by the preaching of the gospel and the kingdom of Christ?

But that it means something more than simply the people is evident from the phraseology of verse 7: "The heavens and the earth, which are now, are kept in store, reserved unto" this fire. Who are kept in store? Are there any wicked nations, are there any wicked people now being preserved and kept to the fire of the great day? Certainly not; but this earth itself, this planet, is reserved to the fire of this day of Judgment. This will not annihilate the earth, nor destroy its substance, and is no contradiction of that ancient declaration of God, that the foundations of the earth are laid forever. But it is a process which will thoroughly renovate, melt, and renew the whole face of nature.

This sublime scene is again described when John says in Rev. 20:11, "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heavens fled away; and there was no place found for them."

And it is not necessary that the renewed earth should bear many, if any, of the geographical features of the earth in its present condition; for in the city which comes down from God out of heaven, to be located here, as the metropolis of this earth, will be Mount Zion, and the everlasting throne of the Son of David. But we caution the reader to beware of any theory which obliges us to spiritualize so plain and literal a prophecy as 2 Peter 3. If we may be allowed to treat this prophecy thus, we may spiritualize all others, and go back at once to the deepest fog of the dark ages.

AN ILLUSTRATION.

SOME one has of late been trying to gratify a little petty and ill-disguised spite against the REVIEW and its managers, by sending to various papers in Michigan an article based on falsehood and filled with malice, intended to place our paper in an unfavorable light and injure its influence and its work. It is pitiful to see papers, through heedlessness, if nothing worse, made the tools of designing men; and we are very sure if they knew the utterly groundless and unjust nature of the work which they are thus set about, and how little it disturbs the object of attack, they would not waste any space or printer's ink in that direction.

The situation is so well set forth in a story told by "Bob Burdette" about a little dog he found barking up a tree in the woods, that we give the story in preference to anything we might say on the subject:—

"The tree was about two hundred feet high. The dog would probably stand about thirteen inches from the floor. He tried to climb that tree. He barked as though his throat was all the rams' horns of Jericho. He was after that squirrel, which was just as far out of his reach as the clouds. And the squirrel wasn't paying any attention to the dog, and, indeed, didn't know what he was barking at. I am not positive that it had not gone off into another tree an hour ago, and was away off in another part of the woods, down near the county line. So I patted the dog's head as I came away, and said to him,—

"Carlo, keep it up. It seems to do you a heap of good, and it doesn't bother the squirrel a particle. So keep it up; you can never climb the tree; you will never catch the squirrel; when he wants to come down, he will come down another way, and you will not see him. He will live just as long, and be just as happy with your noise as without it. It occupies your mind, and it doesn't distract his: and it shows a very human trait in you, Carlo. I have known men just like you, men who spend their lives doing just what you are doing—barking at people who were out of their reach. Keep it up, Carlo, good dog."

CRUCIFIXION.

A CORRESPONDENT asks when and by whom the practice of crucifixion was abolished. The origin of this mode of punishment is traditionally ascribed to Semiramis. It was in use among the Egyptians, the Carthaginians, the Persians, the Assyrians, Scythians, Indians, Germans, and was very frequent, from the earliest times, among the Greeks and Romans.

It was abolished by Constantine in the latter part of his reign, between the years 324 and 337. Sozomen, in his ecclesiastical history, page 16, speaking of Constantine says: "He abolished the law which had prevailed among the Romans of putting criminals to death by crucifixion."

ACKNOWLEDGMENT.

WE have to-day received a package from the REVIEW Office, containing a quantity of our German paper and of the Danish and Swedish papers; also some publications in English, such as the Health and Temperance Annual, the *Youth's Instructor*, and *Good Health*. We have besides received a patent lithogram for the copying of letters, which, on trial, promises to do excellent work. We are greatly encouraged and cheered by the reception of these things, which will add much to our means of usefulness.

The inhabitants of Basle are mostly Germans, though a large proportion are able to read the French language. We have commenced a systematic effort to place some of our publications in German and copies of our French paper in most of the families of the city, which involves a large amount of work. The copies of our German paper will be very timely to use in connection with our French paper. But the most serious task is the writing of letters to those who receive our publications. It seems like something very providential that this lithogram should come to hand at the very moment when we begin to feel deeply the need of something of the kind to aid us in this work. It seems the more providential in that we have not asked help

of this kind from any of our friends, and have only presented our wants before God that he would aid us in this undertaking.

But our work is not confined to Basle. It embraces all French Switzerland, and, to some extent, France and all countries where the French language is spoken. For the present we do comparatively little for other countries, for two reasons: 1. That we have a much larger number of addresses in Switzerland than we can possibly use for some time to come; and 2. That the postage to other countries being two and a half times as great as to places in Switzerland, we have been compelled, for want of means to pay the postage, to confine this branch of the work mainly to Switzerland.

We have carefully put by a quantity of each of our back numbers for binding. Besides this, we have several hundred copies of each number which we are using in the following manner: We send four numbers in succession, inclosing in the first number a letter stating that we still publish our paper, and that we send these back numbers gratuitously as specimens of our journal. After this, we send a late number, and with it a letter inviting the receiver to become a subscriber. Much of the blessing of God has seemed to attend this effort.

I hoped to do much the past winter in public labor. I commenced in feebleness, but with the hope that God's blessing would sustain me; but heavy burdens which I did not anticipate came upon me, in addition to those I already bore, and my health and strength completely gave way. I cannot find words to express my sorrow that I should be obliged to remain at Basle, when everything demanded my active efforts in the field. It has seemed doubtful at some times this winter whether I should ever rally, but I now feel encouraged to believe that a change is taking place for the better.

Though I have nearly lost the winter so far as my plan for public labor is concerned, and though I have suffered much anguish of spirit, yet, in other respects, I feel that the winter has not been lost. We have undertaken an extensive tract and missionary work, and I have bestowed much labor on the preparation of matter for our French paper. Besides this, I have seen the necessity of learning patience, and of humbling myself before God in view of my own faults.

But I designed only to express our gratitude for the things received from Battle Creek. They seem to be especially providential in view of the work that we are now doing. We have much reason to believe that the publications we are sending through Switzerland are accomplishing an important work.

Basle, March 7, 1880.

J. N. A.

HONESTY.

SOME flatter themselves that they are the friends of God and on their way to Heaven, while they willingly neglect and evade the payment of their debts. All their profession will amount to nothing in the sight of God. An apostle says, "Having your conversation [commerce, trade, dealing,] honest among the Gentiles." The Christian religion has done but very little for that person who has not learned to be honest in deal. One who will try to avoid the payment of just dues, may talk religion; but it is only a hollow sound, like the "sounding brass or the tinkling cymbal." My brother, "Render to all their dues," if you would pass within those gates of pearl where there shall in no wise enter anything that defileth, worketh abomination, or maketh a lie, but they that are written in the Lamb's book of life. See Rev. 21:27.

R. F. C.

—No process is so fatal as that which would cast all men in one mold. Every human being is intended to have a character of his own, to be what no other is, to do what no other can do. Our common nature is to be unfolded in unbounded diversities. It is rich enough for infinite manifestations. It is to wear innumerable forms of beauty and glory. Every human being has a work to carry on within, duties to perform abroad, influences to exert, which are peculiarly his, and which no conscience but his own can teach. Let him not enslave his conscience to others, but act with the freedom, strength, and dignity of one whose highest law is in his own breast.—*Channing*.

THE FIRST RESURRECTION.

THE first resurrection is brought to view in Rev. 20:4-6. It takes place at the commencement of the thousand years, six times mentioned in as many consecutive verses in Rev. 20:2-7. During this period of a thousand years, those who have part in the first resurrection unite with Christ in the judgment of the wicked. Rev. 20:4; 1 Cor. 6:1-3; Dan. 7:22. Another resurrection is brought to view in Rev. 20:5, where it is said that the rest of the dead lived not again till the thousand years were finished. Those who are not raised at the commencement of the thousand years will not be raised till the end of that period. Thus it is seen that there are two future resurrections,—one at the commencement and one at the end of the thousand years.

But may there not be several other resurrections besides these? We answer, No. There can be no resurrection *before* that one which John calls the *first*, unless it be of some individuals. He had this vision in A. D. 96. If a resurrection intervened between the time when this vision was given and the resurrection at the commencement of the thousand years, then the resurrection which John calls the first resurrection is not the first, but the second. But the Spirit of God, when it gave John this vision, chose this term to designate the resurrection which will take place at the commencement of the thousand years, and by this term "first resurrection," it has made it certain that no resurrection will precede it.

There can be no resurrection during the thousand years; for the Spirit of God says of those not raised at the commencement of that period that they lived not again till the thousand years were finished. But this proves that when the thousand years shall be finished the rest of the dead will all live again. There is therefore a first and a second resurrection. There will be no resurrection before the *first*, and there can be none after the second; for the second brings up those left by the first, or, as John expresses it, it is "the rest of the dead" who live again at the end of the thousand years.

We have, then, this important fact clearly established: There will be two future resurrections separated by the period of one thousand years. The first resurrection will bring up only those who are "blessed and holy." Rev. 20:6. The second resurrection will bring up all the unjust; for it brings up "the rest of the dead." Verse 5. The first resurrection is at the commencement of the thousand years, but at what epoch do the thousand years commence? We can answer this question by reference to an important fact. Those who are Christ's will be raised from the dead when he descends from Heaven at the sound of the last trumpet. 1 Thess. 4:16, 17; 1 Cor. 15:21-23, 51, 52. As there are only two future resurrections, the resurrection at the coming of Christ must be either the one at the commencement of the thousand years or the one at the end of that period. But the resurrection at the coming of Christ brings up only the just, which is the case with the first resurrection, while the resurrection at the end of the thousand years brings up all the unjust. It is therefore certain that the thousand years commence with the coming of Christ; for the resurrection at the coming of Christ is identical with what John calls the first resurrection, and cannot possibly be the same as the resurrection at the end of that period.

