

"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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"CAST THY BREAD UPON THE WATERS." PATIENTLY wait, my brother, Banish thy doubts and fears, Though in the dark be hidden Seed that was sown in tears. Cast thy bread on the waters deep, By-and-by thou shalt surely reap.

Cast thy bread on the waters. Cheerfully give thy mite, What though the misty shadows Cover the sun from sight? Thy reward shall be sure at last, If on the waters thy bread be cast.

Turn not away from the needy, Give to the hungry bread, Comfort the saddened spirit, Lift ye the drooping head; For thy bread on the waters cast Thou shalt find, when the day is past.

Why dost thou idly loiter? Up, there is work to do! Work in the Master's vineyard, Work for the good and true. Sweet shall be thy reward at last, If on the waters thy bread be cast. Mrs. L. D. AVERT STUTTLE Vernon, Mich., Feb. 16.

### Our Contributors.

### THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

PLATONISM INTRODUCED AMONG THE ROMANS.

Rome was founded about seven hundred years before Christ; but for centuries the Romans were a barbarous, warlike people, taking little interest in theology or speculative philos ophy. Enfield says it was not till the year 156 B. C. that philosophy began to be studied at Rome. It was then introduced by Grecian philosophers. At first it met with strong opposition from the leading men of the nation; but when Rome conquered Greece. and the two nations began to mingle, it was but a short time before the Grecian religion and philosophy were transplanted to Rome. Here they began to flourish with new life. "Hence," says the historian, "Greece, which had submitted to the arms, in her turn subdued the understandings of the Romans; and, contrary to that which in these cases commonly happens, the conquerors adopted the opinions and manners of the conquered."1

That the Romans received their religion

for that doctrine among the Romans what Plato had done for it among the Greeks. Yet even he confessed that he felt sure of the soul's immortality only while he was arguing for it; in his hours of sober reflection he doubted it. Nevertheless, a goodly number adopted this view, at least in theory.

THE ALEXANDRIAN SCHOOL.

About this time a singular school was started at Alexandria in Egypt, then a part of the Roman empire. It was called the Ec-lectic or New Platonic School. The origin of it was this : Certain philosophers, seeing the endless disputes and contradictions among the many different sects of philosophy and religion, formed the plan of gleaning from all whatever was good and consonant to reason, and rejecting the rest. Platonism was the basis of this school, and the doctrine of the immortality of the soul held a conspicuous place in it. It was through this school, further improved in the second century by Ammonius Saccas, a Platonic Christian, that this doctrine came into the church; hence we are interested in its history. It is not certain just when it started; but probably not far from the time of the birth of Christ. So say Dr. Mosheim, Enfield, and the Encyclopedia of Religious Knowledge.

Referring the reader to the above authors for a full history of this school, I will only select a few facts bearing directly on my subject. "Upon the foundation of the Platonic philosophy," says Enfield, "with an abundance of heterogeneous materials collected from every other sect, was erected an irregular, cumbrous, and useless fabric, called the Ec-LECTIC SCHOOL." One Potamon, a Platonist, is supposed to have been its founder. Says the Encyclopedia of Religious Knowledge, "They held Plato in the highest esteem, but did not scruple to join with his doctrine whatever they thought conformable to reason in the tenets of other philoso-phers."<sup>7</sup> "Potamon endeavored to reconcile the precepts of Plato with those of other masters.

"The Christian religion, too, which had now found it way to Alexandria, became incidentally the occasion of encouraging and promoting this coalition of opinions; for when the heathen philosophers perceived that this new establishment, supported by the splendor of its miracles and the purity of its doctrines, was daily gaining credit even in the schools of Alexandria; and saw that, like the rising sun, it was likely soon to eclipse every inferior light; despairing of being able either to refute its claims by argument, or to stem its progress by authority, they determined to oppose it by every effort of ingenuity and artifice. In order to support the declining credit of their own schools, they incorporated Christian ideas and principles into their new system. Several fathers the Christian church themselves, such as Pantaenus, Clemens Alexandrinus, and the author of the work called the Shepherd of Hermas, by studying philosophy in the Alexandrian school, injudiciously favored the views of their opponents, and from their sacred magazine contributed their share toward that confused mass of opinions, Egyptian, Oriental, Pythagoric, Platonic, and Christian, which, about the close of the second century, rose up into the ECLECTIC SYSTEM." Alas that the church of Christ should have left the simple truth of the Holy Bible to learn wisdom and doctrine from the "vain philosophy" of heathenism ! But such was the sad fact. From this time we find innumerable errors mixing in with the pure truth of the Bible. This Eclectic school was started about one hundred years after the death of the last apostle, toward the close of the second century. That the main object of this school was to reconcile and unite Christianity and heathen philosophy, particularly Platonic philosophy, <sup>6</sup> Mosheim's Commentaries, vol. i. p. 38; Enfield's Hist. of Phil., p. 343; Euc. Rel. Knowl., art. Eclectics.
<sup>6</sup> Mosheim's Com., vol. i. p. 38.
<sup>7</sup> Avt Enlartize <sup>8</sup> Art, Eclectics. <sup>8</sup> Enfield's Hist. of Phil., p. 327. <sup>9</sup> Enfield's Hist. of Phil., p. 326.

is abundantly proved by the historians treating upon the subject. The learned Dr. Mosheim thus speaks of this school : "This [Eclectic] mode of philosophizing was changed near the close of the [second] century, when Ammonius Saccas, with great applause, opened a school at Alexandria, and laid the foundation for that sect which is called the New Platonic. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed of great fecundity of genius, as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers, and the men of all religions, the Christian not excepted, might unite together and have fellowship." "Ťhe grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties,-philosophers, priests, and Christians; and particularly, by means of allegorical interpretations, to remove very many impediments out of his way." 10

Of this scheme Enfield says : "By combining into one system all the important tenets. both theological and philosophical, which were at that time received, either in the pagan or the Christian school, they hoped to confirm the heathen in their attachment to their old superstitions, and to reconcile the Christians to paganism."

"In the infancy of the Alexandrian school, not a few among the professors of Christian ity suffered themselves to be so far deluded by the pretensions of this sect as to imagine that a coalition might, with great advantage, be formed between its system and that of Christianity; and this union seemed the more desirable as several philosophers of this sect became converts to the Christian faith. But the consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrine of the gospel; the fanatical philosophy of Ammonius corrupted the pure religion of Christ; and his church became a field of contention, and a nursery of error." <sup>11</sup>

The object they had in view is thus stated by Mosheim:-

"The Christian teachers were well aware of what essential benefit it would be in promoting their cause, not only with the multitude, but also amongst men of the higher orders, could the philosophers, whose authority and estimation with the world was unbounded, be brought to embrace Christianity. With a view, therefore, of accomplishing this desirable object, they not only adopted the study of philosophy themselves, but became loud in their recommendation of it to others, declaring that the difference between Christianity and philosophy was but trifling, and consisted merely in the former being of a nature somewhat more perfect than the latter. And it is most certain that this kind of conduct was so far productive of the desired effect as to cause not a few of the philosophers to enroll them. selves under the Christian banner. Those who have perused the various works written by such of the ancient philosophers as had been induced to embrace Christianity, cannot have failed to remark that the Christian discipline was regarded by all of them in no other light than as a certain mode of philosophizing."<sup>12</sup> The effect of this was soon manifest. The above-quoted author says: "Hence it came to pass that the greater part of these Platonists, upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles." 18 To us at this day it seems incredible that such a scheme should ever have been formed or that any Christians would have listened to it a moment. But when we remember that

the apostles had been dead one hundred years. that the church had already degenerated to an alarming degree, that nearly all the Christian converts had themselves been pagans, that they brought into the church with them more or less attachment for their former pagan notions, and that their nearest friends and relatives were still pagans, it is not so remarkable that they were induced to look favorably upon such an effort. But it was the most fatal step the church ever took; it opened the doors for a flood of error to pour into the pure stream of gospel truth, and, alas! they have never been wholly separated since.

### PLATO'S DOCTRINE OF THE SOUL ADOPTED BY THIS SCHOOL.

That Plato's doctrine of the immortality of the soul was adopted by this New Platonic school as the corner-stone of its system, is plainly declared on all hands. It will be remembered, as we have shown, that "Plato refers to the head of the philosophy of nature his doctrine concerning the human soul."14 This was the corner-stone of his system, wherein it differed from all other systems of philosophy. The following testimonies are from that eminent historian, Mosheim, and show that Plato's doctrine of the soul was received by the Alexandrian school :-

"They assumed therefore the name of Ec-But although these philosophers lectics. were really the partisans of no sect, it appears from a variety of testimonies that they much preferred Plato, and embraced most of his dogmas concerning God, the human soul, and the universe." <sup>15</sup>

"The grounds of this system lay in the peculiar sentiments entertained by this sect of philosophers and by their friends, respecting the soul, demons, matter, and the universe. And when these sentiments were embraced by the Christian philosophers, the necessary consequences of them must also be adopted."

These testimonies are plain and decisive. The consequences to Christian doctrine and practice we shall soon see. The same author, in another critical history, says, "Those who originated this species of philosophy took their leading principles from the system of Plato; considering almost everything which he advanced respecting the Deity, the soul, the world, and the demons as indisputable axioms."<sup>'17</sup>

"Every one who laid claim to the character of a wise man, was strictly enjoined by him [Ammonius Saccas] to assert the liberty of his divine and immortal part, by extricating it, as it were, from all connection with the body. . . . In fine, to shrink from no exertion that might tend to free the immortal spirit from all corporeal influence." 18

Again: "And that he might the more readily procure for this part of his system an with the world, he endeav ored far as possible, by means of strained interpretations, or rather perversions, to enlist on his side the tenets of the Christians respecting the Deity, the human soul, the world," etc. 19 "The restoration or resurrection of the dead was so interpreted as to accommodate it to the tenets of the Grecian sages." Another eminent author says of this school : "The philosophy of Plato, already united with that of Pythagoras, was made the basis of this new system. . . . Not satisfied with arriving at a formal and essential intuition of divine natures, they aspired after a sort of deification of the human mind."<sup>21</sup> Here our orthodox brethren may see the origin of their present doctrine that the soul is a part of God. Ammonius probably died about A. D. 243. "The school of Ammonius was continued, and the Eclectic system completed, by the most celebrated of his disciples, Plotinus, the chief of the Alexandrian Platonists, from

mostly from Greece, is attested by all writers who treat of the subject. "The religion of the Romans," says a learned author, "appears to have been that of Greece-a mixture of Syrian and Egyptian fables. The principal gods of both people were the same."<sup>2</sup> "The religious system of the Romans," says Mr. Fisk, "gives clear evidence of its Grecian descent, being in scarcely any part of it a native growth, but borrowed chiefly from the Greek colonies in Italy."<sup>8</sup> Dr. Good says, "The philosophers of Rome present us with nothing new; for they merely followed the dogmas of those of Greece."4

Very soon every Grecian sect of philosophy had its patrons among the Romans. The Epicurean, the Stoic, the Pyrrhonic, and other schools, which openly denied the soul's immortality, had numerous followers. But Platonism also was embraced by others. Among the most noted of these was Cicero, who was born B. C. 106. He was a great admirer of Plato, and said and wrote much to prove the immortality of the soul. He did

<sup>1</sup> Enfield's Hist. of Phil., p. 296. <sup>2</sup> Elements of Mythology, p. 244. Class. Antiq., p. 86.
Book of Nature, p. 380.

Eccl. Hist., vol. i. pp. 111-113.
 Hist. of Phil., p. 344.
 Commentaries, vol. i. cent. ii. sec. 26, pp. 346, 347.
 Ibid., sec. 32, p. 366.

<sup>14</sup> Eufield's Hist. of Phil., p. 134. <sup>18</sup> Eccl. Hist. vol. i. cent. ii. part ii. chap. i. p. 59. <sup>19</sup> Ibid., p. 70. <sup>10</sup> Hist. of Unrist. in the First Three Cent., vol. i. p. 83.; <sup>10</sup> Ibid., pp. 357, 358.
 <sup>19</sup> Ibid., p. 362.
 <sup>20</sup> Ibid., p. 375, note.
 <sup>20</sup> Enfield's Hist. of Phil., p. 343.

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whom the school afterward took its name."<sup>22</sup> He was born A. D. 204. On account of his great abilities, the school became very famous, and was successful in the accomplishment of its object, as we shall see. Plotinus implicitly received Plato's doctrine of the immortality of the soul. The following, from Enfield, will illustrate this : "It was another proof of the fanatical spirit of Plotinus that, though well skilled in the medical art, he had such a contempt for the body that he could never be prevailed upon to make use of any means to cure . . . or alleviate his pain. He had learned from Pythagoras and Plato that the soul is sent into the body for the punishment of its former sins, and must, in this prison, pass through a severe servitude before it can be sufficiently purified to return to the divine fountain from which it flowed.

When he found his end approaching, he said to Eustochius, 'The divine principle within me is now hastening to unite itself with that divine Being which animates the universe;' herein expressing a leading principle of his philosophy, that the human soul is an emanation from the divine nature, and will return to the source whence it proceeded."<sup>2</sup> This shows what a prominent place Plato's doctrine of the human soul held in this sys-

Plotinus died A. D. 270. "The succession of the Platonic or Eclectic school in Alexandria terminated in Damascius, a native of Syria." 24

It would seem that very little penetration is needed to discern in this the original of the modern theological doctrine of the immortality of the soul, going to Heaven at death, etc. With this school, the resurrection of the body was either of little importance or denied entirely. This would naturally follow from their view of the impurity of matter. These facts I think sufficient to give a clear idea of the doctrines of this celebrated school concerning man, both soul and body.

22 Hist. of Phil., p. 328. 28 Ibid., p. 330. 24 Ibid., p. 840.

THE PROPER TIME FOR THE ADMIN-ISTRATION OF THE ORDINANCES.

#### ELD, W. H. LITTLEJOHN. (Concluded.)

HAVING considered those passages which favor the supposition that we are at liberty to consult our own interest or inclinations in deciding as to when this ordinance shall be participated in, it is proper that we should give our attention to several texts which are supposed to favor the opposite theory.

The first of these is quoted above, and found in the twentieth chapter and seventh verse of the book of Acts. That this verse records an instance of the celebration of the Lord's supper, is generally conceded. That it was partaken of, also, in the night season, is highly probable. This being the case, it has been cited as an illustration of the fact that the apostle Paul selected that time because he desired to conform in his practice to the example of Christ. The passage in question, however, is very far from proving that for which it is quoted.

