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

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THE LOVE OF GOD.

ALL things that are on earth shall wholly pass away, Except the love of God, which shall live and last for aye.

The forms of men shall be as they had never been; The blasted groves shall lose their fresh and tender green;

The birds of the thicket shall end their pleasant song, And the nightingale shall cease to chant the evening long;

The kine of the pasture shall feel the dart that kills, And all the fair white flocks shall perish from the hills.

The goat and antlered stag, the wolf and the fox, The wild-boar of the wood, and the chamois of the rocks,

And the strong and fearless bear, in the trodden dust shall lie;

And the dolphin of the sea, and the mighty whale, shall die.

And realms shall be dissolved, and empires be no more,

And they shall bow to death, who ruled from shore to shore;

And the great globe itself, so the holy writings tell, With the rolling firmament, where the starry armies dwell,

Shall melt with fervent heat—they shall all pass away, Except the love of God, which shall live and last for aye.

—From the *Provençal* of Bernard Rascas.

Our Contributors.

TEACHING OF THE APOSTOLIC FATHERS CONCERNING THE NATURE OF MAN.

ELD. D. M. CANRIGHT.

WE now come in the history of our subject to inquire into the faith and teachings of those who in the Christian church were the immediate successors of the apostles. In the Apocryphal New Testament we have the writings of the "Apostolic Fathers."

Says Archbishop Wake, these epistles are a full and perfect collection of "all the genuine writings that remain to us of the apostolic fathers, and carry on the antiquity of the church from the time of the Holy Scriptures of the New Testament to about a hundred and fifty years after Christ. Except the Holy Scriptures, there is nothing remaining of the truly genuine Christian antiquity more early. They contain all that can with any certainty be depended upon of the most primitive fathers."

It is not claimed that these writings are all genuine and reliable; for it is generally agreed that they are not. Some of them, no doubt, were written by the men whose names they bear, and at a very early date; and all of them were probably written sometime during the first two centuries. They simply show the faith of the writers at that time. As they are all the Christian writings that have come down to us from the time immediately following that of the apostles, they are important. We now inquire what they taught upon the subject in hand. Do we find them all teaching the immortality of the soul, the conscious state of the dead, endless torment, etc.? If so, this fact should have some weight with us. But if, on the other hand, we find them all harmonizing with the Bible in teaching the mortality of man, the sleep of the dead, and the destruction of the wicked, then we shall have further evidence that we have understood the inspired writers correctly upon this subject.

Let us examine these writings, and see if as late as one hundred and fifty years after

Christ the immortality of the soul, or eternal misery, was taught by any of the Christians.

BARNABAS, A. D. 71.

The first writer is Barnabas, A. D. 71. We will lay before the reader every passage of his that relates to our subject. He says, "There are, therefore, three things ordained by the Lord,—the hope of life, the beginning and the completion of it."²

Life, then, was what they hoped for. He teaches that the wicked will perish. "A man will justly perish, if, having the knowledge of the way of truth, he shall nevertheless not refrain himself from the way of darkness."³ Again: "Because ye shall all wax old as a garment, the moth shall eat you up."⁴

Of Jesus he says, "They that put their trust in him, shall live forever."⁵ He says that those who are wicked are "adjudged to death."⁶ And the wicked "are as the dust which the wind scattereth away from the face of the earth."

"Thou shalt not cleave to those that walk in the way of death." "The mouth is the snare of death."⁷ "But the way of darkness is crooked and full of cursing; for it is the way of eternal death, with punishment, in which they that walk meet those things that destroy their own souls."

Here he says eternal death, not eternal misery. "But he that chooses the other part shall be destroyed, together with his works. For this cause there shall be both a resurrection and a retribution."

"For the day is at hand in which all things shall be destroyed, together with the wicked one. The Lord is near, and his reward is with him."⁸

This is a good witness, showing the faith of the church at that time. He represents that the wicked shall die, perish, be destroyed, be blown away as dust, and eaten as a moth;

that souls will be destroyed; and he speaks of the sleep of the dead, the coming of the Lord, the resurrection, and retribution thereafter. But, on the other hand, he does not, in all his writings, so much as once hint that man has an immortal soul. He never intimates anything about an endless hell. Dr. Beecher admits that Barnabas, perhaps, taught the annihilation of the wicked. He remarks, "What he says may be understood of the annihilation of the wicked."⁹

CLEMENT, A. D. 91-100.

The next writer is Clement, A. D. 91-100, in his two letters to the Corinthians. He was a disciple of Peter's, and bishop of Rome. He exhorts us to lay "aside all vanity, and contention, and envy which leads unto death."¹⁰ Simple death is the doom of the sinner, according to Clement. Again: "The transgressors shall perish from off the face of it [the earth]."