But while it is true that the first resurrection brings up only those who are "blessed and holy" (Rev. 20:6), is it certain that *all* who are blessed and holy will have part in it? Does not verse 4 imply that only the martyrs will rise in the first resurrection? We answer that, if it be limited to the martyrs, it must, by the same reasoning, be limited to a particular class of the martyrs; for it speaks of those who are beheaded, and makes no mention of those burned at the stake, or thrown to wild beasts, or stoned, or cast into the sea, or starved in prison, or killed by lingering tortures in the Inquisition. But in the case

of the martyrs one class is taken for the whole number; those who are beheaded representing all who are put to death for Christ. The martyrs, however, are not the only class that have part in the first resurrection. Verse 4, if literally translated, brings to view all the righteous dead. It should read thus: "And I saw the souls of them that were beheaded for the witness of years and for the word of God, AND WHOEVER [Greek *kai oitines*,] had not worshiped the beast," etc.

Dr. Bloomfield in his Greek Testament, and Mr. Elliott in his Commentary on the Apocalypse, call attention to the fact that the literal translation of this verse, as here given, shows that besides the martyrs a second class is mentioned as having part in the first resurrection; viz., all who have not worshiped the beast. And these two classes really *include* all the dead in Christ, or perhaps we should say these two classes *represent* all the martyrs and all others who have died in Christ. Thus the first resurrection brings up all the "blessed and holy," and must therefore take place at the coming of Christ; for "the dead in Christ," or "those that are Christ's," are raised at his coming. 1 Cor. 15:23; 1 Thess. 4:16, 17. Certainly if those who are Christ's are raised at his coming, every one who has part in the first resurrection must rise at that time. We see, therefore, that the resurrection at the coming of Christ brings up all the saints, and is the same as the resurrection at the commencement of the thousand years. The resurrection of the rest of the dead at the end of that period is therefore the resurrection of none but those who have died in their sins.

It is therefore with the strictest propriety that the Bible designates these two resurrections by different names. One is called the resurrection to life; the other, the resurrection to damnation. John 5:29. (Martin.) One is the resurrection of the just; the other is the resurrection of the unjust. Acts 24:15; Luke 14:14. One is called the better resurrection, or first resurrection; the other is the resurrection of the rest of the dead. Heb. 11:35; Rev. 20:4-6. The first is the resurrection which Paul sought to attain, and in which all the saints shall be counted worthy to have part. Phil. 3:11; Luke 20:35. The subjects of the other will awake to shame and everlasting contempt. Dan. 12:2. Those who have part in the first resurrection unite with Christ in the work of Judgment, and this honor is promised to the saints in general, which indicates that the first resurrection relates to all the righteous dead. Rev. 20:4; 1 Cor. 6:3; Dan. 7:22. Thus it has been shown that there will be two resurrections, the one that of the just at the coming of Christ, the other that of the unjust one thousand years later.

But to this it is objected that all the dead will be raised at the same moment, because Christ says (John 5:28, 29), that the time, or hour (Greek, *ωρα*), cometh when all the dead will come forth. But in immediate connection with this declaration Christ uses this same Greek word which we translate *hour*, or *time*, to signify the entire gospel dispensation, of more than eighteen hundred years. Thus he said to the woman of Samaria that the hour was coming when they should neither in Samaria nor in Jerusalem worship the Father. And he added, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." John 4:21-23. Again he said (John 5:25), "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." That hour had commenced in Christ's time, and it is not yet finished. We can therefore well understand that the *hour*, or *time*, of John 5:28, harmonizes perfectly with the statement of Rev. 20:4-6, that a thousand years intervenes between the two resurrections. After the second resurrection, Satan will gather all the wicked in one vast army against the city of God. The human family will then become one vast assembly, all the righteous being within the city, and all the wicked around it. Then fire from God out of heaven will descend upon the unjust, and devour them.

Or we may state the case thus: The first clause of verse 4 brings to view those who shall take part with Christ in the Judgment. But we know from 1 Cor. 6:2, 3; Dan. 7:22, that all the saints participate in this. The first clause of Rev. 20:4 does, therefore, relate to all the saints, while the second and third clauses present two representative classes, viz., those beheaded and those who had not worshiped the beast.

J. N. A.

THE NEW TESTAMENT ON ENDLESS TORMENT.

BY ELD. D. M. CANRIGHT.

(Continued.)

7. "AND if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." Mark 9:43, 44.

This probably stands as the second strongest text which our opponents produce. Hell, never-dying worm, unquenchable fire! This they think settles the question. But let the word of God explain itself. The word "hell" in this instance comes from *gehenna*, which is thus defined by Greenfield in his Greek Lexicon: "Properly the valley of *Hinnom* south of Jerusalem, once celebrated for the horrid worship of *Moloch*, and afterward polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning. Hence, hell." There was a place just south of Jerusalem where Moloch was formerly worshipped. When the Jews reformed, and saw the error of that worship, they made this a place for casting all the filthy refuse of the city. Dead bodies of beasts and malefactors were cast into fire to be consumed. These fires were kept burning. And worms also devoured some other parts which the fire did not consume. Thus there were two elements of destruction here, the fire and the worms. As long as there were any carcasses to burn, the fire was kept burning; and, of course, as long as there was a piece of decaying flesh, there were worms to devour it. Dr. Barnes thus comments on Mark 9:43-48:—

"This figure is clearly taken from Isa. 66:24. In describing the great prosperity of the kingdom of the Messiah, Isaiah says that the people of God shall go forth and look upon the carcasses of the men who have transgressed against God. Their enemies shall be overcome. They shall be slain. The people of God shall triumph. The figure is taken from heaps of the slain in battle; and the prophet says that the number shall be so great that their worm—the worm feeding on the dead—shall not die, but shall live long, *as long as there are carcasses to be devoured*; and that the fire which was used to burn the bodies of the dead shall long continue to burn, and *shall not be extinguished till they are consumed*."

This figure the Saviour uses to illustrate the destruction of the wicked. Seeing that the damned will finally be destroyed, just as these carcasses were consumed in *gehenna*, no doubt this was the most forcible figure that could be produced of the utter destruction and consumption of the wicked. The expression used is very far from teaching endless suffering, because, in the strongest language, it asserts utter destruction.

But the text speaks of "unquenchable fire." If the fire is unquenchable, must it therefore burn eternally? No; to quench a fire is to extinguish it, to put it out before it has entirely consumed that upon which it is feeding. Thus, a house is on fire. We call for help; the fire is extinguished and the house saved. That fire is quenched. But in case the house caught fire, and every effort was made to save it, but it was found impossible, and the house burned down, that would be unquenchable fire. We were not able to quench it, and the building was burned. Just so, says Christ, the wicked shall be cast into fire which they can in no way extinguish. Thus in another passage we read: "Whose fan is in his hand, and he will thor-

oughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. 3:12.

The wicked will be burned up like chaff in the fire. That would be a poor illustration to teach never-ending burning. The chaff burns up speedily and certainly; and this is what the Lord says of the wicked. They will be burned up with unquenchable fire; that is, fire which they can by no means put out. Suppose the Lord had said that the wicked should be cast into quenchable fire. They might say, Very well; we will make a desperate effort, and put out the fire and save ourselves. But no, says the Lord, you shall be cast into fire which you can by no means extinguish, and hence it will certainly burn you up without any hope. This is the simple meaning of the text, as we shall prove by other passages. The Lord threatened old Jerusalem thus: "Then will I kindle a fire in the gates thereof, . . . and it shall not be quenched." Jer. 17:27. Jerusalem was to be burned in unquenchable fire. The Lord carried out this threat, and where is Jerusalem now? Burned down to the dust eighteen centuries ago. Are the gates of Jerusalem burning now? And yet it was burned with unquenchable fire. Then if God could burn Jerusalem with unquenchable fire, and that fire could go out, he can burn the wicked with unquenchable fire and the fire then go out.

(Concluded next week.)

The Commentary.

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

SCRIPTURE QUESTIONS.

57.—BAPTISM OF FIRE.

WHAT are we to understand by the baptism of fire in Matt. 3:11? S. C. C.

Ans. Competent critics read the passage thus: "He [Christ] shall baptize you with the Holy Ghost or with fire." The passage would then bring to view two classes; namely, the righteous and the wicked; the one class the subjects of the operation of the Spirit of God, who will thus be made meet for a place in his kingdom; the other, cast at last into the lake of fire, thus being baptized with fire, in the second death.

58.—THE 1335 DAYS.

What time and what work is referred to in Dan. 12:12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days"? W. C.

Ans. The 1335 days commenced with the 1290 of the previous verse, in 508, and consequently ended in 1843. The blessing to be received at the end of those days was a blessing upon the living, and not upon the dead; for it was to him that "waiteth," that is liveth, or cometh, to the termination of that period.

The blessing referred to, we think, was involved in the great light which was then going forth respecting the second coming of Christ, and the closing up of this dispensation. As a parallel see Matt. 13:16, 17.