In the first place it is submitted that it is not safe to infer an exemplary intention from a single instance where there is not one word in the context which even intimates that such an intention was entertained by the apostle. If there had been a long list of occurrences of this kind, all of which uniformly took place at the same time, there might be a bare presumption of design, unless other reasons should suggest themselves as furnishing a motive for the selection of such a time. But when the case is a single one, and when a sufficient reason may be found for the fact that the apostle attended to the matter in the night because it was his last meeting with them-since he designed to depart in the morning-then that fact, in and of itself, fully explains his object in attending to the matter when he did. It was very natural that in his last meeting with those whom he loved so dearly he should desire to commemorate an event which had brought salvation to all in common, and which furnished a pledge of future reunion which would never be broken up. In the second place we suggest that it was not the matter of the precise time at which the ordinance should be administered which actuated Paul in selecting the night season for that work, since if that had been the case, he would have chosen the first part instead of the latter portion of the night. That the apostle did, however, break bread in the morning, and not in the evening, is easily demonstrated by the context, wherein it is stated that he preached until midnight; the narrative showing that subsequently to that time, Eutychus, having fallen from the winthis last event, Paul returned to the chamber, broke bread, and continued to talk until break of day; but the events connected with the restoration of Eutychus, the allaying of the consequent confusion, and the delay which would have been required before quiet, and order, and calmness of thought could have been sufficiently restored to allow the resumption of the apostle's discourse, must necessarily have thrown the supper forward into the morning, even though we allow no time for preaching after the coming up and before the breaking of bread. Such being the case, the text before us, instead of antagonizing with our theory, furnishes a marked confirmation of the same, by giving us the example of Paul and the church at Troas on the side of the practice which we defend; for if the element of time was essential in Paul's day, he would have been particular to administer the ordinances in the *forepart* of the night, as Christ did, instead of attending to them in the morning hours.

In the third place it might be well to call attention to the fact here that the meeting at Troas-occurring as it did too early in the season for the annual Passover feast-furnishes a confirmation of the hypothesis offered above, that the repeal of the Mosaic code resulted in the abolition of all the regulations respecting the annual celebration of the Passover, and, consequently, of the Lord's supper also.

By this means we are enabled to see that the Christian ordinance, so far as its regulations were concerned, must necessarily have been governed by the sayings of Christ, instead of the provisions of the Pentateuch.

The last text we shall mention-as it is the only one remaining unanswered, so far as we are aware of — is found in the eleventh chapter of first Corinthians, and the twentieth verse. The argument drawn from this passage is based upon the fact that the breaking of bread is there alluded to as the Lord's supper. From this it follows, say some, that the eucharist should be partaken of in the evening because it is styled a supper, which never could have been the case unless it was designed that it should be eaten in the evening exclusively.

This argument seems to us to be weak in the extreme. Mark you, the apostle does not say that we should partake of the sacrament at supper time; but he simply gives to the meal of which we are to partake the name of " Lord's supper."

Now it by no means follows from that fact that we are necessarily restricted in the partaking of that meal to the precise time at which our Lord instituted the same.

Were this the case, we should be unable to comply with the command, since-as already seen-the exact time at which the disciples partook of the emblems in the first instance cannot be ascertained. It is true, doubtless, that it was done in the forepart of the night; but it is not true that the Lord's supper, as such, could not be partaken of at any time except that at which the Lord partook of it at the first; for-as heretofore proved-the same apostle who wrote the passage quoted from Corinthians did, as shown from his own example at Troas, deem it admissible to par-

take of the same in the morning hours. The term supper-unfortunately for those who attach so much importance to it in the decision of the subject before us-is one which is not by any means limited in its application to an evening meal. Originally the meals of the ancients were two, the latter of which was called supper, and was eaten very frequently not only before the setting of the sun, but even as early as noon itself, or shortly thereafter. This being the case, so far as the signification of the name is con cerned, any hour which should fall between noon and midnight might with perfect propriety be selected for the Lord's supper. And whenever the sacrament shall be partaken of at any hour between those points, it could with propriety be called, first, a supper, because of the time at which it was administered. and. secondly, the Lord's supper, because originally instituted by him. But this being true, then we have both the afternoon and the first part of the night from which to select an hour for the administration of the ordinances, which shall suit either our convenience or taste, even though we should concede the argument of our friends to be true, as they draw it from the appellation of supper which was originally used to desig-nate the sacred meal. Hence the only portion of the day wherein it might not be legitimate for us to offer the emblems of the broken body and spilled blood of Christ to any of his disciples, must be found between sunrise and noon. The only reason, also, why any one could properly insist that such a period would not be suitable for the work in question, would dow, was restored by the apostle, and that after | be found in the fact that a meal partaken of |

during its hours could not properly be called a supper. In reply to such a view it will only be necessary to say that if Paul could administer the Lord's supper between midnight and daylight, then he might also have done it between davlight and twelve o'clock noon; as it would be just as improper, when governed by the consideration of time, to call meal eaten between twelve o'clock midnight and six o'clock in the morning a supper, as it would be to give that title to one entered upon between the latter hour and twelve o'clock noon.

The simple fact is that it utterly overturns all theories which rest upon the hypothesis that the title "supper," as applied to the eucharist, does in any way affect or determine the time when it shall be administered.

The truth, therefore, is by this time apparent to all that such an appellation was not used because of future limitation in point of time, and that the sole reason why it was selected is found in the fact that the sacred writer sought to discriminate between it and the Passover supper, in immediate connection with which it originated. Such an hypothesis is every way logical and consistent, and it harmonizes also with the words employed by our Lord in enforcing the ordinance, and with the construction which the apostle placed thereupon, as interpreted in the light of his individual practice. Matthew, Mark, Luke, and John, when alluding to the Passover which was eaten by the Lord and his disples on the evening of his betrayal, speak of it as the "supper." It was therefore needful, in order to prevent confusion, that some other title should be applied to the Christian sacrament. How natural that it should, for the purposes of distinction, take the name of Lord's supper.

Thus much by way of argument.

It only remains, now, that we present an epitome of the points made before leaving the subject. It would run as follows :--

1. The element of time is never to be regarded as essential unless it be made so by the very nature of the duty prescribed, or by explicit declarations found in the command imposing the same. Illustrations of this theory of interpretation which all have indorsed, are found in the fact that all persons pray, and that all ministers baptize, whenever occasion offers, simply because there is no limitation in the original injunctions on these subjects.

2. There is no restriction as to time in the command, as appears from the examination of the texts, since the words "as oft as ye do it" are not definitive in their character.

3. The Passover regulations do not affect the question, since the Passover was not the model of the Lord's supper.

4. If Acts 2:42-47 be treated as though the term "breaking bread," which is employed twice in those verses, has reference in both instances to the eucharist—as it certainly does in one-then the disciples assuredly did partake of the Lord's supper in the daytime.

5. The record found in the twentieth chapter of Acts, which is quoted to prove that the Lord's supper must be partaken of in the evening, does not in fact disprove that proposition, since it is therein made to appear thatthough they came together for that purpose in the evening-they did not in reality break bread until the morning hours.

6. The argument drawn from the fact that the eucharist was termed Lord's supper, really possesses no force whatever in the matter of limiting its celebration to the evening hours; since, at that time, it would have been proper to call any meal a supper which was eaten between twelve o'clock and mid-

A sheet by the use of a great deal of small type may contain much more than one that is a great deal larger; 2. The amount of fresh news and living thoughts compressed into the columns is a still stronger test of the real value of a journal; and 3. The moral and religious force carried by the journal is the crowning evidence of superiority or inferiority. If any paper can show that it has more brains, that it employs them more effectively, and that it carries more moral force than any of its contemporaries, then its pre-eminence over them will be admitted; but not till then. Superiority in journalism depends on something more than a few inches of white paper dotted with ink.-Presbyterian Banner.

JOY IN SORROW. ONE by one our friends are falling In the still and silent grave, Dropping like the leaves in autumn-Is there no kind hand to save? Must they cross the silent river? Must they go whence none return? Must our drooping hearts forever Sadly here their absence mourn?

Must we never hear their footsteps We have known in days of yore? Must we list in vain their voices We are doomed to hear no more? Must our hearts be ever mourning For the faces hid from view? Must the tear-drops ever gather For the friends we've bid adieu?

Oh, yes; man was doomed to slumber In the cold and silent grave; But when Jesus comes in power, He'll redeem them, he will save. Then the long-closed tombs will open, And the sleeping dead arise; Then they'll rise on heavenly pinions To the mount of paradise.

Blessed thought our lone hearts cheering, As our friends pass to the tomb; Precious Saviour, keep us near thee

Till the jubilee shall come;

Then to realms of joy and gladness,

Free from sin and grief and care, Then we'll never more know sorrow

Death will never enter there. —Mrs. G. W. Pierce, in Northern Indianian.

### THE EASTERN OUTLOOK.

THE following is the substance of a conversation which recently occurred between a "Russian General well known in the Russian world as the Emperor's personal friend and one of his confidential advisers," and a reporter of the Boston Journal. The conversation took place at Batoum, on the Black Sea. It was published at length in the Boston Journal.

R.-Do you think a war between England and Russia will grow out of the Afghan question?

G.-No. R.—Do you think a war between England and Russia will grow out of the Eastern question ?

G.-Yes.

R.—Why ?

G.--England will be prompted, if not obliged, to take Constantinople as a consequence of the colonial and foreign policy she is now pursuing. Prompted, because the possession of Constantinople would put her in such a splendid position before the world; she would be Queen of the seas and mistress of all the straits worth having; prompted, because she has inaugurated an imperial, towering style of doing things akin to that of Napoleon III. of France, meddling in the affairs of the East, conniving to get Cyprus, fighting the Afghans, sending the Prince of Wales to India to play the prodigal, sending the Princess Louise to Canada to govern the Canadians; prompted, because she is intoxicated with the Earl of Beaconsfield's unparalleled success and his dark, sinuous, Asiatic way of doing things: prompted, because she is a grasping nation

nigh 7. If Paul could have partaken of the Lord's supper in the morning hours between twelve and six o'clock, then he, as well as ourselves, might also do the same between six o'clock A. M. and twelve o'clock noon.

8. The appellation Lord's supper was given, not for the purpose of defining the time when that meal might be eaten thereafter, but simply to distinguish it from the Passover supper, in immediate connection with which it was instituted in the outset.

### NEWSPAPER WORTH.

To estimate the worth of a man by his bodily size would be looked upon as an absurdity. Ten acres of land with a rich soil are worth more for agricultural purposes than a hundred composed of marshes or barren sands. A sermon of forty-five minutes may have more matter and argument than another which occupies an hour and a half or more in delivery. And this is equally true of newspapers; the size of the sheet is no indication of the worth of the paper. Three things are always to be taken into account in determining the value of a newspaper : 1. | may compel a forward move. England is

anyway. R.—But the English whom I have met say they don't want Constantinople, and wouldn't take it if they could.

G.—Very true; and a fortnight before Cyprus, with a possible protectorate over Asia Minor, became the property of England, if the English people had been asked, Do you want these new responsibilities? they would have answered, No. But these considerations may be very properly left out of the question; for it is almost certain that England will be obliged, as a means of securing her own safety in dealing with the Sultan, to take Constantinople whether she will or not. Turkey is already coquetting with her. She says, Give me money. Eng-land says, I won't. Then Turkey says in a half-aside, I shall throw myself into the hands of Russia. No one knows how soon the complications of the Eastern question

morally pledged by the treaty of June 5 to reform Asia Minor; but she cannot reform Asia Minor without reforming the Sultan, in whom all the corruption in the Ottoman empire centers; and if England reforms the Sultan she will get into such difficulties with him and with European Turkey that she will be obliged to seize Constantinople to protect herself.

R.-Will Russia resist the English occupation of Constantinople?

G.—Most assuredly.

R.-Has Russia herself abandoned the traditional policy of the Emperors to take Constantinople ?

G.-By no means. It is true many Russians say, "Russia has enough, let her develop what she has;" but these same Russians, if they could see a way to take Constantinople, would be filled with enthusiasm, and they would strain every nerve to realize a long cherished ambition; for down in their hearts they desire Constantinople as much as any one, and are secretly determined to have it. Constantinople will eventually fall into the hands of the Russians-I have no doubt about that. It is theirs by right. They ought to have it. Six months in the year, when her Baltic ports are frozen, Russia is commercially a prisoner, or liable at any moment to be made so, unless she controls the Bosphorus. If you had a farm the way to which lay through a neighbor's premises, and he your worst enemy and liable at any time to cut you off from your market, would you not fight him, if necessary, to keep your communications open? It is just so with Russia. She chafes under her confinement. She beats her prison bars from morning till night. And she will never rest easy, and the Eastern question will never be settled, until Constantinople is within her grasp, and Turkey is no more. I look forward hopefully to the time when the English and the Russians will face each other all the way up and down the famous water-way between the Black Sea and the Grecian Archipelago, the English on the Asiatic side and the Russians on the European, the English at Scutari and the Russians at Constantinople-a condition of things which will effectually dispose of the Eastern question, reduce the alarm, hence the armies of Europe, and not only that, but be the best thing in the world for the Turks.

R.—Then you believe the hold upon Asia Minor which the English acquired last summer will develop into a complete protectorate?

G.-Yes, a complete protectorate, amounting to actual possession and control. The English Liberals will press the government to reform Asia Minor, and the Conservatives will be disposed to yield to the pressure the better to preserve their prestige. By the terms of the treaty which Disraeli so slyly concluded, the English were to occupy Cyprus and in return to guarantee the integrity of Asia Minor, provided the Turks reformed it to the satisfaction of the English. But the Turks never reform anything. Hence the English will have to do it themselves (if it is ever done), gradually settling down, in the course of the process, as the masters of the country.

R.—Was the Berlin treaty, properly speaking, a great success?

G.-It did all it could. It unsettled the Eastern question more than ever, and, combined with the Anglo-Turkish treaty, revealed to every Russian that that question could not be disposed of by peaceable means. It did all it could do under the circumstances.

R.—What is the feeling in Russia toward England?  $\check{G}$ .—Very bitter. We feel we must for-

ever alienate from our minds all thought of being agreeable to England in time to come. We look forward to fighting her, and to fighting her successfully, if our money doesn't give out. We have the men, she has the money. It is a conflict between men and money. We can lose a million of men and then whip England, provided our money doesn't give out.

the other. If Constantinople is erected into a free city, the reign of anarchy on the Bosphorus will be perpetuated, and crime, bloodshed, and all the horrors of hell, receive a new lease of life. The diplomats will never be guilty of trying an experiment so hazard-

R.—Perhaps the diplomats will give the southern part of Turkey, including Constantinople, to Greece.

G.—I do not believe it; for what is Greece ?--- It is a little power which has never cared for its own affairs properly. It hasn't a city of 50,000 inhabitants, and up to 1872 it had but one railroad-the Grecian Grand Trunk-seven and a half miles long, extending from Athens to Piræus, and I doubt if at present it has another line of equal importance. To give Constantinople to Greece would be putting a head so prodigious upon shoulders so feeble that the shoulders could not stagger under the burden. It would be ridiculous.