He attaches great importance to the resurrection. "Let us consider, beloved, how the Lord does continually show us, that there shall be a future resurrection."¹¹ Once more: "And again, Job says, Thou shalt raise up this flesh of mine, that has suffered all these things."¹² He teaches that the time of reward is at the second advent. "Let us therefore strive with all earnestness, that we may be found in the number of those that wait for him, that so we may receive the reward which he has promised."¹³

He represents immortality as a gift from God. "How blessed and wonderful, beloved, are the gifts of God. Life in immortality!"¹⁴ And again he says to the same effect, "By him would God have us to taste the knowledge of immortality."¹⁵ It is through Jesus, then, that we obtain immortality. He represents man as mortal, made of the dust. "But what can a mortal man do? Or what strength is there in him that is made out of the dust?"¹⁶

Of the punishment of the wicked he says, "They therefore who do anything which is not agreeable to his will, are punished with

death."¹⁷ In his second letter to the Corinthians he says, "What think ye, then, that he shall suffer, who does anything that is not fitting in the combat of immortality?"¹⁸ He places himself squarely against universalism, or any hope of repentance in the future world. "For after we shall have departed out of this world, we shall no longer be able either to confess our sins or repent in the other."¹⁹ He teaches that when the wicked are once destroyed, it will be forever. There will be no restoration from it. For he says, "Nothing shall deliver us from eternal punishment if we shall disobey his commands."²⁰

The wicked are destroyed. This is their punishment. And as they never come to life again, their punishment is eternal. Thus in the writings of Clement we find nothing of the immortality of the soul, nothing of purgatory, nothing of deathless spirits, nothing of going to Heaven at death, nothing of eternal torment, or anything like this. Clement teaches that immortality is a gift of God, to be obtained through the resurrection, and that the wicked are utterly to perish in the second death. He exhorts us to "lay hold on eternal life." And again: "Keep your bodies pure, and your seal without spot, that ye may receive eternal life."²¹

HERMAS, A. D. 100.

The next in order of time is Hermas, who wrote about A. D. 100. He is supposed to have been a companion of Paul.²² He has spoken very clearly on the subject in hand. He very plainly teaches the utter destruction of the sinner. "For the remembrance of evils worketh death."²³ Again: "Happy are all they that do righteousness. They shall not be consumed forever."²⁴ He represents the dead as being asleep. Of certain ones he says they "are those which are fallen asleep, and have suffered for the sake of the Lord's name."²⁵

The second book of Hermas is called his "Commands." In that he says, "Thou shalt live to God, if thou shalt keep this commandment."²⁶ Again: "By so doing, thou mayest attain unto life."²⁷ And again: "They who do such things, follow the way of death."²⁸ Of the way of evil he says, "It is rugged and full of thorns, and leads to destruction."²⁹ He represents that there is no life out of the Lord. Thus: "Whosoever shall fear him, and keep his commandments, their life is with the Lord; but they who keep them not, neither is life in them."³⁰

Of sin he says, "It is very horrible and wild; and by its wildness consumes men. And especially if a servant of God shall chance to fall into it, except he be very wise, he is ruined by it; for it destroys those who have not the garment of a good desire, and are engaged in the affairs of this present world, and delivers them unto death."³¹ Again he says that the wicked "shall die forever."³² That is, there is no resurrection from that death. His death is eternal. Again he says, God "is able to save and to destroy you."³³

The third book of Hermas is called his "Similitudes." In this he deals largely in illustrations. After showing how certain dry trees were cast into the fire, and utterly burned up, he says that these represent the wicked. "For the other kind of men, namely, the wicked, like the trees which thou sawest dry, shall as such be found dry and without fruit in that other world; and like dry wood shall be burned."³⁴ Here their utter destruction is plainly taught. Again he says, "If thou shalt defile the Holy Spirit, thou shalt not live."³⁵ Again: "This kind of men are ordained unto death."³⁶ Sinners "shall bring death upon themselves."³⁷ Once more: "They render themselves liable

to death."³⁸ "But for those who repent not, death is prepared."³⁹ "They shall purchase death unto themselves."⁴⁰ "If they shall not repent, they shall die."⁴¹ Again: "These have utterly lost life."⁴² The following testimony is very plain: "For before a man receives the name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death, and assigned unto life."⁴³ Of the wicked he says, "These are condemned to death."⁴⁴ This statement he repeats a large number of times, so many that we do not try to quote them all.

This is the whole testimony of Hermas upon the nature of man. He sets before the people life and death. In all his writings, life is held out as the reward of obedience, and death as the punishment everywhere threatened. He gives no hint of consciousness between death and the resurrection. He says nothing of going to Heaven or hell at death. He says nothing of eternal torment. As to the immortality of the soul, the deathless spirit, and the like, he is totally silent. Hermas, then, plainly believed in the mortality of man, the sleep of the dead, and the destruction of the wicked.

IGNATIUS, A. D. 107.

Ignatius was bishop of Antioch about A. D. 107, and is the next of the apostolic fathers. There are several epistles ascribed to him.

Epistle to the Ephesians.—In this epistle he says the Lord suffered "that he might breathe the breath of immortality unto his church."⁴⁵ Evidently, then, immortality comes alone through Christ. Hence he says again, "Why do we suffer ourselves foolishly to perish, not considering the gift which the Lord has truly sent to us?"⁴⁶ Then he says, "Forasmuch as he designed to abolish death."⁴⁷ And again in the same strain, speaking of the Lord's supper he says, "Which is the medicine of immortality, our antidote, that we should not die, but live forever in Christ Jesus."⁴⁸

These testimonies are very plain. Death is the portion of the sinner; immortality comes through Christ. With the New Testament, he says that the sinner "shall depart into unquenchable fire."⁴⁹ As we have shown elsewhere, they will be burned up in a fire that cannot be extinguished.