59.—THE HOUR OF TEMPTATION. REV. 3:10.

What is meant by the hour of temptation, spoken of in this verse: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth"? W. C.

Ans. This is addressed to those who have kept the word of Christ's patience, probably the same time and work of patience mentioned in Rev. 14:12. The hour of temptation must, therefore, be some period of especial trial through which the world is to pass in connection with the close of its history; and this trial, we think, will be brought upon them by the wonderful work of spiritualism, which is to bring fire down from heaven upon the earth in the sight of men, Rev. 13:13, to be accompanied with "all power and signs and lying wonders," 2 Thess. 2:9, and to be so powerful as to "deceive, if it were possible, the very elect." Matt. 24:24. Those only will then be saved from the power of this delusion, who have stood fast in the truth of God's word.

THE TRUSTWORTHINESS OF REVELATION.

We published a week ago the last word of candid Unitarian scholarship as to the authenticity of the Gospel of John. Professor Ezra Abbot, of the Harvard Divinity School, the most competent scholar in America in the matter of Biblical criticism, gives it as his judgment, after the most thorough study of the German, Dutch, and English critical writers and of the patristic authorities, that the objections made to the Johannine authorship of the Fourth Gospel have no validity. There is no higher authority on this subject in America than Professor Abbot. There is no more competent scholar in Germany. He is candid, and not prejudiced by dogmatic considerations. Simply the literary considerations, the historical evidences, convince him that John, the beloved disciple, wrote the Fourth Gospel.

It is equally certain, settled now by the best authority, that a number of the so-called Pauline Epistles must have been written by Paul. This even Rationalism now has to concede.

Now what follows? It follows that the latest and best criticism now decides (what was said a few years ago to be doubtful) that Christianity as it has come down to us is the Christianity of Christ and his disciples. Our Christianity is not a mythical growth of centuries; but it is fact. What we read in the Bible as the supernatural story of Christ and his revelation is actually what the companions of Jesus believed to be fact, and themselves wrote down as fact. They actually believed in the miracles; declared that they saw them. They actually believed that Jesus Christ rose from the dead after his crucifixion. They said so. They wrote so. They preached so. They suffered death for the testimony of it.

On their testimony of this glorious supernaturalism, and on our recognition that the revelation is worthy of such testimony of miracles, we can accept it still, as we have been taught to do, and be glad that reason and evidence are on its side. God has given us a revelation, and that will stand firm in its historical evidences. No matter what opposition has come from enemies, who have tried to prove that because it is wonderful it must be mythical; no matter what criticism may come from those who find, or think they find, here and there, minor errors; the grand fact of revelation stands firm. God has sent his Son Jesus Christ to die for our sins, and rise again for our justification. On that rock the church can stand till the world shall end, as it has stood for eighteen hundred years.—*The Independent.*

SPECIAL MENTION.

HYACINTHE LOYSON ON PAGANISM IN FRANCE.

THE religious question, says Father Hyacinthe, whatever may be said or done, is the reigning question of our epoch. It is more and more evident, he adds, to any one who has the slightest perspicacity, that the question which France and the Republic have to solve under penalty of death—and of a death not far distant—is precisely the religious question. "Paganism in Paris" is the title he gives to his noteworthy article in the last *Nineteenth Century*. The paganism which, with admirable insight, he analyzes and depicts, is twofold. It is the paganism of superstition and the paganism of infidelity,—that of Ultramontanism and that of Rationalism. The one is the intellectual paganism, or "rather the irreligious, I should almost say the impious, paganism—for it is that which suppresses religion. The other paganism is the superstitious paganism, which distorts religion."

Paganism, he says is vast; it stretches from the African fetishism to the pantheism of Brahmins and the atheism of the Buddhists, for atheism itself has its religion. The essence of paganism is defined in the words of Bossuet: "Everything is God except God himself!" The two schools in France, which at the present time carry all before them, which would fain grasp all methods of teaching, and gain control of all private and social life, are, he says, that of Materialism and of Positivism. He does not hesitate to tell these schools that they, in fact, are the embodiment of paganism in the sense of the substitution of man for God; the constant substitution of the finite for the Infinite, the creature for the Creator. He admits that it may be a comparatively pure paganism, "for, indeed, there could be no other within a Christian society." As to the paganism of Ultramontanism, it has taken the form of two idols, one male, the other fe-

male; the male idol is the pope, the female idol the Virgin Mary. The moral paganism is that which places some man, as in the modern Romish confessional, between the conscience and God. This he characterizes as "a fundamental immorality." All it desires of man is this one thing; to abdicate all direct relations with supreme reason, with absolute justice, with God, and to place between the personal soul and these, a priest—that Italian priest who is called the pope. Between these two contrasting, yet closely related, paganisms, France seems forced to choose. The question which, with profound and touching earnestness, Father Hyacinthe urges is: Will they choose between these, or will they reject both? Will they kneel before the pope, or stray in the midst of their dreams, tottering in the midst of their doubts? They feel, he says, that a choice must be made, and they know not how to make it. "Weak souls, the majority, hesitate till on the point of death." To these two paganisms he pleads with wonderful earnestness, "Let us reply with a restored Christianity. Ah! this is what must be done." Speaking for himself, he says: "I shall not be like those who seek only immediate success. I shall not be like those who stop before duty and sacrifice, saying to themselves, 'If I go further I shall not be followed.' I shall march alone, if I am to be alone!" The great malady which to-day afflicts the thought and life of Paris, of France, the ever-eloquent Hyacinthe rightly discerns and vividly portrays; that he knows how, practically, to prescribe for the remedy of the disease may be doubted. Those connected with the remarkable McAll mission in Paris, may understand that better than he. But how obvious it is that France is about to be a field for Christian missions, of pre-eminent interest and promise.—*The Advance.*

THE FAMINE IN NORTH PERSIA.

MRS. DR. BENJ. LABAREE, one of the American missionaries in Ooroomiah, writes as follows in a letter printed in an English paper: "The one absorbing theme here now is the starving poor, and what can be done for them. The price of flour is now £4 the load of about five bushels (320 lbs.) Last year at this time the price was twelve shillings per load. All food is equally high in proportion, and it is utterly impossible for the people to maintain themselves. A man's wages are sevenpence a day; a woman's, threepence-halfpenny. But at this season there is little or no work. Many are starving, and the suffering of multitudes is dreadful. Very many have sold everything which they had of apparel, bedding and cooking utensils, and after the small quantity of food which they thus obtained is exhausted, their condition is deplorable, with neither food, clothing, nor fuel. A large proportion of the families in the village just below us have torn down their houses, in order to sell the timbers, and have gone down to the plain, seeking shelter in stables, or any place which they can find. Their opportunities for getting little jobs of work, or for begging, are greater than here on the mountains. We have heard of a number of instances in which, after having disposed of everything available, the head of the family has mixed arsenic with the last food, and destroyed the whole household. Last week I was told of a family of eight thus poisoned, and the next day heard of another case in which two persons had died from the effects of the arsenic, and two were very low. The mission, some time ago, opened a soup kitchen, where the first forty persons who come are served with one meal daily. This is but a drop in the bucket. The swarm of beggars is innumerable, and constantly increasing. So far as we have the means to furnish work, we dispense charity in this way, furnishing wool or cotton to spin and weave, or putting men to work on the roads or college grounds. We are asking the Lord to send us help."

—Herr Von Puttkammer, Prussian minister of education, has been inquiring very carefully into matters connected with his office; and he finds that there has been a steady increase of crime and immorality in the great towns of Germany during the last ten years. This unsatisfactory state of things, he declared in the Reichstag, had not been without its effect on the teachers of elementary schools. He had no fault to find with the majority of the school-masters; still the tone of the class had degenerated in all the chief centers of industry, with the exception of Berlin. This was to be attributed in a considerable measure to the increased facilities for drinking which had been provided by recent legislation, and which had injuriously affected large sections of the community.—*Independent.*

—The late war has had a cruel effect upon the Armenian districts of Van, Aleshgerd and Bayazid. These places, being the scene of action for the two contending armies, and subjected to all the ravages which war can bring upon a country, have had their homes ruined, and their agricultural implements, though of the rudest kind, have been destroyed, and now famine lays its deadly fangs upon the poor inhabitants.

LIGHT FROM THE CROSS.

Look up, dark soul, to endless heights
Where happiness abounds;
The men of noble instincts bred
Creep not upon the ground.

The men who bravely stand and dare
The mean to do their worst,
Will find that God's no petty friend;
He will reward their trust.

Friends may desert, cares may annoy,
And life may seem too long;
But in God's love there's no alloy,
Still hope and do no wrong.

If in your heart there seems a doubt
Of his almighty love,
Drive hell's array behind your back,
And flee for help above.

Then clouds will calmly drift away,
And light again appear;
And God's kind voice will answer forth,
Be faithful! Have no fear!

—Advocate and Guardian.

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.

PENNSYLVANIA.

Page Hollow, Warren Co., March 28.—Commenced meetings here some two weeks ago. The people proposed a discussion on the Sabbath question, to which we reluctantly consented. As the result, several are now keeping the Sabbath, and many more are investigating, for whom we hope. This is the Lord's own work.

F. PEABODY.

NEBRASKA.

Labor among the Churches.—The meetings in Boone and Greeley counties have been held according to appointment. A special effort has been made to awaken an interest which shall, in some measure, correspond with the work committed to our charge. I trust our labor has not been fruitless. At Halifax one united with the church by baptism.

CHAS. L. BOYD.