Such was the gist of our conversation, if not the exact language thereof. The General's views were particularly edifying, and, it seemed to me, entirely sound. The reader can accept them with confidence as being unqualifiedly Russian-a true Muscovite's view of the case. Isn't there some sense in HARNS. the same?

### CAN SAINTS APOSTATIZE? ELD. S. OSBORN. (Continued.)

WE will now take our leave of Dr. Beard, and turn our attention to the examination of the subject affirmatively.

I will state some propositions, which, if sustained, will accomplish all I design here :--

1. Eternal life is promised conditionally, the condition being continuance in righteousness unto the end. Proof: Matt. 19: 16, 17 : "Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" The Saviour says : "If thou wilt enter into life, keep the commandments." No one will deny that it was the young man's duty to keep them to the end in order to enter into eternal life. Matt. 24:13: "He that shall endure unto the end, the same shall be saved." This needs no comment. Eze. 18:24-26: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned. In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

I know it is contended that this kind is legal righteousness and has no reference to conversion. But in verse 20 it is shown to be that kind of sin that kills the soul, and from verse 27 we learn that he can save his soul alive by turning away from those sins. Verse 26 shows that this kind of sin reaches unto the second death. "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Now whether these sins are legal or not, they produce the same final end that the sins of an unconverted man produces (see Heb. 6:8), viz., the loss of eternal life. it is useless to try this dodge.

But I will now prove that it does refer to conversion. Verses 30, 31: "Repent, and turn yourselves from all your transgressions ; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" If these terms do not show true conversion, I despair of finding words to convey the idea. Repent-turncast away-make a new heart and a new

of these names will be blotted out. Proof: Rev. 3:5: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Ps. 69:28. The Psalmist is speaking against his enemies in Israel, whose names were once written in the book of life, as we will show. He says: 'Let them be blotted out of the book of the living, and not be written with the righteous." Ex. 32: 32, 33. Moses says : "Yet now if thou wilt forgive their sin-; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whoseever hath sinned against me, him will I blot out of my book." These were God's chosen people, truly converted to God, as we shall soon show.

4. Those whose names are not found in the book of life at the Judgment suffer the second death. Rev. 20:14, 15: "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." It is plain from these texts, first, that when a person is converted his name is enrolled in the book of life; secondly, that it will be retained there only on condition ; thirdly, that if these conditions are not complied with, their names will be blotted out; fourthly, that if their names are not found in the book of life at the Judgment, they will suffer the second death.

I will now illustrate this by several examples. Saul of Kish was a converted man and a child of God, as the following facts will show: 1st, he was the anointed of the Lord. Samuel anointed him (1 Sam. 10:1); 2d, God let his Spirit come upon him, and he prophesied; and 3d, he was a changed man. Verse 6. Read also verse 7, which says, "God is with thee." In verse 6 it says that he should be turned into another man. In verse 7, God was with him. In verses 15 and 17, we read that Saul was little in his own sight when he was first anointed to be king.

These points prove Saul to have been a converted man. Now for his apostasy. It is summed up in 1 Chron. 10:13, 14: "So Saul died for his transgression which he committed against the Lord, and against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it; and inquired not of the Lord; therefore he slew him.' Surely he died in his sin.

Hear Christ on this point. John 8:21: "Then said Jesus, . . . I go my way, and ye shall seek me, and shall die in your sins. Whither I go, ye cannot come." So Saul is a lost, apostate man.

(To be continued.)

### REFLECTIONS SUGGESTED BY READ-ING THE LIFE OF WASHINGTON.

I ASK myself, What was it in the character of Washington that won for him the unbounded esteem and admiration which he has ever since enjoyed? It certainly was not his great generalship; for he was far inferior to Napoleon, Alexander, or Ceasar in this respect. Doubtless he was a good general; but other men, with the same resources, on many occasions would have done far better.

Was he the most profound of statesmen? He was not much of a speaker; but there were two traits of his character that very forcibly impressed my mind. The first was the real, solid, every-day goodness of his soul. It always shone out bright and clear above the characters of those around him, like the sun among the moon and stars. The second was his indomitable perseverance, his courage and unfailing faith that the right Washington. He was a man of great ability. He struck terror to the hearts of the enemy everywhere he went. He was a host in himself. But when he found that he was not appreciated, when secret enemies slandered him, and his pride was wounded, instead of holding firmly on to the right, and standing by his post of duty, and waiting for time to vindicate his work, he allowed his pride and selfish feelings to warp his better judgment. Battles, and cannons, and swords he did not fear; the cause of patriotism and liberty he loved; but when his own comrades and fellow-officers did not appreciate him as he thought they should, then he failed. Feelings of wounded pride rankled in his bosom till he became an odious traitor, and endeavored to ruin the very cause for which he had fought.

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Washington did the reverse of this. In adversity, in secret and open enmity,--no matter where he was placed,-all the reproach that could be heaped upon him never once turned him from the line of duty that he had marked out. This is what causes all to bow to him, and it is this that has caused the world to pronounce him the greatest man that ever lived.

Dear brethren, I have thought that the life and character of Washington suggests some profitable hints for us in our work. It is not the man of the greatest genius nor the most brilliant success that is of the greatest use in the cause; but it is the man who will ever stand at his post, and do his duty whether brethren smile or frown. Whether they appreciate or undervalue his labors, whether he is put forward or kept back, whether his success is great or small, whether the cause flourishes or languishes, ever and always he does his duty, is as unmoved as the everlasting hills.

We all admire such a spirit as this, and why? Simply because it is so very rare, and yet so valuable. Oh ! why can we not have manhood and nobility of character to do and persevere in doing that which our sober and better judgment tells us is best and right? Why do we not cultivate those traits which in our hearts we know to be the noblest and best in the human character? But it is natural to get miffed and offended, and let our pride be wounded, and lay down our trust, cease to do our duty, and act like a petted, spoiled child; to stand back and say, "Let others try it, and see if they will do any better." It is a shame for a man to act in that manner. It is a grievance to God and a sin against Heaven.

As I laid down the life of Washington, after finishing its perusal, I said, "O Lord, help me to be in the cause of God as was this man in the cause of liberty."

D. M. CANRIGHT,



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

THERE is just now a great clamor and demand for "culture," but it is not so much culture that is needed as discipline.--Shedd.

SET a guard on the outward senses. Thoughts and words are but preparative to deeds. Subdue thy flesh to the Spirit and discipline of God.

ADVICE AND AID.

HE who gives much advice and little aid. When on the heart woe's heavy load is laid, Is one who sweeps a cobweb from the wall, And leaves the great black spider after all.

"WELL, madam," said John Newton to one who was complaining of the imperfections of others. "If there were a perfect church on earth, it would cease to be so the moment you and I entered it." And that remark still has a pertinent application for those who we fear won't apply it.

*R*—And meanwhile what will Austria do?

G.-She will occupy all the western parts

of European Turkey. R.—And Turkey will disappear as a nation ?

G.—In the interests of civilization.

R.—But the great powers of Europe—will not they step in, and, by erecting Constantinople into a free city under their special patronage and protection, put to flight all these nice little arrangements?

G.-The great powers will never erect Constantinople into a free city. There is nothing in Constantinople to make a city government out of. There is the Turk fear-ing the Christian, and the Christian fearing the Turk. Eich lives in mortal fear and terror of what the other may do. Each fears the sword wielded by the hand of the other. Each fears the torch applied by the hand of

spirit. This is decisive on the point.

2. Those who are converted to God, and who enjoy his favor, have their names written in the Lamb's book of life while on this earth. Proof: Dan. 12:1: "And at that people shall be delivered, every one that shall be found written in the book." Here it is evident that no new names are witten at the time of the Judgment; but destiny is decided by what was written before. Phil. 4:3: "I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life." Luke 10:20: "Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in Heaven.

These texts need no comment. They are plain enough, and fully sustain the second proposition.

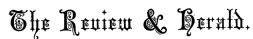
3. There is at least a possibility that some that Arnold was a much better general than

would finally prevail.

When his army was small, and the enemy's large; when his soldiers were destitute, and the British well fed; when his mon were deserting him, and the British were receiving recruits, he as firmly believed in the triumph of the cause of freedom and right as when success perched upon his banners. When battles went against him, when his men forsook him, when cautious ones began to fear and tremble and doubt, Washington stood unmoved. When others were in despair, when the dread night of adversity settled down like a funeral pall over all the colonies, and liberty seemed to be expiring with its last gasp, Washington never quailed, never spoke a discouraging word. If his own men left him and turned to another, if his enemies slandered him, he never faltered. Envious ones tried to undermine him and to blast his reputation, the government was ungrateful; but Washington went straight forward in the discharge of his duty when it seemed to bring upon him nothing but curses and opprobrium. Not so with Arnold the traitor. I believe

MOTHER, your work is a hard one; but it pays. It costs something to be a good mother; it costs time, and devotedness, and self-sacrifice: but no love on earth is like that which a faithful mother wins and holds from a faithful son. That love is accumulating for you with every breath of generous Christian fidelity to the interests of your boy.

FORGIVENESS OF THOUGHT.-Do we not sometimes forget that the thoughts of our hearts may be as sinful as any acts of our lives? The Saviour has taught us that all sin commences there, that the angry thought is murder, that every passion in its embryonic state has in it all the elements of sinfulness which pertain to the completed act. When, then, we turn to God for "forgiveness of sins that are past," we need to pray that our hearts may be cleansed, and that the sins of thought as well as of word and deed may be blotted out.



"Sanctify them through Thy Truth: Thy Word is Truth." BATTLE CREEK, MICH., MARCH 6, 1879. JAMES WHITE, J. N. ANDREWS, U. SMITH, - - - Resident Editor.

### A SHORT CATECHISM.

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LET BOTH GROW TOGETHER TILL THE HARVEST. WHAT does Christ say in the parable of the wheat and tares, Matt. 13:24-30?---" Let both grow together until the harvest."

Both what?--The wheat and tares.

What is represented by the wheat?-The children of the kingdom, or righteous and godly persons. Verses 38, 43.

What is represented by the tares ?---The children of the wicked one, or wicked, ungodly persons. Verses 38, 41.

Where do they grow together ?—In the field. The householder "sowed good seed in his field." What is the field ?—"The field is the world."

Is there anything but tares and wheat in the field ?--Nothing.

Who is the householder who prepared his field ?----God.

What is the field ?---- "The field is the world." When did God prepare it ?--- When he made the world.

When did he sow the good seed ?—When he set in motion those agencies through which he designed that this world should become filled with rightcous beings.

How did he do it ?—He made man in his own image and likeness, innocent and upright, gave him the advantage of every favorable circumstance and golden opportunity, hedged him in with law, and guarded him with all needful instruction and warning, and designed that he and all his posterity should be pure wheat, to be gathered into the heavenly garner when sufficiently ripened by standing the test of a requisite period of probation.

When did he sow them ?---When he introduced sin into our world, and all those seeds of evil through which men have become wicked and made themselves tares.

When the blade had sprung up and brought forth fruit, that is, was so far developed as to show the unmistakable marks of wheat, what appeared also?—The tares.

Illustrate this. It is illustrated by the first two individuals born into this world. Abel, governed by principles of loyalty, righteousness, and truth, was wheat. But Cain then gave place to principles of disloyalty, envy, hatred, and murder. "The tares appeared also." And from that day to this there have been in this field tares and wheat,—Cain-ites and Abel-ites. And there have been more of the former than of the latter. The tares have sometimes almost choked out the wheat. The world is in a terribly tare y condition at the present time; and when the tares are gathered into bundles to burn, they will furnish a good many bundles and make an awful fire.

Who are the servants whom the householder employs to care for his field ?—The angels. "The reapers are the angels." Verse 39 FOR DEEDS DONE.

In reference to the subject of the sanctuary, and the investigative Judgment which we teach is now going forward, a question sometimes arises in substance as follows :---

A man's influence for good or evil, as exerted through his example, teachings, and life, is felt, and helps to mold the characters of others as long as time shall last. How, then, when his case comes up in the investigative Judgment, can he be judged for his deeds and life, before the results or effects of that life have ceased ?

This is indeed an insuperable objection to the view that a man is judged as soon as he dies. In that case a large portion, perhaps much the larger portion, of the evil influence of some persons is either left out of the count, or the Lord is obliged to anticipate in their judgment.

This difficulty we conceive is entirely obviated in our views of the investigative Judgment of the heavenly sanctuary. The natural order would seem to be that the work should commence with the first generation of men, and come down through succeeding generations in consecutive order to the end. And we know that of all the earlier generations of men there are none, with but exceedingly few exceptions, whose influence has not for generations been as dead as their bodies. The account with such persons can be at once closed up, and the decision of the Judgment rendered.

This is especially the case with the wicked. It strikes us as something a little remarkable, as we think upon it. If we go back only three or four generations from our own time, how many ungodly persons can be named whose teachings, life, or example is exerting a pernicious influence on the world to day? It is marvelous how soon the influence of the wicked is cut off. With the righteous it is not wholly so; for even Abel, with many of the ancient worthies who are set forth as examples, and all Bible writers, are to the present day exerting an influence upon multitudes for good. Perhaps a few ancient heathen philosophers may be counted on the other side.

But giving this the widest scope possible, it is seen at once that but very few of those who have long been dead are wielding any potent influence over the human family at the present time. And if the number were ten times as great as it is, it would involve no difficulty; for we can readily see how easy and appropriate a thing it would be to count that man, in the Judgment work, whose influence is still alive and active among men, as himself still with the living, and leave his case to be decided with the cases of the living, at the very close of the sanctuary work and of probation.

But, further, we are to consider that the investigative work in the sanctuary is not for the purpose of tracing out the full guilt of the sinner and determining the degree of his punishment, but simply to decide the question whether, taking into account his deeds to that point where his probation ended, he should be assigned a place with the righteous or the wicked. And this is all that need be determined in this Judgment, all else being left till after the coming of Christ, to that Judgment of the thousand years, 1 Cor. 6:2, 3; Rev. 20:4, in which the cases of the wicked will all be examined, their deeds, and the influence of them while time lasted, be taken into the account, and the punishment to be rendered in the second death be accurately adjusted to the degree of their guilt.

TO CORRESPONDENTS. L. TRAIN: For a full explanation of the resurrection of Moses, see chapter entitled, The Transfiguration, in Man's Nature and Destiny. and find fault, whatever course might be taken by these teachers. But Christ declares that the course they had taken was not contrary to, but in accordance with, true wisdom. It was appropriate for John to fast; it was just as appropriate for Christ to eat and drink. Their work and position were different, but both acted in accordance with true wisdom; and thus, to paraphrase the sentence, the children, or followers, of wisdom, as were both John and Christ, took a course which was justified by, or was in accordance with, the dictates of the highest wisdom.