March 24.

IOWA.

Border Plains, March 29.—Commenced meetings in a school-house at this place March 3, and continued about four weeks. The attendance was small. Sold \$3 50 worth of tracts, and obtained two names for the *Signs* and one for the *Instructor*. Eleven promised to obey God and keep his commandments. I go from here to Sigourney to attend the Institute, and shall return soon.

J. S. HART.

KANSAS.

Sherman City, March 30.—We have been visiting and preaching here for some time, and have organized a church of eight members. They have all signed the teetotal pledge, and pledged s. b., according to the true method of tithing. Organized a Sabbath-school of fifteen members, with a club of five copies of the weekly *Instructor*. The cause of temperance is being agitated, and I find it a good time to introduce our pledges. We have sold \$3.00 worth of books in this place.

L. D. SANTEE.

OHIO.

Mendon, March 26.—March 3, I visited Vansville. Sold some books, and obtained one subscriber for the *REVIEW*. The Sabbath-keepers here are not as earnest in the work as they should be. I spoke to a few in the evening, and they promised that they would resume the Sabbath-school, which had been given up. I have since learned that they have done so. The roads and weather did not admit of holding meetings.

I next visited Bro. Atkinson, of Rushsylvania, and remained over Sabbath and Sunday. One of his neighbors was interested in the truth, and I sold books to the two amounting to \$8 85.

I have been at Mendon since March 12. Have held several meetings with a fair interest. I find many friends to the truth, both in the town and its vicinity. Have sold here about \$12 worth of books. I have faith to believe that a proper effort will strengthen the Mendon church. Ten copies of the *Signs* were ordered by the brethren. Each church in this district is now taking a club of our pioneer paper.

G. G. RUPERT.

Elyria and Milan.—Since my last report, I have been laboring mostly in the missionary work. The blessing of God has attended my efforts. It is encouraging to see the influence which the truth has on the hearts of the people. One incident I will relate. Just as I was starting for the train, a brother handed me \$13 for the

foreign mission, \$2.00 for the tract society, \$2.00 for the Lord, and \$2.00 for a thank-offering. May the Lord bless him.

Commenced laboring in Elyria, Lorain Co., March 16. Many here are earnestly seeking for the truth. This is a fine field, and the harvest is ripe. The Age-to-Come people have a small company near the city. I had no sooner commenced work, than I found that there was some one in my rear distributing tracts; but it was all to no purpose, for the truth is destined to prevail, and some good, honest souls will keep all the commandments of God and the faith of Jesus. After getting well to work, I was obliged to return home on account of my son's sickness. Left one keeping the Sabbath, and shall return soon.

I have since been holding meetings near Milan. The interest is excellent. The Lord gives freedom, and by hard study we hope to show ourselves workmen approved of God. Please remember me in your prayers.

March 28.

WM. BEEBE.

ILLINOIS.

Compromise, Champaign Co.—Our meetings in this place closed with a discussion on the Sabbath question with Eld. Smith, a Disciple minister. He used the common arguments of that denomination to prove the abolition of the law. Asserted that Paul was sent a prisoner to Rome for preaching against the law; and that the Jews stoned Stephen to death for speaking against the ten commandments! The candid, unprejudiced part of the community acknowledge that in the discussion, we furnished the Scripture and Eld. S. the wind. The discussion resulted in strengthening our brethren, who have taken hold of every point of our faith in good earnest. We have baptized seven. Fifteen signed the covenant, and made the usual pledge to sustain the cause with their means. A leader and church clerk were chosen, and a Sabbath-school of twenty-five members was organized. We have received \$26 by donation, and sold books to the amount of \$4.25.

J. F. BALLENGER.

E. O. HAMMOND.

INDIANA.

Walkerton, St. Joseph Co., March 29.—For more than three months in the immediate past, I have labored with the churches at Rochester, West Liberty, Bourbon, Bunker Hill, Thorntown, Wolf Lake, Ligonier, Seavastopol, and North Liberty, and visited the brethren at Silver Lake, Sharpville, and in the vicinity of Bourbon. More than twenty-seven were received into the above churches. Eld. S. H. Lane was associated with me in the above labor, except in three churches mentioned, and at Sharpville, Silver Lake, and the vicinity of Bourbon.

Four weeks ago I began meetings at Walkerton, and up to the present time sixteen have signed the covenant to keep the commandments of God and the faith of Jesus. A well-known physician of W., who has also preached twelve years as a Baptist minister, has embraced the Sabbath, as has also one of the trustees of the Baptist church in which we have been holding meetings. The interest still continues very good, and we expect a goodly company, by God's blessing.

Eld. W. W. Sharp has labored with me for nearly one week in the past at W., and has rendered very valuable service. He seems to be more devoted than ever to the cause of present truth.

A. W. BARTLETT.

COLORADO.

Texas Creek.—March 5, I visited Texas Creek, where a few individuals have been reading the *Signs* and other S. D. A. publications, and have commenced the observance of the Sabbath. One brother, who had preached two years for the M. E. church in Missouri, had been expelled from that church for the crime of observing all the commandments.

On the 7th, all the Sabbath-keepers met. I presented to them some of our duties, and eight signed the covenant, and \$100.00 was subscribed for ministerial labor and to help purchase a tent. We arranged for Sabbath meetings, and discussed the T. and M. work, but left it for future action. About eight desire baptism.

After the meeting was closed, a little boy nine years old, the son of a brother, came and said, "I want to sign the pledge too." Of course, his name went on the covenant, making nine names to the covenant of the Texas Creek church. A minister is wanted here as soon as possible to perform the rite of baptism, and perfect the organization. Others are investigating, and some are favorable. This company came out by reading; only one had ever seen a S. D. A. preacher, and he had heard but one sermon.

A. J. STOVER.

NEW YORK.

Catlin, April 1.—There has been a Seventh-day Adventist church in this place for more than thirty years. They have received but very little ministerial labor, and the Sabbath and the signs of the times are about the only subjects which had ever been presented.

We began our effort here about a week after the close of a seven-weeks' protracted effort by the Methodists. At first, presented practical subjects chiefly. The people gave the best of attention, and our brethren did everything they could to make the meetings a success. The gentlemanly courtesy and kindness of Bro. Bump, local

elder of the M. E. church, is specially worthy of mention. May the Lord guide this brother and all his family into a full acceptance of present truth. Five or six signified their full intention to obey all the truth, as presented. These had never observed the Sabbath before. There are a still greater number who are going contrary to their convictions of duty in not observing the Sabbath.

Nearly all the church signed the teetotal pledge, and all, I think, without exception, have adopted the tithing system.

There was considerable sickness during the whole of our stay, and this hindered the meetings some. I was well throughout, until the last three days. I expect soon to be in the field again.

GEO. D. BALLOU.

MINNESOTA AND DAKOTA.

Rock and Moody Counties.—I have recently visited a company in Rock Co., Minn. Last spring Bro. W. T. Henton preached a number of discourses in the west part of Martin township, about three miles from Valley Springs, Dakota. Three families embraced the Sabbath, and are still endeavoring to keep it. One, a young man and his wife, have removed to Moody Co., Dakota.

I stayed with them a week, from March 21 to 28. I spoke to them five times. Bro. Henton came the 24th, and spoke three times. The brethren and sisters came out promptly to all the meetings. They desire to know what is right, and seem willing to do it. They need help. One has been baptized, two or three more desire to be. One more, a Christian lady, promised to keep the Sabbath from this time. She is a widow, and has one son living with her. Two sisters signed the tithing pledge; others are favorable. They intend soon to join the tract society. We re-organized the Sabbath-school, with sixteen members. I sold one copy of Testimony No. 29 and some tracts. Others there are deeply interested.

March 15, I visited a company of Danes in the southern part of Moody county, five miles northeast of Dell Rapids. There are four families and one sister keeping the Sabbath here. They did belong to the S. D. Baptists, but their organization has gone down. They hold to most of our views. They are good, honest people.

R. A. BURDICK.

CALIFORNIA.

Freshwater.—Seven have signed the covenant here; others are keeping the Sabbath; and still others are seriously considering and investigating the subject. Four have been baptized. A Sabbath-school has been organized, and ten copies of the *Instructor* are taken. T. and M. and V. M. societies were organized, taking, in all, thirty copies of the *Signs*. Nearly all have signed the tithing pledge, and will pay the additional one-third to support the T. and M. work. Eleven have signed the various temperance pledges, seven of whose names are on the teetotal pledge.

J. D. RICE.

St. Helena.—This meeting was well attended, and a good degree of the Spirit of the Lord seemed to characterize the meetings from the commencement. The tract society unanimously voted to use the twelve-page edition of the *Signs*. There are few societies in the country which manifest so much interest in remailing the *Signs*, as this; and they are in constant receipt of letters from all parts of the world where the English language is spoken.

The subject of purchasing a new tent was presented, and nearly one hundred dollars was immediately subscribed. Quite a number of the friends were not present. Should there be more funds raised in the State than will be required for this purpose, with the consent of the donors it can be appropriated to the California ship missionary work, which is accomplishing much good, and is in want of funds.

The hearty responses of the brethren and sisters, and the interest taken by the children, reminded us of several meetings east of the mountains, where there was not a person present but that seemed anxious to donate something. Children that could not speak plain were eager to bring their five and ten cent pieces to help purchase a tent, that the truth might be presented to others.

Some interest was manifested by those not of our faith. We here met Eld. Rice, who assisted in the meetings. Eld. Waggoner was unable to be present except Sabbath forenoon.