### ITALY AND EGYPT.

THE following extract from a letter written by Dr. Ribton from Alexandria, Egypt, has been forwarded to us by our friends in Switzerland. We will not, by any introductory remarks, keep the reader from its wonderful statements, which show how manifestly the hand of God is at work in those countries. The letter is dated Jan. 10.

"I arrived at Alexandria on the 7th, after a voyage so exceptionally favorable that it showed clearly that the hand of the Lord was with me.

"Were I to live a thousand years I could never forget the scene we had on New Year's evening before my departure. All the brethren assembled for a farewell meeting, and the affection they manifested was something beyond description—a depth of love which only those of the household of faith can comprehend. It was a scene of general weeping, and greatly affected me for the next day.

"I found the little church in Alexandria in a very promising condition. Our Bro. Rupp, full of the Spirit of God, has done wonders, and had he the time at his disposal, and the necessary means, he could have done very much more. I shall now, under Divine direction, endeavor to aid him with all the energy that God gives me. This town is full of Italians, and it is certainly a relief to be able to preach to them without being exposed to stone-throwing, and without the necessity of a guard of police at the door. We have a young Israelite, converted under Bro. Rupp's ministry, now a candidate for baptism, and upon whom the Spirit of God has fallen. He speaks Italian and Arabic equally well. In order to work up our meetings, I am employing him to go around among the Italians with hand-bills, and I hope very soon, with his aid, to open a series of Arabic meetings. He says the Arabs and Copts listen to him willingly, and will gladly come to hear the preaching of the word as we present it.

"I hope to write you more news from here, and good news, after another week.

"The news I have received from Naples gives me much consolation. The meeting on last Sabbath was well attended, and was conducted with much fervor by Bro. Tongobardi, an educated lawyer who has lately fully embraced the truth, and who now acts as leader of the church."

### ENCOURAGING FROM OHIO.

SINCE I have been detained at home, I have received frequent letters from most of our laborers in Ohio. I am glad to say that nearly all of them are having a degree of success, and some are doing exceedingly well. Brn. Burrill and Mann have, by the blessing of God, brought out a company of toward forty, and are building a meeting-house. This is good.

During the winter, about a dozen have embraced the truth under Bro. St. John's labors, and the best of it is, these are additions to other little companies. Bro. Bigelow has brought about half a dozen into the truth. These also are additions to a little company. Bro. Rupert has done excellent work. Quite a number have

away; they will soon be useless. We request each librarian to order as many from Bro. Gregory as he can dispose of.

Once more we say to our brethren who made pledges at our last camp-meeting, that we are in need of \$200 immediately. Please send what you can on your pledges. One of our wealthy brethren in Ohio offers to donate to the cause \$200, provided some one will lend him \$500 for a year or two. He will give the best of security and pay the usual interest. He is a wealthy brother, and will do just as he says, but he has not ready money at present. Who in Ohio will lend him this \$500 to enable him to give us the \$200 ? D. M. CANRIGHT.

### OUR WORK IN FOREIGN LANDS.

THE reports recently published in the REVIEW from Norway and Italy are soul-inspiring. What can cheer the heart of those who really love the present truth so much as to see it going to the ends of the earth? For long, weary years we have been preaching that this truth must go to "peoples, nations, tongues, and kings;" that it must be proclaimed with a 'loud voice." Who can fail to see the beginning of the fulfillment of these predictions? Already Norway, Sweden, Denmark, Germany, France, Switzerland, Italy, England, Scotland, and Ireland, and even distant Egypt, are receiving the light of present truth by means of our tracts, books, and papers, or by the labors of the living preacher, and that quite extensively. In other countries besides these, in a less degree, souls are responding to the claims of precious truth and God's holy law, and are themselves becoming avenues of light to others and fellow-helpers in this holy work. Missionary establishments are being planted firmly, periodicals in various tongues are already being published, others soon will be, and the attention of the reading world is being attracted to this novel doctrine. Well-tried and faithful men have charge of these missions, to act a leading part, and thoroughly instruct the later recruits to the cause of truth. This fact alone should give our people confidence in the success of the missionarv work.

Who among us that has a spark of spiritual life can read the recent reports from our beloved Bro. Matteson in distant Norway, and the appeal of Bro. and Sr. White in behalf of his mission, without his soul being stirred with deep emotions? Who can read of what is being done in dark and benighted Italy, in the very "kingdom of the beast," without the same feelings? What momentous results are likely to come from the publication of our papers and tracts in the languages of those great nations, Germany and France,---the French, the polite language of every court in Europe, the German, the native tongue of the kingdom which is probably the strongest of any in the world, a kingdom whose subjects are scattered to the ends of the earth. Who can consider the possible and probable effects of the mission to England that our dear Bro. Loughborough is now establishing, without the deepest interest? England is the heart of that great empire "upon which the sun never sets." It sends out its pulsations to Canada, the West Indies, the islands of the Pacific, China, the Indian empire, and South Africa, and its ships go to the "ends of the earth." In all these countries where colonies of English-speaking people live, they look to the mother island with affection, and are more ready to receive instruction through and from her than from any other source. When this mission is fully started. thousands of our publications will go out in these various directions. Souls will be reached in every part of the world.

When the tares are separated from the wheat rect at the harvest, who will do the work ?--The angels.

If, when the tares first appeared and the servants said, "Wilt thou that we go and gather them up?" the Lord had said, "Yes, gather them up," who would have done the work?—The angels.

Have men anything to do in the work of rooting up the tares ?---Nothing.

Why cannot the church be the field ?—Because the field must be prepared, and the good seed must be sown and spring up and produce wheat before there can be a church. The church is the wheat; and the wheat is not the field.

A. H. ROBINSON: You are right in your query on the wearing of gold. We believe it is wrong every way, being contrary to the express directions of the word of God. It is the outward index of a heart that is filled with vanity and pride; and we cannot see that it makes any difference if it is a gift. We would not smoke a cigar any quicker if a man should give it to us, than we would if we had to buy it with our own money.

Please explain the expression in Matt. 11:19: "Wisdom is justified of her children." D. S. J.

The words were evidently spoken by Christ in vindication of himself and John the Baptist against the charge of the Pharisees. John did not eat and drink in the ordinary manner, and they charged him with having a devil. Christ was not so abstemious, and they charged him with being a glutton. Here were teachers of wisdom, greater than any the world had ever before seen; yet the Pharisees, by the course they took, showed that they were determined to cavil, pick flaws, done excellent work. Walle a mander have in every part of the world.

come into the truth under his labors during the fall and winter; two or three companies are ready to be organized.

Bro. Guilford writes that he has had an excellent interest; six or eight have embraced the truth, and still the interest continues. These also are additions to a little church. Brn. Gates and Underwood report a little company raised up. They also have a good interest in another place near by. Elders in different churches write me that their little companies are doing well, and, as far as we have heard, there is an increasing interest.

There are more preachers in the State who do not report. Dear brethren, please let us hear from you.

Our State secretary of the T. and M. society, J. B. Gregory, Bowling Green, has on hand about four hundred Annuals for 1879, which must be disposed of very soon. Librarians may have some on hand, and private individuals also. Now, brethren, we request you to take right hold of this, and distribute them immediately. If you cannot sell them, give them

The missions we have now started are the nuclei around which will gather the principal means for the enlightenment of the world with.

the rays of present truth. The Scandinavian nations and races will receive light through the mission to Denmark and Norway. The German, French, and Italian nations can perhaps be as well reached through liberal Switzerland as from any other source. The English-speaking races outside of the United States will naturally draw from Old England their spiritual instruction. And what an important part of the world these include-the most important and influential nations existing in our world. Other agencies will no doubt arise, and other movements be made; but these will be the principal ones, and others will most likely draw from them. No doubt Russia and the Asiatic nations will receive light and truth through their own languages, but these will never be so important as those mentioned. Thus the great cause seems to be taking shape to accomplish that which is predicted of it. By such means the earth will be "lightened with the glory" of God's message, when the Lord shall pour upon his people in the Holy Spirit.

As an individual, looking back five or six years to the time when appeals were being made in behalf of our school at Battle Creek as a means by which to educate persons for these missionary fields, I can only exclaim, "What hath God wrought!"

Whether that instrumentality has accomplished all it might in this direction, we will not say. But the foreign work has been growing in importance yearly till the outlines of a mighty work are now clearly seen. Then we had not a single missionary laboring in the old world. The perplexities connected with learning those languages and publishing in them were all untried. Experience in bearing burdens new and strange was all to be obtained. The sorrows and privations connected with such a mission were all unknown. The habits and customs of a foreign society were as yet new and strange. All these experiences are important steps hardly thought of by the superficial reader, but full of value as well as pain to those who pass through them.

Adoniram Judson in his mission to Burmah did not get a score of believers in half as many years, but thousands afterward embraced the gospel in consequence of those early labors so apparently fruitless. So with every great movement for God and humanity. The first steps seem slow and weak, and accomplish apparently little. Many a reformer, like Huss and Wickliffe, has been as faithful as Luther, and has sowed seed which afterward showed a luxuriant growth. Though their labor seemed to amount to but little, it was all necessary to the great result. Even our Lord Jesus Christ, who "spake as never man spake," and did mighty works never seen by mortal eyes before, left comparatively few disciples at his death; but in the fullness of time the seed which he had sown, watered by the Spirit of God, sprung up, and thousands were converted in a day. In our own day the great antislavery movement was a feeble plant. Its early teachers were despised and hooted at. Its leaders were rotten-egged, their presses were thrown into the river, and in some cases their lives were taken. They were few and far between. But they kept at their work,--sowed their seed. The more their enemies worked to put them down, the faster their cause progressed ; and in less than a lifetime slavery was gone,

We are now in the sowing time. The seeds of truth are being scattered. These foreign missions are establishing themselves in the most important parts of the world, under the direction of God's own tried servants, men of judgment, experience, and ability. Here we see "the beginning of the end." About four years have passed since our first missionary set foot in Europe, and what progress we already see. The unbelief of our people must be terrible if they cannot see the hand of God in all this. Here is a work for us to sustain by our influence and means. May God bless with his richest, choicest blessings our dear brethren who have left all the dearest ties on earth to proclaim in a land of strangers the truth of God for these times. May he help us as a people to see the bearing of these things, and do what we can to sustain his servants who have them in charge. The Lord has not called us out to perish, but his truth will triumph gloriously, and if we are faithful we shall triumph with it. Let us cheer up, brethren, all along the line. The Lord is coming soon. The prophecies concerning the extent of our work are in process of fulfillment. Let us  $\mathbf{d}$  what we can to help forward the cause of GEO. I. BUTLER, truth.

A QUESTIONABLE READING. Some time since a brother wrote to the RE-VIEW asking for an explanation in regard to a reading of Rev. 22:14, which differs essentially from the common version. The text says, "Blessed are they that do his commandments." The reading referred to is, "Blessed are they that have washed their robes." ment from the old manuscripts, and his note is of value, as it shows how such a reading might occur; for to both the eye and ear these two readings are quite similar.

William Greenfield, A. M., the able editor of the Greek New Testament now commonly used, has marked the reading in question as "inferior to the received text."

The Syriac New Testament confirms the common version, and reads, "Blessed are they that do his commandments." It is interesting to add that this old version, according to Horne, Michaelis, and not a few other critics, was made in the *last* part of the FIRST CENTURY, and has been handed down to us through a line entirely independent of the Greek New Testament. When we remember that the apostle John wrote the Apocalypse and his gospel in the very close of the first century, the reading of the Syriac version becomes intensely interesting.

The papal manuscript B, in the library at Romė, reads, "Blessed are they that do his commandments." This is an important witness. See further remarks in the Scotch Commentary, by Jameison and Fausset.

The Coptic version, made in the third century for the Christians of Egypt, reads as above, thus further confirming our time-honored translation.

Tertullian, an old Latin church father, of North Africa, born so early as A. D. 160, is a powerful witness for the received reading. In the "Writings of Tertullian," vol. iii. p. 109, he gives the text in question thus: "Blessed are they who act according to the precepts, that they may have power over the tree of life, and over the gates, for entering into the holy city." Such a witness is of nearly the same importance as a New-Testament manuscript of the same date.

And, finally, Cyprian, bishop of Carthage, A. D. 248, reads the text exactly the same as our good old translation. From "The Writings of Cyprian," vol. ii. p. 122, we copy his exact words thus: "Blessed are they that do his commandments."

It should here be remarked that the testimony of Cyprian antedates every New-Testament manuscript by a hundred years, and the use of the text in question by Tertullian is more than a century earlier still.

Now, let it be noted that all the above are very early ancient testimonies. Also, such able critics as Dr. Adam Clarke, the well-known commentator, and Dr. Bloomfield, who edited a Greek New Testament with English notes, take no notice of this entirely different reading. And the revised German Testament of Luther, the French of Martin, the Swedish, Italian, Danish, Holland, and Portugese versions, with a long list of English translations, and the Latin version of Arius Montanus, edited by Leusden, all confirm the good old reading which says : "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

G. W. A.

### IS GOD DEAD?

THIS question, once propounded by Sojourner Truth to Mr. Douglass when he gave evidence of declining faith in Providence, was recently suggested to my mind by a very different circumstance, as the following will clearly show.

A few days since, while in conversation with a no-day Adventist upon the law and covenants, the seventh chapter of Romans was alluded to, and I asked him what he understood the first husband to be. He replied, "God; for he says he was an husband unto them." Now Paul says, "For the woman which hath an husband with courage and earnestness for the propagation of its principles, and wait patiently for God to vindicate his own cause. and the very existence of the church is threatnot follow the word of God in settling matters

S. B. WHITNEY.

17

### SELF-DENIAL.

SELF-DENIAL lies at the very foundation of the religion of Jesus. Until the lesson of selfdenial is learned, one cannot develop the character of a Christian. Said Jesus, while instructing his disciples respecting the many things that he must suffer, and of his death, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

The love of God to fallen man led him to give his Son to die that we might have eternal life. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

To sacrifice the presence of the beloved Son in the courts of glory, knowing that he must die a cruel and ignominious death upon the cross, was indeed a most wonderful manifestation of the Father's love for disobedient man. Christ consented to leave the glory of Heaven, the presence of the Father, and all the holy angels, and come to this earth, marred and cursed by sin, and suffer and die as man's Saviour.

Now the apostle exhorts : "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2:4-8.

Dear reader, let us behold the "Man of sorrows, and acquainted with grief," and reflect that you and I "have hid as it were our faces from him." "He was despised, and we esteemed him not." "Surely, ke hath borne our griefs, and carried our sorrows ; yet we did esteem him stricken, smitten of God, and afflicted."