S. N. HASKELL.

ILLINOIS, NOTICE.

At the time of our last Conference, I was appointed to audit the treasurer's book, and to make a report. In company with Eld. B. F. Merritt, I have attended to this matter, and find the book correctly kept. There was \$301.00 and some cents *tent money* that was not put on the book, but the account was kept by itself in a *pass book*, by order of the President. As the book was not balanced when sent to the Conference, and as those who attempted to balance it did not know or remember these facts, the book could not be balanced, but showed over \$301.00 in favor of the treasurer. But by charging himself with \$301.00 "tent fund," the treasurer balanced his book in one minute. It is but just to say that in the written report sent to the meeting by the treasurer, on the bottom of the page he wrote, "Tent Fund, \$301.00." But, strange as it may appear, it was entirely overlooked. This circumstance shows the importance of not leaving our work for others to do. Had our ex-treasurer drawn his own balance, everything would have been right.

March 29, 1880.

R. F. ANDREWS.

Our Tract Societies.

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

WORK.

BY ELIZA H. MORTON.

Fields are white, and hands are idle,
Death is laying thousands low;
Time is fleeting, Christ soon coming,
Men "are running to and fro."

Hearts are faint, and souls are yearning
For the blessings held in store;
Brother, sister, where's the burden
That for thee thy Master bore?

Oh! for thee there is a mission,
Noble, high, and truly grand;
"Live for others;" 'tis the watchword
Sound it far o'er all the land.

Work, and claim thy own salvation,
Fear and tremble at His word;
Take the shield of faith forever,
All the armor on thee gird.

Work, yes, work, and never falter,
Tho' the sky "seem dark as night;"
God will fold his arms around thee,
Turn thy darkness into light.

Bear the seed and sow it quickly,
Water well with tender tears;
"Paul may plant," but God can only
Give the increase with the years.

Courage, brother, sister; never
Backward look or slack thy hand;
Soon the glowing light of Heaven
Will enlighten all the land.

Labor, then; for rest soon cometh,
Peace and love and holy joy;
Pleasures sweet that know no ending,
Home where nothing can annoy.

THE THREE PLANS.

BY ELD. S. N. HASKELL.

THREE different plans have been adopted by our brethren for the distribution of the *Signs*. The first is to procure the addresses of friends and acquaintances, and have the paper sent directly to them for a specified length of time. This plan was acted upon by the tract societies several years ago in a six-months' trial-trip of the *Review*; ten thousand copies of the *Voice of Truth* were also sent out in this manner. To this plan there are serious objections: 1. It is not known whether or not the persons to whom the papers are sent are or will become sufficiently interested to read; and if they do not, a year's subscription is lost; 2. Publishers are forbidden by law to send out printed matter at publishers' rates of postage, to any who are not regular subscribers; 3. It is quite probable that two or three copies might be sent to one person by different individuals; 4. Those sending the papers simply paid their money, and had no further care, responsibility, or burden of labor in the matter.

By the second plan, individuals or churches subscribe for a club of from ten to five hundred copies, and by correspondence, in connection with sending them out, learn who are interested to read. They then have copies transferred from their clubs to these persons. This course may be followed with a degree of success. There is one objection to it; namely, that frequently the entire club will thus be disposed of, so that the society will have no papers with which to carry on the work.

The third plan is similar to the second in most respects. As large a club as can be paid for by monthly installments, is ordered, and the papers are remailed, each week, to those whose addresses may be obtained from various sources, accompanied, at the proper time, with letters or cards (a letter is better) of such a nature as to call forth a response. These responses will indicate the best course to be pursued afterward. If the individual subscribes for the *Signs*, or it is thought best to send a copy to him, it is ordered from the Office, and the full number of *Signs* is retained in the club, with which to obtain other interested readers.

This plan has many advantages over the first, and some over the second: 1. It educates persons to labor for others, and infuses a true missionary spirit wherever it is carried out; 2. It lays a weekly responsibility upon each person, which cannot be properly discharged without much thought and prayer; 3. It calls into exercise much talent which would otherwise be useless to the cause of God; 4. It guards against laying papers aside and not using them, because some may fail to find inter-

ested readers; 5. By this plan ten families, at least, will be visited by the *Signs*, where, by the first method, only one would receive it; 6. It brings into the church a good moral atmosphere. This I have never known to fail.

If you want a healthy church, let there be spiritual exercise, not merely in devotional forms, but in that which requires earnest thought and effort and much prayer. This kind of exercise is as essential to our spiritual health as physical exercise is to our physical health. All S. D. Adventists should discipline themselves to labor for the salvation of precious souls; and they should have clubs of our pioneer sheet and *Good Health* as auxiliaries in this work.

VIGILANT MISSIONARY WORK.

BY ELD. S. N. HASKELL.

THERE is no branch of the missionary work which, considering the talent brought into exercise, accomplishes more than the vigilant societies or committees. The amount of labor one can perform in this department, if the heart is imbued with the true missionary spirit, and the life devoted to the interests of the cause of Christ, is almost incredible.

One brother with whom I am acquainted receives not far from one hundred and fifty copies of the *Signs*, of which one hundred and twelve are the twelve-page edition, making an aggregate of from five to six hundred papers per month, besides forty copies of *Good Health*; still he is praying that the Lord will open the way so that he can use more. He not only finds addresses for his own use, but he is able to supply others also; and this he does in addition to six days' manual labor each week. He has more or less correspondence among all the civilized nations of the world. I am personally acquainted with some less than twenty who, in their past experience, have given evidence that they could properly manage as large a number of periodicals as this brother; and in every Seventh-day Adventist church in the land there are men and women who are now doing comparatively nothing, to whom nature has given as much ability to do this work as those above referred to possess, or even more.

There are many families living alone, that, if they would take five or ten copies of this pioneer paper, and judiciously use them for missionary purposes, would receive as a reward joy and peace here and eternal happiness in the kingdom of God. The apostle asks the important question, "What is our hope, or joy, or crown of rejoicing?" and then answers it, "Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy." It was this hope of seeing souls saved in the kingdom of God which sustained the apostle in his arduous labors.

The idea of divorcing faith from works in the Christian religion is an invention of the devil, designed not only to destroy souls, but to bring into his service talents which would otherwise help to advance God's work upon the earth. "Faith, if it hath not works, is dead, being alone." Our Saviour in his life gave us an illustration of these works which are so important. Efforts to benefit humanity, to place the light of truth before those who sat in darkness, occupied his life. May God bless the efforts now being made to place the truth before those who sit in darkness, in my prayer.

AN ENCOURAGING LETTER.

BY MRS. J. A. HARDIMAN.

THE V. M. society of Frankfort and Litchfield, N. Y., are in receipt of the following heart-cheering item of correspondence from a young minister of Kansas. Hoping its practical suggestions and its tone of implicit trust in our Heavenly Father, may prove an incentive to others to "go and do likewise," we present it for the columns of the *Review*. Bro. F. W. Gibbs, of Stafford Co., Kan., writes under date of Feb. 16, 1880:—

"I have examined the Sabbath question carefully, and with much prayer that I might be shown the truth, and that I might not be deceived by false doctrine. I have had perfect confidence, from the beginning, that the truth would be made plain to me; but little did I imagine, when first I commenced a candid search after truth, the conclusion at which I should thus arrive. I see that the word of God is plain on this subject. The fourth commandment means just what it says. I can find no place in the Bible where it has been done away or changed. It stands a part of God's holy law. No authority is given us to substitute anything in its place. If it is not plain and positive, there is nothing reliable in the Bible. I can no longer keep the venerable day of the sun, nor any other day than the seventh, as answering the requirements of the fourth commandment. To do so, with the light which has come to me, would be willful disobedience to the commands of God.

"For some time past, I have contented myself with the thought that the use of one-seventh portion of time in the culture of man's moral nature was fulfilling God's design in the fourth commandment; but I see, when I apply the same rule of attempting to interpret God's design to the other nine commandments, that the door is thrown open to the grossest immorality. I only wonder that I was not sooner convinced of the truth. I am sure that from the first I made the endeavor to lay aside prejudice of education; yet amid the light of the full blaze of truth, for awhile, I could not feel it my duty to change. I conclude that my depraved heart is so constituted as to unconsciously bear the impress of past habits of thought, for the effacement of which time is required.

"My study of the prophecies has done much to cause me to see the plainness of Scripture statement, and the strictness of all God's commands. I shall be obliged to lay aside preaching entirely for the present; I desire to spend a large portion of time in the investigation of present truth. I think, however, that I shall open my mouth in behalf of the Sabbath, publicly, before long, in my own community, that my example may be rightly understood.

"My heart swells with gratitude to God for the light which he has shed upon me."

He also requests earnest prayer that the hearts of the people may be prepared to accept the truth. Let us join our hearts and hands to labor on,—

"Hoping, trusting ever,
Till our raptured souls shall find"
Rest in God forever.

WISCONSIN T. AND M. INSTITUTE.

THIS Institute, which was held at Oakland, Wis., and closed on the evening of March 23, after a session of just one week, was both interesting and profitable. The attendance was larger than was anticipated, the class numbering between sixty and seventy, and an excellent interest was manifested in all the meetings. All the Wisconsin ministers except one were present, and a lively interest was manifested in our early ministers' meeting, which was held each morning.

The ministers of this Conference are fully in sympathy with the recommendations of the late General Conference respecting the relation of the minister to the tract society, and have taken hold in earnest to carry them out. Nearly \$500 worth of books were taken from this meeting by the ministers, which will be sold in the interest of the society; and their labors between this time and camp-meeting will be in behalf of the society, in connection with their labors among the churches.

Nearly \$300 was pledged to the reserve fund, by those present, and over \$100 to the general fund.

All the brethren went from this meeting determined to take hold of this work anew, and to labor to carry out the instruction received. An active interest will be taken to secure a general attendance at the Institute which it is proposed to hold in the State the coming fall.

B. L. WHITNEY.

Medford, Minn., March 26.

A REMINDER.

BY MRS. MARY M. FAULKNER.

OUR probationary time is very precious, and each moment should be carefully improved, if we would be living Christians. "To-day the decision [for eternity] is in our hands, but soon it will have passed beyond our control." Three precious months of 1880 are already gone. No doubt many of us purposed, at the beginning of the year, to make it the best of our lives. But how is it? Do we improve every opportunity for doing good? Are we not falling far behind our resolutions? Are we selfish? and is our love of ease so great that we account everything that might be done for the Master too great a sacrifice, not having before the mind the infinite price paid for our redemption? Let us all remember that we are not our own; for we are bought with a price.

Our spiritual advancement is not marked by some great deed that we may do, but by the faithful performance of the every-day duties of life, that to us may seem small and unimportant. I desire to have a part with God's people in their labors here, and a place with them in the glorious hereafter. Rest after the toil will be sweet.

"'Tis sweet to work for Jesus;
There's resting by-and-by."

TRUE CHRISTIAN STEWARDSHIP.

IT is still a practical question in the Christian church, whether, after all, our Lord meant just what he said in declaring, "No man can serve two masters;" and again, "One is your Master, even Christ." There are a great many Christians who, somehow, believe that they have no real Master; that they do not absolutely belong—body, mind, soul, property—to him whom they look to for salvation; or who somehow think that they belong partly to the Lord and partly to themselves. They are not ready to accept, in its literalness, the inspired assertion to the disciples of Jesus: "Ye are not your own;

for ye are bought with a price." Even when they are ready to admit that their souls belong to the Saviour, that in purely spiritual things they are subject to his authority, they are inclined to the idea that their time, or their talents, or their business interests, or, at all events, the money they have made, or which has been given to them, is their own—at least nine-tenths of it, in case they count a tithe of it as fairly belonging to the Lord. Unqualified Christian stewardship is by no means recognized generally in the church of Christ as absolutely indispensable to true Christian discipleship.

Yet if there is one duty above another which the Lord Jesus insisted on as an essential requisite to the becoming his disciple, it is the duty of unconditional surrender of one's self and one's possessions to his service. When the young ruler came to Jesus, seeking the way of salvation, and saying that he had kept the whole moral law from his youth up, Jesus asked him if he was now ready to give up all his accumulation of "great possessions," and trust himself for this life and for the next to the one Saviour of sinners. That was more than the young man was ready to do. Yet without a readiness to do just that, at the call of Jesus, no young man, nor older one, could ever be saved. It is not that the selling one's goods, or the giving to the poor, has any essential merit in it, or aids in securing salvation. It is that one must be ready to sell, or to give, or to hold, whatever he has, or whatever he may hereafter acquire, just as the Saviour may direct. It is not the Christian giving, but it is the Christian readiness to give or not to give at the Saviour's call, which evidences Christian discipleship. When one proposed to follow Jesus after he should have buried his father, "Jesus said unto him, Follow me; and let the dead bury their dead." Jesus did not thereby intimate that leaving the dead unburied was meritorious; but he did teach that he must have the first place in the service of his disciples. "So, likewise," he said again, "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;" that is, unless you are ready to forsake or to yield all your possessions when he demands it, you cannot be in his service; you are obviously unwilling to recognize him as your Master. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." He who does not propose to be Christ's in all things, cannot be Christ's in anything. One may be an imperfect Christian, but he cannot be partly a Christian. He cannot be Christ's in spiritual things, if he is not Christ's in all things. He cannot have any treasure laid up in Heaven if he does not, while on earth, count himself Christ's steward in the use of all the treasures committed to him here. "This is an hard saying; who can hear it?" * * *

The great thing in the use of one's possessions is to do with them just as the Lord directs in the particular case, and for the time being; it is to hold them or to part with them at his call. And he who stands ready to do this shall not lack wisdom as to the Master's will. But in a Christian's exercise of his stewardship, he must be careful lest his refusal to give at a call of charity is prompted by a personal desire for accumulation, or by a wish to use his money for his selfish gratification, rather than by the conviction that his Master desires him to make that refusal.—S. S. Times.

Notes of News.

- There are nearly 100,000 lepers in India.
- It is proposed to lay two more Atlantic cables.
- Typhoid fever and small-pox are prevalent in Paris.
- In Scotland the Roman Catholics baptized 14,065 souls last year.
- The prospects for a war between Russia and China are becoming more threatening.
- A bill for an international exhibition in New York in 1883 has passed the Senate.
- Two rivers of Spain, with their tributaries, have overflowed, inundating several towns.
- The newly revised Maine liquor law prohibits the manufacture and sale of cider as a beverage.
- Paris and its suburbs contain 123 Jesuit communities; the Jesuit colleges of France number 27.
- The Chinese Vice-Consul at San Francisco is a regular attendant at the First Presbyterian Church.
- Europe has 719 princes and princesses, each of whom has a more or less remote claim upon the crown.
- The reduction of the national debt during the month of March will be between \$13,000,000 and \$14,000,000.
- It has been discovered that the electric light has the property of greatly stimulating the growth of plants.
- The memoirs of Louis Kossuth are to be published simultaneously in Hungarian, German, French, English, and Italian.
- In the construction of the famous St. Gotthard tunnel, 120 lives were lost and 400 men were injured by accidents.
- Prince Bismarck has just celebrated his 65th birthday. His palace was flooded with offerings from all parts of Europe.
- Nearly one-half of the towns in Connecticut (76) have voted against granting any license for the sale of intoxicating liquors.
- Since 1866, the Spanish people have bought more copies

of the Bible, in proportion to their population, than France or Italy.

—The town of Branchville, S. C., was recently set on fire in two places, simultaneously. Many valuable buildings were destroyed.

—The President and Secretary of State have determined upon a commission to revise the treaty relations between the United States and China.

—The Armenian Library in Smyrna was established in 1769, and contains about 2,000 volumes. An appeal is now made for more English books.

—There is a bill before the House of Representatives providing for a territorial organization for Alaska, which has a white population of only 250.

—On the 25th of March, the Treasury Department purchased 445,000 ounces of silver for the Mints at Philadelphia, San Francisco, and New Orleans.

—A Nihilist, the son of a priest, has been recently condemned to death. His execution will make the 19th in Russia, in less than two years, for political offenses.

—In Japan several earthquakes occurred on the 22d of February. In Tokio and Yokohama several houses were badly injured or destroyed, but no lives were lost.

—Fully 20 converts to Mormonism have gone from St. Lawrence Co., Ky., to Utah. Among them is a young and handsome married woman who left her husband behind.

—On the 30th of March, 2,000 people from the various European countries landed at New York. The tide of immigration to this country has set in at an unprecedented rate.

—A severe storm passed through portions of Ohio, Indiana, Illinois, Missouri, and Kansas, March 27-29, doing considerable damage to property, and resulting in three or four deaths.

—The English and Russians have come to an understanding by which the former is to leave Herat untouched, and the latter is to renounce the occupation of Merv. But neither nation withdraws its forces from Afghanistan.

—On the 31st of March, a fire-damp explosion occurred in the colliery at Anderlues, Belgium. It is not known how many lives were lost. There were 150 persons in the pit at the time of the disaster; 20 corpses have been recovered.

—Parnell has returned to Ireland, and has entered heartily into the canvass for a new Parliament. At Enniscorthy, in Wexford, he was violently assailed by a mob, from which he was rescued by the police; but he was not permitted to speak.

—Prof. Geo. F. Barker, of the University of Pennsylvania, in a scientific lecture in Philadelphia, indorsed the Edison electric light, which he has been carefully investigating. He says that until gas can be furnished for 60 cts. per 1,000 cubic feet, the electric light will be cheaper.

—A strange case recently occurred in England. A woman was killed by being kept continuously drunk for two months and a half. The man who did this inhuman deed, sometimes persuading and sometimes forcing her to drink, has been tried and condemned for manslaughter.

—The Czar permits Prince Alexander of Bulgaria to enlist 5,000 Russian subjects, for the purpose of enabling that principality to introduce certain desirable reforms into its charter. This is Russia's method of pushing her designs for renewing the contest in the principalities, and falling upon the Turk.

—Lord Derby, addressing English workingmen, said that an acre of good land was worth on an average £60, or about 3d. for every square yard. And added: "I wonder how many workingmen consider, when they drink 3d. worth of beer or spirits, that they are swallowing down a square yard of good agricultural land."

—The English Parliamentary elections are resulting in so many Liberal victories that the formation of a new Cabinet is now accepted as a forgone conclusion. But though Beaconsfield must retire from the Premiership, Gladstone will not succeed him. It is thought that Lord Hartington or Lord Granville will form the next Ministry.

—A letter from St. Petersburg to the Manchester Guardian says: "General Melikoff's appointment as virtual dictator, which seems to indicate a relentless determination on the part of the Czar, really means conciliation in the end. A compromise is being tried under the forms of no surrender. The palace problem of the hour really is, how to yield with dignity."