"But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Oh, when, as ministers "of the manifold grace of God," shall we truly reflect the love of God and of his dear Son? When shall we carry the cross of Christ in front wherever we go? and when shall the religion of the Man of Calvary so form the warp and woof of our life that it may speak louder than words, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"?

With unfeigned gratitude should we hail the warnings and entreaties of awfully solemn import through Heaven's chosen medium, spiritual gifts, "precept upon precept; line upon line," to help us in the great work of preparation to stand when the Master of the house hath risen up and shut to the door.

As we read these thrilling Testimonies, can language be more appropriate for each one of us to adopt with respect to ourself than is the following: "Hear ye, and give ear; and be not proud, for the Lord hath spoken."

Selfishness and self-denial array themselves directly against each other. One is condemned and forbidden by the word of God, the other is commanded and approved. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." When we array ourselves or our own interests against the work and prosperity of the cause of God, what a terrible mistake ! A man may imagine himself misrepresented, yea, he may be, and be abused ; but this can never justify him in sacrificing his dignity as a Christian, and turning with bitter feelings and unkind words and the very existence of the church is threatened for lack of self denial, and because some do not follow the word of God in settling matters of difference, my heart is pained. I ask, Do these dear brethren realize the responsibility of their position as men of God? Do they act with reference to the impending wrath of God, and with respect to the final decision of the Judge of all the earth, who will reward every man according to his works?

We need more of the spirit of the apostle who could say while suffering trouble as an evil-doer, even unto bonds: "I endure all things for the elect's sakes, that they may obtain the salvation which is in Christ Jesus with eternal glory." This is self-denial—suffering for the good of others, preparing to enter into the joy of the Lord.

Oh, how inexpressibly sweet the promise, as penned by Peter, to the faithful elders: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye also shall receive a crown of glory that fadeth not away."

A. S. HUTCHINS.

13

### SABBATH-SCHOOLS.

NOTHING has accomplished more for the youth and children in so brief a period of time as the revival of the Sabbath-school interest among our people. Hundreds have thus become interested in the truths of the Bible, and some have been converted to God. It has been the means of not only specially interesting parents in the Sabbath-school, but also in the salvation of their children. Wherever it has been taken hold of in the fear of God, the effect has been to "turn the heart of the fathers to the children, and the heart of the children to their fathers."

It has also stepped outside the limits of our own people. In some places other children, having been invited to the Sabbath-school, have become interested and this interest has extended to their parents, who by this means have been led to embrace the solemu truths of the message of Rev. 14:9-12. Sunday schools have also been organized, and in a few cases converted into Sabbath-schools, and this has aided in raising up active churches. This is some of the fruit resulting from efforts that have been put forth to promote the Sabbath school interests.

Some schools have made more improvement than others, and some situated where people were much prejudiced against the truth have accomplished more than others more favorably located. This has led me to inquire into some things which are sure to make

A SUCCESSFUL SABBATH SCHOOL.

1. I have never found a successful school for youth and children where question books or some course of systematic lessons was not used. A Bible class may be of some interest to a class of elderly men and women, where they can relate old experiences, express their opinion upon certain passages of Scripture, etc., etc.; but it does not interest the younger portion of the church.

2. If the school is too lengthy, young minds will become weary, and the good which might otherwise be accomplished will be destroyed. No Sabbath school should hold over one hour and a half, and one hour is sometimes better.

3. A failure on the part of teachers or scholars in learning the lessons will make lessons irksome that would otherwise be interesting, and will be like canker to any Sabbath school. Parents should set a good example in this respect, and children should realize that they are no more prepared to enter the class without their lesson than they would be if they were attend-

To this we would say, There is a material difference between the two readings, but which is the *older* and better one is purely a matter of textual criticism.

In regard to this passage, Dean Alford, the well-known English critic, in his "Notes for English Readers," says: "The difference in the two readings is curious, being in the original that between

Poionntes tas entolas autou, keeping the commandments of him, and

Plunontes tas stolas autōn," washing the robes of them; And he adds: "Either of which might easily be mistaken for the other." Dean Alford has edited a Greek New Testais bound by the law to her husband so long as

he liveth; but if the husband be dead, she is loosed from the law of her husband." Rom. 7: 2. Then if God was the first husband, and we are loosed from the law by the death of the first husband, it follows that God is dead. This is a new way of proving the abolition of the law of God, but it shows the terrible extremity to which the opponents of that law are driven to find something with which to support their theory.

Another evidence on the same point is the contradictory nature of the positions taken by them. For instance, one man in this place says, in opposing the Sabbath, that the ten commandments are so strict that no man can keep them an hour. Another says they are so slack that they were designed, and were only fit, for a civil code for the Jews, and were altogether of too low a type as a rule for the Christian. Thus it would almost seem that the opposers of God's law are bereft of their reason, and in their insane attacks upon it are left to devour one another's positions. At least, the lovers of that law have nothing to fear from such efforts, and may labor upon his brother. The language of Inspiration is, "If any man speak, let him speak as the oracles of God."

The Bible, the dear old Bible, gives express direction how to harmoniously adjust matters of difference between brethren, and lot the church of God go free. Please read Matthew 18:15-17. Should personal feelings break out among leaders in the church, let these men try the directions of Heaven, and thereby set a worthy example for others to follow. Paul in speaking of the qualifications of leaders in the church, says they should be "patient," "blameless," "not self-willed," "not soon angry."

When our weak churches, the dear lambs of the flock, are brought into trial and perplexity,

lesson than they would be if they were attending a week day school.

4. If the superintendent, teachers. or other officers lack an interest in the salvation of the members of the school, the school will be like a withered branch, containing no moisture. They should become acquainted with God and be ever ready to point those they are instructing to the Lamb of God, who taketh away the sin of the world. The Sabbath-school should ever be

#### AN ATTRACTIVE PLACE.

It should be a place of real interest to the youth and children, and it is possible to make it so. It should be a place of instruction, where they can learn the truth in an interesting manner. Every means by which the school can be made instructive and attractive should be employed. This will require thought and planning. Some will take a lively interest in it, and the more general this feeling is the more prosperous will be the school. If the officers are so situated that they can have prayer and consultation meetings, it will be a great help; for God gives wisdom liberally to them that ask for it, and he upbraids none.

S. N. HASKELL, Pres. S. S. Association.

WHOM SHALL I SEND? "WHOM shall I send, and who will go? Whose lips are touched, whose feelings glow? Who long to tell how much they owe? "I'll go, my Lord, for thee."

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Though oft this heart asks, Who am 1? Yet whilst I can on thee rely, And "Abba, Father," I can cry, "I'll go, my Lord, for thee."

And should the seed be sown with tears, My faith oft struggling hard 'gainst fears, Yet whilst thy smile my spirit cheers, "1'll go, my Lord, for thee."

Then, when I from my labor rest, Grant, if my efforts have been blest, This thought may calm my peaceful breast, "I've been, my Lord, for thee." -Selected.

# Progress of the Gause.

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

### CHRISTIANA, NORWAY.

16

THE preaching of the truth is still calling forth opposition sermons from all sides. Wednesday evening we secured a large hall in the theater in order to get a reply before many. About eighteen hundred crowded in, and many went away for want of room.

I have since paid no more attention to the attacks (which are still falling on us like hail-storms), but have preached for the edification of souls. Sunday evening the gymnasium was filled with attentive hearers. I spoke about Christ stilling the tempest. The Lord blessed our feeble efforts, and it was good to be there. Next Sunday is the last time we can have

this hall. It is a continual strife to get rooms for meetings, because our opposers are trying to drive us out everywhere. For this reason our friends have formed a society to purchase prop-erty for the use of the S. D. A. church. Each member pays 50 Ore per week  $(13\frac{1}{3}$  cents). Then we solicit donations besides. The members have to earn their living by hard work, and the times are exceedingly hard. The Eng-lish Puritan Sunday reigns here, and Sabbathkeepers meet a great deal of opposition. Yet all feel willing to make an effort to secure a place for meeting. A rare chance has been offered to us, and all

thought best to accept it before others should take it from us, so we have bought a house and lot situated in a central place, high and healthy, opposite to the Catholic church, and near a large Lutheran church, fronting a business street. It can be divided into two lots-one a corner lot 70x70 feet, suitable for a printing office, and another 70x150 feet, for a chapel. At present a two-story building with basement occupies a part of both lots. The upper story of this we intend to turn into a hall for meet ings. That will make room for eight hundred to one thousand people. The rest of the house we rent to families. We shall occupy the house by the 15th of April. We are to pay 54,000 Kroner (about \$15,000) for the property, with 5 per cent interest, and thirty-three years in which to pay the whole. The use of the build-ing will pay the interest and taxes. The first five years we are to pay 1000 Kroner (\$266) an-nually on the capital, and after this time twice that amount,

Our paper, Tidernes Tegn, pays its own way but it is printed by those who do not love the truth. I desire to give this paper into the hands of the General Conference as soon as they can undertake it. Our earnest prayer is that the truth may be published, and blessed from

have begun to keep the Sabbath.

We have an organized society for legally holding church property, and to day nine or ten teams are drawing the foundation stone for the new meeting-house. I shall remain here about two weeks. I hope then to be able to leave and two weeks. I hope then to be able to leave and go to Bellville, some fourteen miles distant, and I earnestly desire that a good work may be accomplished there. I expect Bro. Mann will return and follow up the outside interest in the country around here. A. O. BURRILL.

### ONTARIO.

Chatham, Feb. 23.-We have closed our meetings here. Twenty are keeping the Sab-bath. Sabbath meetings, Sabbath-school, and weekly prayer-meetings are established. Bro. Black remains until we return with the tent. Our address is Watford, Ont.

J. FULTON.

### INDIANA.

Frankton, Feb. 24.-I was prevented from following up the interest at this place last fall by sickness in my family. Last October Bro. Rees and myself left fifteen here keeping the Sabbath. When I returned Feb. 7, I found twelve holding on. I am trying to instruct and build them up, and am also giving a course of lectures in a school-house three and one-half miles north-east of Frankton. Have given eleven discourses. One kept last Sabbath, and others have decided to keep the next. Have obtained three subscribers for the REVIEW, and two for Good Health. WM. COVERT.

### MICHIGAN.

Report of Labor.-Sabbath and Sunday, Feb. 15 and 16, I spent with the church at Allegan, preaching on the Sabbath and conducting a business meeting on the first day of the week. This church has, we believe, almost universally adopted the new tithing system. On Sunday, among other important items of business trans acted, necessary means were raised for the purchase of a circulating library, as recommended by the Conference.

Feb. 19 to 22, I spent with the church at Monterey, preaching and attending business meetings. As the matters to be considered were of great importance, the President of the Conference and Bro. S. H. King, of the Conference Committee, and representatives of several of the churches, were present as per request. Happily, our deliberations were so guided by the Holy Spirit, that the results reached were very satisfactory. After the departure of the brethren summoned from abroad, remained and held meetings for three days On the Sabbath two individuals-both of whom had passed middle age-started in the service of the Lord. One of these men was a person who never before had made a profession of religion; the other had once been an observer of the seventh day and a member of the church. but had given up the truth and gone a great way from the Lord, though still holding on to his intellectual faith. When I speak of him as Bro. Hawyer, those acquainted with the early history of the Monterey church will at once be able to place him. W. H. LITTLEJOHN.

Report of Labor .--- Feb. 8 and 9 we held five meetings with the few friends at Twin Lake, Muskegon Co. The outside interest was good. In company with Bro. E. H. Root, held five

meetings with the church in Shelby, Oceana Co. The Lord blessed. A church trial of long standing was cleared up, and harmony now prevails. The outside interest was excellent, and arrange ments were made for a course of lectures

E. B. LANE.

a few meetings at Onarga, and found the church thriving. Lately I have held services at Sadoby way of Elivon, and held one meeting with not very flattering. We shall labor on awhile this young church. They appear to be moving forward in this work as fast as could be exus a report of meetings held in this district at H. A. ST. JOHN. longer. Memphis, Armada, and Romeo, by himself and We organized a church of Bro. R. J. Lawrence, in December, 1878. The pected. Hamler.—This church, formerly known as and afterwards admitted the eighth. meetings were, as a whole, of an encouraging On the 15th, I closed my meetings at Spring the Defiance church, consists of forty-three members, seventeen of whom live near the place Last Sunday evening I closed a short pro-Valley for the present. Only one family were added to the believers there as the result of nature. Two clubs of the Signs were taken, each numbering ten copies, seventy-five Annuals tracted effort at Lovington. Because of deaths, removals, and unnecessary trials, this company three weeks' labor. Am now at Empire, where I commenced meetings last night. were ordered, and some subscriptions were obof meeting, and the rest in five different coun has been made weak. My stay was too short ties; namely, Henry, Fulton, Defiance, Pauld-ing, and Putnam. The Sabbath-school now tained for the REVIEW and Instructor. At to do what should be done here. There is a Romeo the tithing system was adopted and the J. H. COOK. numbers thirty two members. They use Prof. Beli's Lessons for Youth and Lessons for Little added one-third. At Memphis something was raised on the Dime Tabernacle and reserve fund. large class of young people who should be 40 reached. Centropolis, Feb. 26.-I commenced a I have spoken in Oakland twice. Last night Ones, and take up the penny collections. I series of meetings at a school house three miles five arose for prayers. This morning one has spoke on the new tithing system, and all presdesired baptism. We are hoping to build a meeting-house. One has promised \$300; and another said, "Give me the material, and I will see that the house is built." west of Centropolis two weeks ago to-morrow Mattawan, Feb. 27.-Bro. T. M. Stewent but three immediately adopted it. evening. I have spoken several times on the I am still holding meetings in this place. Five, all heads of families, have signed the covard has held meetings in the Congregational Sabbath-question, and some interest is mani-fested. Have sold three or four dollars' worth house at this place one week. Some are inter-ested. Bro. S. States that Bro. N. Dewey, liv-A. A. BIGELOW. enant. of books, and distributed several tracts. G. W. COLCORD. ing seven miles north of Dowagiac, has twice eral First-day Adventists live in the vicinity. The World's Crisis and Miles Grant's book engaged the Disciple meeting house for a series Corsica, Feb. 24.-We have been obliged of meetings; but each time, after the minister arrived, the house has been closed against him Kempton, Ford Co., Feb. 20.---I have labored about a month in Kankakee and Ford to close our meetings in the country for two have been extensively circulated among them, This is through the influence of the weeks. and the most of them manifest very bitter opby underhanded means on the part of the Dissects, and they have concentrated their forces counties. I met with our French and American position. I have hopes that a few will embrace ciples. Brn. E. B. Lane and T. M. Steward here for a revival; but their god is either brethren at Kankakee and St. Anne when Elds. SMITH SHARP. the truth. have thus been shut out of the house "talking, or he is pursuing, or he is in a jour-ney, or peradventure he sleepeth, and must be awaked." The truth may be smothered for a Colcord and Bourdeau were there. These .11 meetings were a great encouragement to me. IOWA. Pierson, Feb. 24,-Jan. 29 we com-The Lord has blessed me in my labors. I have menced meetings at the Maple Grove school-Elkhorn and Altamont.-I have recently time, but it will break out again with renewed had some opposition from a Lutheran priest. energies. We thank our Heavenly Father that held eleven meetings with the churches at Elkhouse five miles west of Pierson, and to date have given twenty four discourses. We are and also from a Baptist minister from Kankaall hearts are not closed against its influence. During the week one more has taken her We are kee, and I am told that another Lutheran priest horn and Altamont. In these meetings I have tried to raise some money for the Scandinavian nearly through with the presentation of the is coming next Sunday to scare that young sevstand for the truth of God. Our meetings are Sabbath question, and held our first Sabbath meeting Feb. 22. The brethren from Pierson enth-day man away. The word of God has mission, in accordance with the testimony from well attended on Sabbath and first-day. made a great stir here. Eight have promised Bro. and Sr. White. Feb. 9, the Elkhorn

met with us, and it was one of the most precious seasons that we have ever had the privilege of enjoying. Eight or ten, who had once taken the Lord's name upon them, but whose love had waxed cold, returned to the Lord with hearty confession. Fourteen adults signed the covenant. Several others are keeping the Sabbath, making about twenty in all. The community is very much stirred, and nearly all are con-vinced on the Sabbath. We are visiting from house to house. Will the friends remember us? D. A. WELLMAN. W. ELLSWORTH.