—The trouble in the piano trade in New York City, which began with a strike for higher wages among the employees at Steinway's manufactory, has culminated in a general lockout in nearly all the factories in New York. Between 4,000 and 5,000 workmen are thus thrown out of employment, and they declare they will not go to work again until wages are increased in all the shops.

—The total contributions for foreign missions in Great Britain and Ireland for 1878 was \$5,359,740. Of this amount, which is \$140,000 less than in 1877, upwards of \$2,365,500 was raised by the Church of England, \$824,500 by joint Anglican and Nonconformist societies, and \$2,122,225 by Nonconformist societies. The Roman Catholics raised for the same purpose, \$47,445.

—President Hayes has recalled Mr. Seward, Minister to Peking, on account of the punishment awarded to Chung How, Chinese Ambassador to Russia, for negotiating an unpopular treaty with that country, and for the comparative impunity with which the Chinese mob is permitted to attack Europeans. President James B. Angell, of Michigan University, has been nominated by the President to succeed Mr. Seward as Minister to China.

—Ever since the German occupation of Alsace-Lorraine, at the close of the Franco-German war of 1870, a censorship has been maintained over French papers circulated in these provinces. The object of this policy was to prevent any reactionary movement, by suppressing printed appeals to the people against Germany. This censorship has now been removed; hence it may be inferred that the annexation is nearing that consolidation which must transform Alsace-Lorraine into a component part, in sentiment as well as in fact, of the German empire.

—Commissioner Railton, who has charge of the branch of the "Salvation Army" operating in New York, has been refused permission to preach in the streets, as none but licensed ministers can lawfully claim this privilege. This army is the outgrowth of an unsectarian Christian mission commenced in London in 1865. The idea was to reach the worst classes of the poor, and to evangelize the non-church-going people of a higher social grade. This work has been very successful in England.

—The tomb of Pius IX., at Rome, in the Church of San Lorenzo beyond the walls, is said to be almost covered with inscriptions in various languages, besides wreaths, flowers, and other memorial offerings. They were written by persons from many walks of life, by priests, as well as by laymen; by pontifical soldiers, and soldiers in the Italian army; by widows, orphans and representatives of monasteries, colleges, schools, and societies. A peculiarity of many of the inscriptions is that the former pontiff is not prayed for, but invoked, this being an outcome of a belief prevalent among Italian Catholics that Pius IX. has entered into Heaven, and is now in the position of an intercessor.

—There are in Great Britain eight societies laboring for the conversion of the Jews, and on the continent of Europe a dozen more. These societies have incomes amounting altogether to about \$500,000, and employ now, probably, about 250 agents, Christian and Christianized Jews. The oldest and most prominent British society is the London Society for the Propagation of Christianity among the Jews, which occupies 34 stations, embracing the principal Jewish centers in Europe and all around the Mediterranean Sea, and in Abyssinia employs 36 agents, and enjoys an income of about \$200,000.

Obituary Notices.

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

CARPENTER.—Died of paralysis, at St. Charles, Mich., March 20, 1880, Cephas Carpenter, aged 73 years. Services by the writer. H. S. GULLFORD.

MULHOLLEN.—Died of scrofulous consumption, Dec. 28, 1879, at Burnside, Wis., Mrs. Beckie A. Mulhollen, aged 29 years, 6 months, and 18 days. Sister M. embraced present truth in 1874, and since that time has lived a consistent Christian life. Her last days were marked with great patience; she was perfectly resigned to the will of Heaven. She exhorted those present to be faithful, and meet her in Heaven. We sorrow not as those without hope. Funeral sermon by Eld. D. Downer. T. B. SNOW.

GREER.—Died of diphtheria, in Fremont, Neb., Feb. 17, 1880, Willie H. Greer, aged 7 years, 8 months, and 9 days; also Feb. 18, of the same disease, Tommy H. Greer, aged 5 years, 8 months, and 15 days. My little boys loved the Sabbath-school, and loved to talk about Jesus; and morning and evening they always joined in the devotions at family worship. I felt as though I could not give them up, but how glad I am that I ever tried to teach them the way of life. We laid them both in one grave to sleep until the Lifegiver shall come. A few appropriate remarks were made by J. R. Whitham. SALLIE H. GREER.

DICKEY.—Died in Mt. Pleasant, Iowa, March 2, 1880, after an illness of nearly four months, our esteemed brother, Benjamin Dickey. He suffered much, yet bore all with Christian resignation. His mind was clear to the last, and he expressed, in his dying hour, his hope of having a part in the first resurrection. Bro. Dickey was born near Frankfort, Ky., March 23, 1799; hence he was nearly 81 years of age at the time of his death. He came to Iowa in 1839, and united with the Seventh-day Adventists in 1863, in whose fellowship he remained until his death. Funeral discourse from Rev. 14: 13. C. A. WASHBURN.

RASMUSSEN.—Died at Gowen, Mich., March 20, 1880, Anna Rasmussen, aged 50 years, 11 months, and 23 days. She embraced the present truth about ten years ago, and has been an invalid during the greater portion of this time. Her sufferings caused occasional clouds of discouragement, yet her last days were filled with submission and hope. By the death of his wife, Bro. Rasmussen is left alone in the world; but he is comforted by the assurance that he shall meet his loved ones in the resurrection morning. Discourse by the writer from Ps. 116: 15, a text chosen by the deceased. D. A. WELLMAN.

SUTHERLAND.—Fell asleep in Jesus, Jan. 31, 1880, in Belvidere, Ill., our beloved brother, Ammi Sutherland. Bro. S. was connected with the Baptist church until one year ago last fall, when he embraced present truth under the labors of Eld. R. F. Andrews. He was very firm in whatever he undertook. Being a man of considerable influence, he of course met with much opposition, but under it he seemed to grow stronger. He attended prayer-meeting only two evenings before he died, and his mind seemed to rest particularly upon the resurrection. He was taken with paralysis in the morning, and expired about 2 p. m. He leaves a wife and two children to mourn his loss. Funeral services by the writer; text, Eccl. 9: 10. C. H. BLISS.

STEEN.—Fell asleep, near Washington, Iowa, March 24, 1880, in the sixty-sixth year of her age, our dear sister, Elizabeth Kilgore Steen. She embraced the truth about twelve years ago, and her pure Christian life has since been such as to show that she knew that her Redeemer lived. Many afflictions have fallen upon her, but through them all she has maintained her integrity. During a long, lingering, and often painful illness, she exhibited perfect patience and resignation. A husband and three children, besides many relatives and warm friends, mourn her loss. She was blessed in the devoted love and tender care of her children, who, though they feel her loss irreparable, yet have a glorious hope of meeting her again, when He who is the resurrection and the life shall appear. LOUESSA M. KILGORE.

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The Review and Herald.

Battle Creek, Mich., Thursday, April 8, 1880.

SPECIAL APPOINTMENTS.

By invitation of the brethren, and by advice from the President of the Michigan Conference, we decide to labor one week in Allegan county, one week in Ottawa county, and one week in Shiawassee county. We appoint to be at Monterey Sabbath, April 10, Wright April 17, and at the dedication at Bancroft April 24.

We design to make this tour with private carriage, to enjoy the change from cares at Battle Creek to the country scenery. As one or more efficient ministers who are much worn, will enjoy this recreation with us, other laborers will not be needed at these points. J. W.

DEDICATION.

THE house of worship at Bancroft, Michigan, will be dedicated Sunday, April 25. Elder J. O. Corliss, who was the first to break ground in Bancroft, has been urged to labor there and to dedicate their house of worship. A card has just come to hand extending to us an invitation to dedicate the house. We therefore decide to be at the dedication April 25, accompanied by Elder Corliss. Dedication services at 10:30 A. M. J. W.

A friend has placed in our hands a copy of the *International Sabbath Association Recorder*, published by the International Sabbath Association of the United States and Canada. Being an Association and a paper devoted to the interests of Sunday observance, we are not a little surprised at the following motto, standing upon its first page:—

"God's living and perpetual commandment, and his unanswerable comment on it." Under this bold headline, it then quotes, first, the fourth commandment, Ex. 20:8-11, and, secondly, the words of the prophet Isaiah, in chapter 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day," etc. We have no fault to find with this. We believe that the fourth commandment is one of God's perpetual commandments, and that Isa. 58:13 does utter an unanswerable comment on the same; but what all this has to do with Sunday-keeping is more than we can see and more, we think, than they will be able to tell, if they are pressed upon the point.

We find another motto standing over its editorial page, which is of considerable significance at the present time; namely, "The Sabbath, as a political institution, is of inestimable value, independently of its claim to divine authority.—Adam Smith."

The office of this Association is at 19 So. Twelfth St., Philadelphia.

GENERAL CONFERENCE STATISTICS.

In response to the blanks sent out, we have received reports from the following Conferences for the quarter ending Jan. 1: North Pacific, Iowa, Kentucky, New York, Tennessee, Minnesota, Ohio, California, Kansas, Maine, Wisconsin, Illinois, New England, Missouri, Indiana, Texas, Vermont, Nebraska, besides local reports from Nevada, Ontario, Province of Quebec, and Georgia. The secretaries of a majority of these Conferences report that they did not succeed in getting full returns, and their reports were therefore incomplete, but they hoped to be able to report more fully the next quarter. We therefore call attention to the fact that the time has almost come when the next quarter's reports are due, and we hope to receive full returns. It will be of interest to publish them when they are complete.

U. SMITH, General Conference Secretary.

Appointments.

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

Orsego, Mich.,	evening of April 9
Monterey, "	" " " 10, 11
Allegan, "	evening of " 11
Clyde, "	" " " 12
Otsego, "	" " " 13
Douglas, "	" " " 14
Wright, "	" " " 17, 18
	JAMES WHITE.
	J. O. CORLISS.

GENERAL MEETINGS FOR THE NEW YORK AND PENNSYLVANIA CONFERENCES.

It is now designed to hold in connection with the State quarterly meetings of the New York and Pennsylvania Tract Societies, a general meeting for each of these Conferences. We are not able to announce definitely the time of these meetings, or the place at which the Pennsylvania meeting will be held, but notice on these points will be given in due

season. The New York meeting will be held at Rome, N. Y., as this is most central and convenient for a large attendance. These meetings should be attended by the leading brethren of the Conference, as there are important matters relative to the holding of our camp-meetings and the general work for the summer which demand attention. All our ministers and licentiates are expected to be present, as arrangements will be made for the tent season now before us.

Probably the meetings will be held the first and second Sabbaths in May, and should each continue three days or more; but we give this early notice that our brethren may be making calculations to attend.

Brethren, the important responsibilities of the work of God are upon us; and shall we not come together at these meetings to seek the especial blessing and guidance of God, and to counsel together as to the plans by which to best advance its interests?

Let the district secretaries promptly forward their reports to the State Secretary without waiting for the meetings.

B. L. WHITNEY, Pres. N. Y. and Pa. T. and M. Societies.

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. 10, Mich., at Flint. S. WOODHULL.

Dist. No. 11, Iowa, at Smithland, Woodbury Co. G. W. HOSKINS, Director.

Dist. No. 2, Ill., at Belvidere, April 11. All are invited. R. VICKERY, Director.

Dist. No. 14, Mich., at Potterville. Eld. E. B. Lane will attend this meeting. J. F. CARMAN, Director.

Dist. No. 2, Penn., at Raymond, near Ulysses. The Sabbath-school work will receive its share of attention. D. B. OVIATT, Director.

Dist. No. 9, Ill., at Kankakee. Eld. Andrews is expected. Let as many come as possible, as we have important business to be brought before this meeting. J. W. TAIT, Director.

Dist. No. 1, Mich., at Hillsdale, April 17, 18. This is one week later than the regular time, as this will better accommodate Eld. Miller, who has promised to be present on the occasion. F. D. SNYDER, Director.

Dist. No. 8, Ind., will hold their quarterly meeting in connection with the State meeting at Alto on the fourth Sabbath and Sunday in April. We expect a full attendance and a profitable meeting. WM. COVERT, Director.

POSTPONED.

THE district quarterly meeting of Dist. No. 4, Neb., will be postponed until the third Sabbath and Sunday in April, on account of conflicting with Bro. Boyd's appointments. A full and good meeting is anticipated. CHAS. P. HASKELL, Director.

I WILL meet with the church at Burnside, Wis., April 10. T. B. SNOW.

I WILL meet the church at Mount Morris, Mich., April 12 to 15, and with the church at Thetford, April 17, 18. S. WOODHULL.

No providence preventing, there will be a two-days' meeting at Olin, Iowa, April 24, 25. There will be opportunity for baptism. J. T. MITCHELL.

No providence preventing, we shall attend the Roosevelt meeting, April 10, 11, and hope there will be a general rally of the friends of the cause in Dist. No. 2. M. H. BROWN.

At Lake City, Minn., April 10, 11.

" Lucas, " " 17, 18.

" Somerset, " " 25, 26.

HARRISON GRANT.

Vassar, Mich., April 10-16.

Thetford, " " 17-22.

Lapeer, " " 24, 25.

E. R. JONES.

THERE will be a H. and T. meeting held in connection with the quarterly meeting of Dist. No. 4, at Buck's Bridge, New York, April 10 and 11. All friends of temperance are earnestly invited to attend. M. C. WILCOX, Pres.

JEFFERSON, Mich., April 13, 14, at 7:30 P. M.

Ransom Center, April 15, 16, at 7:30 P. M.

I will also attend the quarterly meeting of Division No. 1. The meeting will be held at Hillsdale, April 17, 18. We hope the district will be well represented at this meeting. M. B. MILLER.

A SABBATH-SCHOOL convention will be held at Rome, N. Y., in connection with the State quarterly meeting of the T. and M. society. The regular lessons for the day will be used. Interesting and important topics connected with the Sabbath-school work will be discussed. Let every Sabbath-school be as largely represented as possible. M. H. BROWN, Pres. N. Y. S. S. A.

A MEETING in the interest of the T. and M. work in Dist. No. 1, Mich., will be held at Jefferson, Hillsdale Co., commencing April 12 at 2 P. M., and continuing three or four days. The principal object of the meeting will be to gain a more thorough knowledge of the system of keeping T. and M. accounts. All the members in this district are urged to attend; and the librarians especially are expected to be present. Come, and stay till the close. F. D. SNYDER, Director.

STATE quarterly meeting at Belvidere, Boone Co., Illinois, April 17, 18. This will be a very important meeting. In connection with the regular work of the T. and M. society we shall lay plans for future labor in this Conference. All the ministers of the Conference who can reasonably do so

should attend. If there are any who know of good openings for labor, or any who would like to work as tent-masters or assist in the cause as canvassers or colporters, they should report, either in person or by letter, at this meeting. Let there be a general turnout from the northern part of the State. R. F. ANDREWS.

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.

THE RATIONAL APPEAL, Detroit, Mich.—This is a new paper just started in the interests of Spiritualists and Liberalists. The first number has come to our table. Published weekly by S. B. McCracken. Price \$1.10 a year. The number before us gives evidence that it will be ably and vigorously conducted; and its "liberality" is shown in quite a lengthy and candid notice of the S. D. Adventists and their institutions in Battle Creek.

Our well-known antagonism to the sentiments inculcated by Spiritualists and Liberalists, leads us to apply to this enterprise the immortal saying of Lincoln, "To those who like this sort of thing, this would be just about the sort of thing they would like."

TEN-THOUSAND-DOLLAR FUND.

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

R. G. Lockwood and wife, \$100	James White, \$100
W. H. Hall, 100	Mrs. E. G. White, 100
J. Q. A. Haughey and wife, 100	Mrs. W. H. Hall, 100
U. Smith and wife, 100	James Harvey (deceased), 100
Edward Lobdell, 100	Right Hand, 100
D. J. Burroughs (deceased), 100	Newell Grant, 100
H. and N. E. Wren, 100	M. F. Stillman (paid \$20), 100

WANTED.—Employment among Sabbath-keepers, to work on a farm or at other common work, by the month, or otherwise. Address, T. Dobbie, Custer, Portage Co., Wisconsin.

ATTENTION.—All full members of the Indiana H. and T. Association who have not received their certificates of membership, will receive them at our next camp-meeting. SADIE G. EDWARDS, Sec. Ind. H. and T. Association.

WANTED.—A lady who has a little boy two years old would like a place to work among Sabbath-keepers. Would like to keep the little boy with her. Can do all kinds of house-work, and would remain a long time if agreeable. Best of references given. Address, B. F. Taylor, Smith's Creek, Mich.

TO VERMONT H. AND T. AND S. S. WORKERS.—Will all club secretaries and agents of the Vermont H. and T. Association please send to their State Secretary the names of all pledge-members received since the last camp-meeting, with date of joining; these items are needed for the State Record book.

Blanks for Vermont family Sabbath-schools have already been sent to a few families that it is hoped are sustaining regularly organized schools; and should there be any not supplied, they will please notify their State Secretary by card, that as many family schools as possible may be reported for the first quarter of the new year 1880. FRANK S. PORTER, Sec. N. Fayston, Vt.

Books Sent by Express.

Wm Macomber \$8.24, H Grant 14.40, B L Whitney 10.43, Annie M Olsen 1.75, C S Veeder 1.92, Mrs M F Mullen 10.35.

Books Sent by Freight.

Lizzie Hornby \$462.33, V B Stevens 117.41, H M Kenyon 96.65.

Cash Rec'd on Account.

Wm Beebe \$2.00, James Sawyer per L Hornby 40c, Gen T & M Society per M L Huntley 7.00, C L Boyd per Chas Whitehead 1.00, Geo A King 5.00, B C V M Society per W C Sisley 46.39, Am H & T Association per G F Haines 5.00, A W Jensen 6.75.

Mich. Conf. Fund.

Mattawan, D B Richards \$5.00, Allegan, Mrs S L Rhodes 4.00, Olivet per A M Van Horn 55c, Convis per S Sellers 13.00, Bronson per Mrs Mary Miller 75c.

S. D. A. E. Society.

Catherine Morrison \$10.00, C Mikkelsen & wife 10.00, C H Wolcott 1.00.

Gen. Conf. Fund.

E Lake \$5.00, Mrs Eliza Jones—thank-offering—5.00, L J Waters 15.00, Mrs D Chamberlain 1.00, J B Foster 1.00.

Gen. T. & M. Society.—Donation.

Belle Lock—a gold quarter of a dollar.

European Mission.

D N Fay \$13.00, A T Oxley 5.00, "N N" 25.00.

English Mission.

Noah Hodges \$25.00, A believer in Minnesota 10.00, Mrs Sada Cadawadar 5.00.

Danish Mission.

Mrs Swanson \$2.50, C & E Mikkelsen 2.00.