Stanton, Feb. 26.-Feb. 12, I began meetings with the scattered brethren of Stanton and vicinity. I have held eight meetings, and established regular Sabbath-meetings, and a Sabbath-school with twelve copies of the Instructor also obtained three subscribers for our periodicals, and sold \$2.00 worth of books.

ORLANDO SOULE.

### NEBRASKA.

Red Cloud.-I am at present holding meetings six miles south-east of Red Cloud. Bro. Smith is with me this week. Elder Wheeler, S. D. B., speaks this evening. The interest is becoming good. H. A. JENKINS.

Wahoo, Feb. 26 .- I have been laboring among the Danes and Swedes ten miles southwest of Wahoo. I have spoken twelve times, and the Lord has given freedom in presenting the truth. One family who had not paid s. B. adopted the new tithing system. Notwithstanding the opposition of a Lutheran colporteur, who has done all he could to prevent the people from receiving a S. D. A. into their houses, I have visited 56 families, obtained 28 subscribers for our periodicals, loaned some pamphlets and sold \$5.75 worth, and received \$1.50 as a gift. I desire to work faithfully till the Lord comes. John Johnson.

#### CALIFORNIA.

Arbuckle City, Colusa Co., Feb. 11.-At this place, where Bro. J. D. Rice is now laboring, three have signed the covenant, and quite number are debating the question of duty in their own minds.

Fresno Co.-Bro. R. A. Morton's labors in the Central Colony have closed. Ten have signed the covenant. A Sabbath-school has been organized, and a weekly prayer-meeting has been appointed.

### DAKOTA.

Finlay, Feb. 18.-The interest here seems to be increasing. We had quite a severe storm and some cold weather last week, but we missed but one meeting in consequence, and the congregation is steadily increasing. On Sunday evening there were a hundred or more out, which is a large audience for this sparsely settled region.

I have introduced the Sabbath question, and some are already expressing themselves favora-bly. Have appointed a meeting for next Sabbath.

FEB. 25.—The interest here is still encouraging. One very interesting family have embraced the Sabbath, and others are deeply inter-Twenty were present at our first Sabested. bath meeting last Sabbath, and some who were anxious to be there were prevented by ill health. The meeting was good, the Lord being present. As the school house is now vacant, and the storm and cold weather have somewhat reduced

Dist. No. 13.-Bro. Wm. H. Mills sends

to keep the commandments of God and the faith of Jesus. I have obtained eleven sub-scribers for the *Tidende* and one for the *Signs*, and sold books for \$4.95. I work on, trusting in the mighty God of Is-

e mighty Gou J. \_\_\_\_\_ Lewis Johnson.

Martintown and Pitwood, Feb. 22.-At Martintown I have for the past two weeks spent half of my time for the French, and eleven have heartily embraced the message. Not one of these belonged to a Protestant church. They were either Roman Catholics, or had left that church without joining another, not knowing of a body of Christians that met their idea of what a church should be. The very first Sabbath, eight of them took a firm stand, some with deep feeling expressing gratitude for the truth. At Pitwood, not far from Martintown, I

speak in English to Americans and French; and there is a good interest here, though not so far advanced as that in Martintown. This is not far from Watseka, and offers a fine opportunity for the church in that place to do missionary work.

To-day (Sabbath) we have had at Pitwood a general rally of the brethren from Watseka, Beaver, St. Anne, and Martintown. A good-sized school-house, the only one in the village, was filled to its utmost capacity. At the close of the Sabbath I spoke to the French in Martintown. It has been a good day for both nation-alities. Hearts are affected, the family altar is being erected, and we expect a moving forward in the performance of other Christian duties. D. T. BOURDEAU.

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### WISCONSIN.

Debello.-Feb. 15 and 16 I spent with the company at Debello, which were brought out last summer under the labors of Bro. O. A. Johnson. There are about forty keeping the Sabbath in the vicinity. On first-day, the 16th, a church of twenty-nine members was organized. Officers were chosen, and the elder and deacon were ordained. They are preparing to build a meeting-house. H. W. DECKER. meeting-house.

Lodi, Columbia Co., Feb. 25.—Jan. 1, I commenced a series of meetings in the Green Ackerman school-house, one mile from Poynette village, and about eight miles from Leed's Cen-Five or six took a firm stand for the third ter. angel's message.

Jan. 28, we commenced meetings in Poynette village, in Mr. Wood's hall, which he kindly permitted us to use free of charge. We contin-ued the meetings four weeks. The attendance and interest were good; but the opposition from the churches was strong. A few have commenced keeping the Sabbath. Those here and in Bro. Ackerman's neighborhood will make a company of ten or twelve Sabbath-keepers. They hold Sabbath meetings. N. M. JORDON.

Kickapoo, Feb. 21.-I entered upon the duties of my appointment, Jan. 7, 1879, by go-ing to Baraboo, and starting a singing class of about twenty. Gave sixteen lessons. My stay about twenty. Gave sixteen lessons. My stay with our people there was pleasant, and the class made good progress.

I then came to Kickapoo, and started a class of over forty. The interest is great, and the school is advancing finely. We expect to stay here about four weeks yet. Have distributed twenty-four copies of the Song Anchor among the members of this class.

E. M. CRANDALL.

KANSAS. -39

Sedgwick Co.-March 6 to 10, we were Muskegon, a city of about twelve thousand our audiences, we have decided to return there with the brothren at Whitewater, Sedgwick Oove. JOHN G. MATTESON. Osterhausgaden 12, Christiana, Norway, Feb. 5. above, inhabitants, has offered us the free use of two with our meetings this week. Opposition is becounty. Their quarterly meeting was held at this time. The church was small and much of the largest halls in the place for a course of ing manifested to some extent, but mostly of a lectures, and one of the proprietors offered to private character. scattered, yet we trust the meeting was profitdonate ten dollars to pay the expense of gas and wood, if the people did not contribute lib-erally. I consider this a rare offer, as each of Bro. Olsen reports good interest, crowded OHIO.able. The outside attendance was good. The houses, and some embracing the truth. brethren in this new field have been almost en-Wakeman, Feb. 28.-Underhanded op-S. B. WHITNEY. tirely neglected the past year; but they have position is very bitter here. The attendance is not large. A few are interested. Two or three the halls rents for \$25 per evening for other purpledged the tithe for the coming year, are taking a club of the Signs, and have sent for the library of Sister White's writings. I returned ILLINOIS. There may be others who will obey, but the prospects are General Work.-Early this month I held

ARCH 6, 1879.]

### THE REVIEW AND HERALD.

1 pledged for that mission \$408, a part of is paid, and also voted to send for a set White's books to keep as a church library. 1. 15, 16, I was with the brethren at Altawhere they willingly pledged \$76 for the mission, and paid a part of it. We thank ord for this liberality and love for the good on the part of these two churches, and and pray that the rest of our Scandinavian hes, as well in Iowa as in any other State, how the same love for their own brethren. JOHN F. HANSON.

catur Co., Feb. 26.-I held meetings at en Grove, Ia., Feb. 8 and 9. It is encour-to know that a few here are trying to live he truth, and are anxious to learn the way perfectly.

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im now holding meetings at Pleasanton. met with the Davis City church for two aths past. They seem to be growing ger in the truth. C. A. WASHBURN. ger in the truth.

### MINNESOTA SABBATH-SCHOOLS

E see by the Supplement to the REVIEW of 13 that only 162 copies of the weekly In-tor are taken in our Conference. There bout fifty companies of Sabbath keepers in Conference, and twenty-seven Sabbath-ols have reported a membership of 708 If all had reported, the number lars. d probably have not been far from 1,200. schools should have at least 700 copies of Instructor to be distributed among the schol-

We know that times are hard, very hard, at club rates every school ought to be able otain an ample supply. ou will find the Instructor a great help in

Sabbath-schools, in fact it is impossible to ery successful without it; and just think of 0 copies for only \$5.00. Brethren of Min-ta, let us all have the *Instructor*, and also record books, they cost but little and are as essary as the register to the common school. se schools that have adopted a regular con-ution will find little difficulty in paying for 10, and will soon have a fund on hand to t other necessary expenses.

he treasury of the association is empty and been. How shall it be supplied? It is recnended by the Board that each school send he State secretary one-tenth of all the conutions received by it. We are willing to te for nothing, but let us have something te for notning, our stamps and stationery. W. B. HILL, Pres.

L. A. CURTIS, Sec.

Kingston, Meeker Co., Minn.

### O THE S. S. ASSOCIATION OF THE PENNSYLVANIA CONFERENCE.

NE are very anxious that the Sabbath-school rk in our new Conference shall prove a sucs; and to this end we appeal to all our brethto aid us.

Ne have valuable helps, which are well calcued to interest and instruct the young. The ekly Instructor is offered on terms so reasone that no family need be without it, yet we rn that there is not a club of this valole paper taken in the State of Pennsylvania. t the officers of our schools take this matter hand, and see to it that as soon as possible a have a bundle of Instructors to distribute in ur Sabbath-school.

We have a supply of S. S. Records, which will furnish schools as fast as we can obtain > addresses of their officers ; and to meet this, d other necessary expenses, we recommend at the plan of regular donations be adopted in our schools. Let us "work for the school th our heart and our hand."

D. V. OVIATT, Pres. Wellsville, N. Y., Feb. 25, 1879.

OUR PAPER.

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I AM not especially favorable to eulogies eier spoken or written, since they often arise om a disposition to flatter. Yet I trust no e who is alive to the importance and magnide of the third angel's message will attribute y such motive to me when I say that next to y Bible nothing is read with so keen an intert as our paper. How it is that some S. D. lventists can live year after year without this sekly visitor is a mystery to me; and yet I ad that some of the officers even of the tract ciety are without the paper. It is no wonder at such persons have but a faint idea of the stness of this work and the rapidity with hich it is spreading. As I read the letters of Bro. Matteson in RE-EW Supplement of Feb. 6, my heart sent up a lent prayer for God to convert the misers who e dying spiritually for want of a disposition to crifice. While I felt sad to think Bro. Matson should be so cramped for means, I felt a rill of joy as I read how the multitudes flocked hear him. Then there was Bro. Ribton's letr with his account of a whole church being nverted to the truth. Who can read such ings unmoved? And who can say, after readg Bro. Loughborough's report of how the work opening up before him in Great Britain, that tere is no virtue in the distribution of reading atter? And yet there are some who refuse to ork in connection with the tract society, be-use they can see no advantage in it. But it in the REVIEW that the reports of these sociies are published, and those who cannot interst themselves in that kind of reading, can find t least one person for whom they can pray to dvantage, without going from home. Then there is the progress department, con-

taining reports from some whom we have seen and known, and from scores whom we may never see this side of the kingdom. But it is useless to enumerate. No portion of the paper can be neglected without loss. May God bless our dear paper, and all who help make it what it is.

### RESPONSE FROM A KANSAS SOLDIER.

WE respond to the call of our commander. Your orders came at the right time. We expect a grand review in April, and will try to be prepared for it.

I was recently out on the skirmish line about two weeks. The enemy's front was broken, and some were captured. Our revolvers (tracts) did good work, especially those marked U.S., also those of Eastern manufacture. I went to the barracks of Dist. No. 1 the

other day, and obtained a revolving cannon (Biblical Institute) all mounted. It is in range of any position the enemy may take. I recom-mend it to every man in the field; it can be used against the enemy's strongholds.

Let us rally, fellow-soldiers, with our swords (the word of God) in our hands, and fight during this campaign as never before. Our pay and bounty are sure ; and at last we shall receive a crown of life which shall endure forever. YOUNG SOLDIER.

### TRY A REVIVAL.

THAT which ought to be first thought of is frequently thought of last, or perhaps forgotten altogether. A lady correspondent of the N. Y. Tribune, evidently in great anxiety, wanted the editor to advise her how to raise money for a small country church. She admitted that they had tried a great many things, and been very successful. We have had, she said, "calico parties, sugar parties, fish-ponds, mock post-of-fices, and the like. If you can suggest some new form of entertainment, you will earn our sincerest thanks."

The Tribune, not a religious paper by any means, gives sound counsel. It says, "We rec-ommend a revival of religion." Who could give a better answer? We commend the advice to all the churches. There is nothing so good for struggling churches, and those that are not struggling too, as a thorough revival. Try it. -Religious Intelligencer.

### THE SUNDAY QUESTION AGAIN.

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IT looks as though the Christian Weekly had taken up the Sunday question. In its issue of March 1, we find the following :-

The feeling among our countrymen that the sanctity of the Sabbath as a day of rest is to be respected, is spreading. The open disregard of our laws, and the flagrant and increasing desecration of the day by a portion of our foreign population, may not be without profit if they arouse our citizens to needed steps to protect our birthright from those who would despoil and destroy it. Louisville, Ky., is following the example of Cincinnati, and is arousing public attention to the necessity of enforcing the civil protection of the Sabbath as a day of rest from labor and public amusement, set apart for that purpose by the immemorial usage of the American people and the laws of the land. Our working people need to realize that the infringement or annulling of the Sabbath laws is a di-rect step toward their oppression.

### DIVORCE.

VERMONT is the paradise of loose marriage laws. During the last sixteen years there have in that little State 2,417 divorces, of been which 632 were for adultery, 941 for desertion, 683 for personal cruelty, 137 for refusal of support, 11 for confinement in the State prison, and 3 for insanity. In 1865 the proportion of divorces to marriages was as 1 to 21.06, and in 1877 as 1 to 14.94. For the first eight years of the sixteen the average ratio of divorces to marriages was as 1 to 18.18, and for the last eight years it has been as 1 to 16.04. This shows an increase in the average ratio of divorces. The Watchman and Journal appeals to these statistics as furnishing a most conclusive reason why the divorce laws of Vermont should be so reformed as to give greater stability and permanency to the marriage relation. One would think that there must be something wrong in a State which for eight years in succession furnishes an average of one divorce for every sixteen marriages, and in 1877 brought down the average to one divorce for a little more than every fourteen marriages. This subject is worthy of the thoughtful consideration of the legislature of every State in the Union.-Selected.

churches remain, but the spirit which once builded them is gone. They remain, but in-stead of being thronged with eager worshipers, they are only vast ecclesiastical show-shops, and shrines for the worshipers of art alone. Indeed, they seemed painfully like the mausoleums of a dead faith."

## Potes of News.

-EXTENSIVE floods are reported in France.

-AT Rio Janeiro from 5 to 10 deaths occur daily from yellow fever.

-THE Japanese have a daily newspaper, the Japan Gazette.

--STEAMSHIPS for Europe usually carry about thirty thousand letters each trip.

-A REVOLUTION of some magnitude has broken out in Sonora in the north-western part of Mexico.

--The Russian physician at Tashkend says that the almost immediate death of the Ameer of Afghanistan is certain.

-DR. DANIEL GANS of Baltimore. Md., has resigned the pastorate of the Third Reformed Church, and become a Roman Catholic.

-PRINCE DOUDANOFF KORSAKOFF threatens to close the Bulgarian Assembly if the proceedings contravene the treaty of Berlin.

-SEVERE shocks of earthquake were felt at Rome and Sienna, Feb. 25. Two priests and several villagers were killed at Sienna.

--THE Nihilists are at work in Russia. The gov-ernor of Charkoff was recently fired upon, and severely injured. He has since died.

-36 Indians, the remnant of a band that raided in Idaho last summer, have been surprised and slaughtered in the Salmon River Mountains.

-PRINCE LOUIS NAPOLEON, SON of Louis III. of France, is on his way to South Africa, to join the English army in their war against the Zulus.

-A PETITION has been presented in the Alabama Legislature, signed by hundreds of Presbyterians, praying for a law prohibiting the running of railroad trains on Sunday.

-IT is proposed to construct a line of telegraph through the whole extent of the continent of Africa, connecting the English South African colonies with the Egyptian lines at Kartum. -SIR ROWLAND HILL is to be presented with the

freedom of the city of London in acknowledgment of the great benefits derived from uniform penny postage, introduced by him in 1840.

-According to St. Petersburg papers, large consignments of arms have been lately going forward to Persia for the use of the Persian troops, many of whom are now drilled by Austrian officers.

-A FLOOD of petitions is pouring into the Wisconsin Legislature praying for prohibitory temperance legislation. Twenty-one were put in on one day, the signatures aggregating nearly 6,000.

-In the week after the close of the meeting of the Evangelical Alliance at Basle, Switzerland, the International Federation of Lord's Day Societies will hold Conferences at Berne, from September 8 to 14.

-THE waters of the Vistula have overflowed, submerging 40 villages in the vicinity of Warsaw in Russia. The dam above the city has broken, and there is a great inundation and a great loss of property.

--DR. KING, of Yonkers, set this sum for the tax-payers to cipher out there: "The police appropria-tions for Yonkers are \$35,000 because we have 100 grogshops. In Vineland they are only § 75 because they have no grogshops."

-FEB. 21, the corpse of Bishop Foley, of Chicago, who had been for 10 years bishop of that diocese, was taken to Baltimore for the final funeral services and interment, after very imposing preliminary services in the Cathedral at Chicago.

-Fossilized remains of what is reported as a gigantic pre-historic man have been found two hundred feet beneath the earth's surface in a cave recently opened in a mine near Eureka, Nev. The lower limbs, head, and neck are said to be clearly defined and natural.

-THE Pennsylvania miners in the towns along the Monongahela are indulging in a strike. Sheriff Work of Washington county, with a posse of wellarmed men, has made several arrests. Company H of the tenth regiment is at Sheriff Work's command should he need them.

- REV. W. FLEMING STEVENSON, who has re-

they sailed through a mass of pumice-stone, which he estimated at 600 miles in length and 150 miles in width, and that on some of the islands a ridge six feet high had been washed up. It is supposed that a terrible sub-marine convulsion had taken place. The usual currents and trade winds were reversed, so that they had to communicate with some of the islands on what is termed the windward side.

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-THE Inter-Ocean thinks the census of 1880 will show a decrease during the last decade of not far from \$3,000,000,000 in the property valuation of this country. This is partly owing to the fact that the census of 1870 was taken in the midst of the inflation and expansion period, when men put a field tious valuation upon their property, and thought it permanent prosperity. The *Inter-Ocean* says, "The effects of the war losses, the wiping out of slave property, and the expansion of the inflation period, will appear more wividly in the consus of 1980 these will appear more vividly in the census of 1880 than in that of 1870 "

--THE Romanists of Cincnnati are greatly dis-turbed at the condition of Archbishop Purcell's financial affairs. Some intimations of mismanagement were published a few weeks ago, but recent developments show that things are much worse than was supposed. An investigation, which has been in progress by the trustees, already shows that the claims outstanding far exceed in value the whole amount of property transferred to the board to se-cure them While no definite information can be obtained from the officials, it is frankly admitted by them that the amount exceeds \$1,000,000, and to this is to be added claims not yet presented and interest on the whole. The feeling among the creditors is becoming bitter, and is finding open expression in many quarters. The bulk of the creditors are poor men and women, who have committed their hard-earned savings to the care of the church.----Christian Statesman.

### Ohiluary Polices.

"Blessed are the dead which die in the Lord, from hence-forth." Rev. 14:13.

DIED of typhoid fever, at Sheridan, Mich., Alvin, son of J. J. and S. Foster, aged 7 years. His mother has observed the Sabbath for two years, and is a member of the Sheridan church. Funeral discourse by the writer, from 1 Cor. 15:21. O. SOULE 33

AFTER an illness of one week, Mary McAllister, wife of Frederick McAllister, died at Cabot, Vt., Dec. 24, 1878, aged 79 years. SARAH HARLOW.

FELL asleep in Jesus, in Soliloquy, Shenandoah Co., Va., Bro. Simeon Wood, aged 55 years, 6 months, and 5 days. His disease was pneumonia. He em-braced the third angel's message under the labors of Brn. Lane and Corliss, and was the local elder of the only S. D. A. church in this State. He loved the truth and was much interested in our mission in this truth, and was much interested in our mission in this new field. A large circle of relatives and neighbors mourn their loss. The writer spoke words of comfort to a very large congregation from 2 Cor. 1:3, 4. I. SANBORN.

DIED of dropsy, at his home near Palermo, Kan., Dec. 27, 1878, my father, N. D. White, aged 67 years. He had been a believer in present truth but a short time, having united with the S. D. A. church less than a year ago. He died with a hope of a part in the first a year ago. He died with a hope of a part in the first resurrection. Funeral discourse by Eld, J. Lamont. Also three weeks after, of consumption, my eldest sister then living, Mrs. Laura J. Anderson, aged 20 yrs. Only a few months before, another sister, Elien M. White, was called from the scenes of earth. As we followed these dear ones to their graves, we thought of that affecting hymn, "One by one we are passing," etc. S. A. WHITE.

SANFORD E. WOODHULL, born at Rochester, N. Y., died at Linden, Oakland Co., Mich., Feb. 1, 18; 9, aged 80 years. Sanford, with his parents, had kept the Sab-bath for many years, but made an open profession, and was baptized, about three years ago. His was an exemplary life, and during his sickness he gave bright evidence of his acceptance with God. Funeral address here on large and attention and inner from Born 14, 18 before a large and attentive audience from Rev. 14:18. E. B. LANE.

DIED of consumption, in Brooks Co., Ga., Bro. Samuel P. Mitchell, in the thirtieth year of his age. He leaves a wife, two children, and many friends to mourn that he is gone. He was firm in the truth, and urged his wife to keep the Sabbath and teach it to the chil

nıs wite to keep the Sabbath and teach it to the chil-dren. I loved Bro. M., and shall miss him when I go to that part of the State. The peculiarity of Bro. Mitchell's case will perhaps justify a few additional remarks. I have in my reports given some items to the experience of this dear brother. When I left him, a few weeks ago, I did not expect bis don't her goon although Lwas or fident the bis don't his death so soon, although I was confident that his stay with us was short. Perhaps his imprisonment for his adherence to the Sabbath hastened his death, as the air was not good. His mind was quick and brilliant, and he comprehended readity. He was firm in the truth, so far as be had examined it. At his trial last summer, the lawyer on the opposite side had studied for the ministry. As is sometines the case, the court did not allow Bro. M. a lawyer, but he was permitted to speak for himself. A prominent citizen told me that he replied readily, answering his opponent well, and showing himself familiar with the Bible. As mearly as I can learn, the authorities did not expect he would go to jail, but though he would pay the fine. Many, and even the judge was among the number, were ready to blame him for not doing so. But he could do more good, could better help on the great his death so soon, although I was confident that his stay could do more good, could better help on the great work of reform on the Sabbath, and bring it before work or roles by passing thirty days in jail. The Lord evidently saw that his days to work were few, and that it was in his heart to do, and be permitted him to do a great work in a short time, and then go down. C. O. TAYLOR.

### LOSING GROUND.

A CORRESPONDENT of the Christian Intelli-gencer writes : "In Milan, Turin, Pisa, Florence, and notably in Rome, I gleaned but one impression,-that the Papal Church was fatally and irretrievably losing its hold upon the masses of Italy. An eminent man, who enjoys masses of Italy. An eminent man, who enjoys the friendship of the present pope, remarks in an article furnished to a late number of the Contemporary Review, that, 'if the word Protestant could be accepted as the synonym of anti-papal, the people of Italy are at the present moment the most Protestant nation in the world.' Go from one cathedral to another, and while you witness the pageant of the ritual, or listen to the richest music, you look about you and wonder at the absence of worshipers. The splendid

cently made a missionary tour around the globe. says that while Bombay had not a complete Marathi Bible till 1847, it had ten anti-Christian papers in 1843, and that the commonest book offered in the Calcutta Bazaar is a cheap edition of Tom Paine.

-IT is reported that 86 persons, including the ministry and the chief princes of the realm, have recently been massacred by order of the king of Bur-The details of the massacre, as reported, are mah. horrible. The king's object is the re-establishment of a despotie form of government. British interference is hoped for.

-THE Advance pertinently says :. "The paucity of revival intelligence is remarkable. Do Christians realize that the payment of church debts, the increase of charitable donations, the increase of congregations, abundant and lucrative pew-lettings, excellent things as they all are, ought never to take the place of bringing souls to Christ?"

-A CHINESE Religious Tract Society was organized at Shanghai, Nov. 19, 1878. It was resolved that the Publishing Committee shall consist of four foreigners and four natives, representing Presbyte-rians and Congregationalists, English and American Episcopaliaus, Baptists and Methodists. A second meeting was held Dec. 2, when a constitution was adopted.

-A REMARKABLE phenomenon occurred in the voyage of the mission bark John Williams to Gilbert Islands and Ellice's Group. Captain Turpie says

FELL asleep in Jesus, Aug. 28, 1878, at Cliuton. Me., Clara A. Dixon, daughter of Eibridge and Eunice Dixon, aged 25 years, 11 months, and 20 days. Her disease was consumption. Sister Clara was among the first to embrace the Sabbath in Clinton, and she adorned her faith by an exemplary life. Discourse by the writer, from Heb. 9: 27, 28. ABRAM BARNES.

DIED of cancer, in Clinton, Me., Feb. 11. 1879, Bro. Elbridge Dixon, aged 55 years, 4 months, and 17 days. A few months before his death his mind was led to an investigation of the Sabbath question. He saw the truth, and accepted it with his whole heart. He then requested all within his gates to rest on the Sabath, which request was readily complied with. A compan-ion, a son, and an adopted son, besides a large circle of friends, mourn his loss. Discourse by the writer, from 1 Cor. 15:21, 22. ABRAN BARNES.

# The Review & Hernld.

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### Battle Oreek, Mich., Fifth-Day, March 6, 1879.

### SPECIAL NOTICE.

THERE will be a session of the General Conference at Battle Creek, Michigan, to commence Thursday, March 27, 1879, and to continue till Monday, the 31st. The Tabernacle will be dedicated Sabbath, the 29th. Of course a general turnout of our people from everywhere is expected, as the summer campaign throughout the States will be arranged at this meeting. Delegates and leading brethren should be in attendance from the different Conferences. JAMES WHITE.

mer Dr. C. C. Blake, of Decatur, Ill., author of weather calculations, declares that nothing extraordinary will occur in the next five years "to mar the even tenor of nature's ways," and stakes his reputation on the issue. Pin that statement up somewhere, and mark how far the events of these coming years, as they transpire, sustain him.

me The poetry, "Whom Shall I Send?" given in another column, was sent in by Sister Sanborn, as expressive of her feelings in this work. How many can likewise adopt its sentiments as the language of their hearts? They express the right spirit for all workers in the great vineyard to cherish as the ruling motive of all their efforts.

mer There is no telling what will next be fished up out of the great pyramid. It has just been discovered (?) that it contains the census of Great Britain for 1881! The figures of the population are not yet quite up to the mark, and if they should happen not to get there by the date assigned, why, that, we suppose, would make no difference with the great pyramid, but would be bad for Great Britain. Somebody will wake up some morning, just as likely as not, and find that the dates of his birth and death, and all the intervening important events in his life, were all figured out thousands of years ago in that great pyramid !

70 In the Review of Jan. 23, we alluded to the conspicuous display of folly as exhibited in the walking mania which has seized certain persons at the present time. The case referred to was that of Madame Anderson, an English woman, who walked 2700 quarter miles in as many quarter hours, almost at the expense of life itself. Another, Madame Cappelle, a French woman, has now accomplished the same feat. In reference to this the Chicago Inter-Ocean of last week says :-

It is a good thing to encourage open-air ex-rcise. We believe it would be far better for ercise. the health of our ladies if they would do more walking rather than less. But the present mania, the aim of which seems to be to see how long a woman can walk and yet live, is disgust-ing, and should be prevented as are other cases of cruelty to animals. To see a woman in a short dress, half asleep, hobbling around a sawdust track, with feet raw, and sending agony into every part of her body, is anything but a pleasant object of contemplation, and, if compelled as a punishment, would excite the indignation of the civilized world.

*mer Why not Protestants all turn Catholics ?* If not, why not Protestants stop deifying them? To be a Catholic now-a-days seems to be the sure way to gain fulsome eulogy from Protest-

### GET READY FOR THE QUARTERLY MEETINGS.

BRETHREN and sisters throughout the general field should remember that the church quarterly meetings will soon be here, namely, the first Sabbath and Sunday in April. At this time it is expected that each individual will pay up his tithes for the past quarter. Pledges have been made on the Dime Tabernacle, Oakland church, and for other enterprises in different States. It is very important that these pledges, as far as possible, should be paid at that time. The Dime Tabernacle is completed, but the brethren have failed to come up in raising funds to pay for it. We look with great hope to this quarterly meeting for help in this direction. Pledges made for the Oakland church, and others that should be made, are needed. Also, before another quarterly meeting will come around, all the tents will be in the field.

We know very well that every Conference will need its funds to purchase or start tents, and so we say to our brethren and sisters, Make your calculations, hold your money; do not let it slip out of your hands for other things, but come up to the quarterly meeting prepared to do something in the matter. If you have begun long ago, keep on ; if you have not, begin without delay. D. M. CANRIGHT.

### SABBATH-SCHOOL LESSONS.

As the first object of the Sabbath-school is to interest and instruct in Bible knowledge, it is important that every school adopt the very best lessons.

We now have Bible lessons from the careful pen of Prof. G. H. Bell, suited to the wants of every grade of S. S. scholars. For the little children we have the book, "Bible Lessons for Little Ones," containing lessons for a year, which are admirably adapted to the wants of scholars under ten years of age. For the children between the ages of ten and fifteen, we have a series of lessons commencing with the history of Joshua and the children of Israel as they enter the promised land. For youth a series was begun in the REVIEW and is continued in the Instructor, treating on Bible history beginning with creation. The lesson for Sabbath, March 8, is on The First Covenant. For the Bible class we have a series of Lessons on Prophecy, also commenced in the REVIEW and continued in the Instructor in the form of a monthly supplement.

The rapid growth of our Sabbath-school interest was unexpected, and has necessitated several changes in the plans relative to the manner of publishing lessons. The excellent books which we had used for several years, Progressive Lessons for Children and Progressive Lessons for Youth, were soon all sold out ; and although it would have suited the interest of publishers and author better to reprint those just as they were, we saw that it would be more convenient and economical to the purchaser to have the lessons put into smaller books, each to contain one year's study. This change led to others. The books must be rewritten in order to divide well into books of fifty-two lessons each; and as the author had not time and strength to revise enough for a book at once, we begun to print the lessons in the REVIEW, as that was the only weekly paper we then had.

Although the REVIEW was crowded with other matter, the editor made room for the S. S. Department until the weekly Instructor was started. This paper, designed to interest the youth, and advance the interests of the Sabbath-school work, will now contain the matters of greatest interest to the workers in the The quarterly reports of State Associations will be published in a quarterly supplement and the S. S. Department will be filled from week to week with articles that will interest scholars and teachers.

the Instructor, we will give them the Instructor for the remainder of the time of their subscription for Lesson Sheets. W. C. WHITE.

### A VISIT FROM BRO. J. N. ANDREWS.

SABBATH and first-day, Feb. 15 and 16, we had the privilege of meeting this dear brother at Newfane, N.Y., and hearing words of exhortation and comfort. When he first went to Europe, we scarcely dared to hope that we should ever enjoy the privilege of seeing his face again in this world; but God has given us the privilege not only of seeing him, but of hearing the word of God from his lips, and of hearing his experience in the work of the Lord in foreign countries, and of the progress of the work there.

May his visit prove a blessing to all who shared the meeting. May the love of God and the truth sink deeper into our hearts. May we realize our duty to do what we can for the salvation of souls, during the little time that remains in which we may show our love and gratitude to God by sacrificing for those for whom Christ died. Brethren, what shall be the fruit of our privileges? R. F. COTTRELL.

### L O S T!

UNFORTUNATELY I have lost my scrap-book. It is invaluable to me, as it contains choice selections which I have carefully gathered during the last fifteen years. I must have left it somewhere in Ohio, I think. Will the brethren where I have stopped please look carefully, and let me know if they find any trace of it.

D. M. CANRIGHT.

### TO THE BRETHREN IN ILLINOIS.

My dear friends in Illinois, why can we not arise and "put on strength"? For one, I am determined to come nearer to God. I have been reading Testimony No. 28. It is a solemn warning. Brethren and sisters, you need the testimony therein given. Send for it, read it, and profit by it.

The Lord is on the giving hand. He favors us here in Illinois in many ways. The Illinois Central R. R. Company are very generous to us as a people, and two other companies are now desiring to charter coaches to run to our campground.

There is work to do in Illinois. Our State should be districted; and our churches must have more aid, or we shall lose strength. My dear friends in the message, should we not work? If we do not, we shall be left behind, and be lost ! G. W. COLCORD.

## Appointmants.

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

GAINES, Kent Co., Mich., Sabbath, March 8, at 10:30 A. M. Hope to see a general attendance. H. M. KENYON.

RICHLAND, Kan., March 12-16.

#### SMITH SHARP.

WE shall hold a general meeting at Otranto, Minn. March 8, 9. Hope to see every Sabbath-keeper from all the surrounding churches at this meeting. Eld. HARRISON GRANT. Haskell is expected.

No providence preventing, I will meet with the S. D. A. church in So. Boston, Mass., the first Sab-bath in April. L. W. HASTINGS.

A discussion on the nature of man and the destiny of the wicked, between Eld. McElroy and my-self, will be held at Salem, Kan, commencing April 1. The object of the discussion is to meet the wants of our brethren in Salem, as our position has been badly misrepresented. It is the desire of the brethren that Bro. C. F. Stevens be present at the discussion if possible. H. A. JENKINS.

Our ministers, too, can use them to advantage, and have called for them in this form that they might lend them to interested persons during a course of lectures, or series of meetings.

This library contains nearly the same reading matter found in Spirit of Prophecy Vols. ii. and iii., and being bound in five volumes will be very handy to lend. We know of no better way to remove prejudice against the writings and special work of the author of these books than by a thorough circulation of this library by brethren, ministers, and tract societies. Price, by mail, postpaid, \$1.50.

NOTICE.—A blue cross opposite this note indicates that your subscription will expire in two weeks. Please renew at once, as we shall be obliged to stop the paper unless we hear from you in that time.

MRS. MABTHA McDONALD, Beaverville, Iroquois Co., Ill., would like to have a Sabbath-keeper work her farm of 20 acres, on shares. Address as above.

CHAS. DEARDOFF, of Bourbon, Marshall Co., Ind., would like to obtain work with a Sabbath Reeper in a saw-mill in Indiana or northern Michigan. Address as above.

W. T. HENTON, of Valley Springs, Dakota Territory, wishing to be free to work in the cause, desires to sell his farm of 240 acres to some Sabbath-keeper. Will rent if he cannot sell. Address as above:

ELD. C. A. WASHBURN'S address is Mt. Pleasant, Henry Co., Iowa.

WANTED.--I. A Sabbath-keeping blacksmith with a httle capital, as partner in business; or, 2. A good man who would like to rent the business; or, 8. A suitable man to take charge of it for me. Address, for particulars, Geo. E. Henton, Valley Springs, D. T.

Notice to Dist. No. 12, Kansas T. and M. Society: I have resigned the office of director, and Robert Alt-ken, of South Mound, Neesho Co., Kan, has been ap-pointed to fill the vacancy. Librarians and others having business will correspond with him. A. J. STOVER.

BRO. C. O. TAYLOR, Reynolds, Ga., requests that no one will send him back numbers of our papers, even by mail, without first corresponding with him, as he has all he can use—several boxes unopened.

It may not be generally known that we have in our Ir may not be generally known that we have in our depository a large lot and assortment of tracts and pamphlets, which we would be glad to distribute among the members of the lows T. and M. Society of Dist. No. 2. Hope our friends will be free to send in their orders. This reading matter ought not to be ly-ing idle. Remember also the donation plan. JESSE DORGAS, Dist. Sec.

#### Tipton, Iowa.

THE P. O. address of Eld. J. H. Rogers is Hamilton, Caldwell Co., Mo.

FRANK B. SCHOONARD, Ransom Center, Hillsdale Co., Mich., would like to work on a farm for a Sab-bath-keeper in Michigan. He is 18 years old. Address as above.

ANY friend knowing of a good opening for a course of lectures during the months of March and April in Smith, Brooks, or Osborne county, will please drop a line to Geo. H. Smith, Salem, Jewell Co., Kan.

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 or-dered by mail are not received, notice should be given. All other business is acknowledged below.

#### Books Sent by Express.

G W Hopkins 5.69, J E Bennett 4.00, L S Campbell 4.80, W W Sharp 8.26, F Howe 4.69, J F Carman 4.94, Robert Reid 19.70, Alex Carpenter 2.77, Geo J Lands-down 4.(0, Paul P Nelson 4.00, D A Wellman 5.00, J L Lewis 5.40, David Rees 5.00, J L Locke 4.00, Eli Wick 4.75.

#### Books Sent by Freight

Clinton Owens \$12.22, Lizzie Hornby 37.90, A H King 56.99, A H King for A W Jensen 90.40, A H King for D Carpenter 2.30, A H King for Texas T & M So-ciety 42.95, James White 50.58, E S Crawford 6.20.

#### Cash Rec'd on Account

Gro King \$20.00, Ind Tent Fund per J L Locke 16-00, Eli Osborne 9.00, Wis T & M Society per MAK 74.50, B C V M Society per W Sisley 14.48, Alabama T & M Society 2.80, R J Moffatt 5.00.

#### Mich. Conf. Fund.

Armada per J Fargo \$3.00, Mr & Mrs M Brown 20.-00, Pinckney, E C Hendee 9.25, Hillsdale 5.00, Newton per J Stiles 18.25.

Mich. T. & M. Society Dist 18 per J Fargo \$8.75, Dist 11 Mr & Mrs M Brown 10.00, Dist 4 per A Carpenter 26.00, Dist 15 per L G Moore 1.50.

Gen. Conf. Fund. L P Anderson \$2.00, S S W 300.00.

Gen. T. & M. Society .- Donations. W Castle 25c, M B Wagner (s. s.) \$2.00.

European Mission.

ant lips. The readers of the REVIEW will remember the quotation some time since from H. W. Beecher, making Pope Pius IX. go at his death straight up into the arms of Christ in Heaven, deifying him a little sooner than Catholics themselves. And now the daily Inter-Ocean of Chicago, in its issue of Feb. 22, devotes half a page to the most excessive eulogy of Bishop Foley, of the Roman Catholic Church, who died in that city last week. In the opening of the article occurs this passage :-

In the ten years of his service here, Bishop Foley has wrought a good work. He has built up and strengthened the bulwarks of the church, and the entire Christian community has been benefited by his labors. The prayers of all good people go up for his soul.

Perhaps in this writer's estimation, "the entire Christian community" does not include | have given those who have changed from Les-Protestants. Perhaps also he does not consider any of them among "all good people." But if Instructor subscription for all they ever paid for he does, then he represents Protestants, all the | Lesson Sheets, and if there are any now taking "good" ones at least, as praying for the soul of Lessons Sheets for Youth who are too poor or the Catholic bishop. How do the Protestants like this?

The weekly Instructor should be read by every S. S. officer, as it is the organ of the General S. S. Association, and the facts that it contains lessons for every grade of scholars except the very little ones, and that these lessons are in some respects better than any we have proviously had, make it desirable that it should be adopted as a lesson paper by all our schools.

The fact that most of the schools that have used the Lesson Sheets for Youth prefer to use the Instructor, which has the same lessons, has led us to discontinue the Lesson Sheets. We son Sheets to the Instructor full credit on their too stingy to pay the difference in the price for the sake of getting all the valuable reading in Jublishqqs' Yqparlmqul.

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

### LIFE OF CHRIST LIBRARY.

WE have just completed this valuable library by binding the eight pamphlets on the lives of Christ and his apostles into five neat volumes, in flexible cloth covers. with black side title. Vol i. contains the First Advent and Ministry of Christ.

Vol. ii. contains His Teachings and Parables. Vol. iii., His Mighty Miracles.

Vol. iv., His Sufferings, Crucifixion, Resurrection, and Ascension.

Vol. v., The Ministry of Peter and the Teachings of Paul.

All are incased in a cardboard box made for the purpose.

This library has been prepared for the use of our brethren who have wanted the church library to lend to neighbors, but who could not afford to pay the full price, the reduced rates being made only to churches.

David Garrick, Egyptian, \$15.00, Mrs A M Farns-worth 5.00, Mina Scepard 200, James Burton 5.00, O Mortensen 10.00, C S Linnell 1.00, C M Tenney 1.00, Ellis Tenney 1.00, Mrs C F Dockham 1.00, Sarah Downer 1.00, Samuel Linnell 5.00, K C Straw 1.00, Alhert Heacox 5.00.

#### English Mission.

R Baker \$5.00, Maria Caruss 7.00, S S W 100.00, Richard Conradi 2.50.

#### Danish Mission.

H E Holms \$3 00, E H Matthews 75c, A friend 8.00, Church of Orange 50 00, L P Anderson 25.00, August Rasmussen 16.00, Niels Larson 5.00, Lars Jorgensen 2.00, Frederick Peterson 2.00, Mr & Mrs M Brown 10. 00, Joda Flitti 1.00, O C P Norderhus 10.00, C J Mil-00, Joda Flitti 1.00, O C P Norderhus 10.00, C J Mil-ler 100.00, Truman Atherton 1.00, Church at Avilla, Mo., per E Wick 15.00, S S W 100.00, T Chabot 20.00, A D Love 5.00, Wm Miller 1.00, O Mortensen 10.00, A M Nelson 1.00, P C Adamson 5.00, Ane Adamson 25c, Lewis Adamson 25c, Peter Anderson 9.00, Cbristian Larsen 50c, Line Larsen 25c, Anne Anderson 1.00, A B Oyen, 50.00, Carl Hansen 2.00, Jens Jenson 1.00, John Lorntz 5.00, Mr & Mrs H D Randall 5.00, Mr & Mra W B Mason 5.00, Mr & Mrs R Knapp 1.00, Mrs A P Nichols 1.00, L Robinson 1.00, Jens Olsen 20.00.

Review to Poor. Mrs L M B Paige 65c. Iowa Conf. Fund. Jens Olsen \$5.00. Swedish Mission. John F Holm \$40.00.

S. D. A. E. Society. W C Brigham \$5.00, O Mortenson 10.00, J Morten sen 5.00.