Epistle to the Magnesians.—In this epistle he says, "Seeing, then, all things have an end, there are these two indifferently set before us, death and life."⁵⁰ Here he is in harmony with the whole Bible, as we have shown. He says that when the sinner is rewarded according to his deeds, he will cease to exist. "For should he have dealt with us according to our works, we had not now had a being."⁵¹

Epistle to the Trallians.—Of Christ he says, "Who died for us, that so believing in his death, ye might escape death."⁵² Again: "I refrain myself, lest I should perish in my boasting."⁵³

Epistle to the Romans.—He here rests all upon the resurrection. Speaking of his martyrdom he says, "For it is good for me to set from the world, unto God, that I may rise again unto him."⁵⁴

There is no reference to this subject in his epistle to the Philadelphians nor in that to the Smyrnaeans.

Epistle to Polycarp.—In this epistle he says, "Be sober, as the combatant of God: the crown proposed to thee is immortality, and eternal life."⁵⁵ He plainly teaches the sleep of the dead and the destruction of the wicked, thus: "Labor with one another; contend together, run together, suffer together; sleep together, and rise together; as the stewards, and assessors, and ministers of God."⁵⁶ He thus exhorts these ministers to suffer together in their warfare, to sleep to-

22 Chap. 18: 2.
23 Verse 21.
24 2 Cor. 3: 12.
25 Verse 16.
26 Chap. 3: 8.
27 2 Cor. 3: 7, 18.
28 Romans 16: 14.
29 Vision 2: 23.
30 Vision 28.
31 Vision 3: 54.
32 Commands 1: 5.

27 Com. 3: 9.
28 Com. 4: 2.
29 C m. 6: 4.
30 Com. 7: 6.
31 C m. 12: 2.
32 Verse 6.
33 Verse 23.
34 Sim. 4: 4.
35 Sim. 5: 59.
36 Sim. 6: 13.
37 Verse 44.

38 Verse 38.
39 Sim. 8: 55.
40 Verse 64.
41 Verse 67.
42 Verse 68.
43 Sim. 9: 152.
44 Verse 179.
45 Chap. 4: 4.
46 Verse 6.
47 Verse 14.

48 Verse 16.
49 Verse 3.
50 Chap. 2: 1.
51 Chap. 3: 7.
52 Chap. 1: 5.
53 Verse 12.
54 Chap. 1: 8.
55 Chap. 1: 12.
56 Chap. 2: 13.

1 Preface to Abp. Wake's Apos. Fathers, p. 15.

gether in death, and to rise together in the resurrection.

This is the whole of Ignatius's testimony. Like all the others, he is utterly silent with regard to the immortality of the soul, or anything looking in that direction. Of the writings of this father Dr. Beecher says, "In some cases the idea of annihilation is suggested."⁵⁷

POLYCARP, A. D. 166.

The last of the apostolic fathers is Polycarp, who wrote about A. D. 166. We have his letter to the Philippians. He plainly teaches the resurrection of the dead. "But he that raised up Christ from the dead, shall also raise up us in like manner."⁵⁸ Again: "And whosoever perverts the oracles of the Lord to his own lusts, and says there shall neither be any resurrection nor Judgment, he is the first-born of Satan."⁵⁹ Again: "Charity delivereth from death."⁶⁰

This venerable father, who had been a companion of the apostle John, suffered martyrdom A. D. 169. His prayer at the stake, as given by Eusebius, shows what his faith was. He says, "I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs and in the cup of Christ, unto the resurrection of eternal life, BOTH OF THE SOUL AND BODY, in the incorruptible felicity of the Holy Spirit."⁶¹ Polycarp hoped for eternal life through the resurrection of both soul and body.

Thus we have the teachings of all the apostolic fathers, reaching down to the middle of the second century. Reader, on which side is their testimony? They are totally silent about the immortal soul, endless hell, eternal torment, deathless spirit, or any such terms. On the contrary, they all along hold out immortality as a thing to be sought for and to be gained only in Christ and at the resurrection. The dead are said to be asleep. They constantly affirm that the wicked shall die, perish, be consumed, destroyed, burned, blown away, etc. So we are safe in saying that to their time the doctrine of the immortality of the soul and eternal torment, had not found its way into the church of Christ.

⁵⁷ Scrip. Ret., p. 283.

⁵⁸ Chap. 1:8.

⁵⁹ Chap. 3:2.

⁶⁰ Chap. 3:11.

⁶¹ Eusebius' Eccl. Hist., book iv. chap. xv. p. 148.

A PECULIAR PEOPLE.

"For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." Ps. 135:4.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:11-14.

What a peculiar people those Seventh-day Adventists are! They are not like any one else; they keep Saturday for the Sabbath, and say it is the seventh day of the fourth commandment, referring you to Exodus 20:10: "But the seventh day is the Sabbath of the Lord thy God," etc. Then they are so peculiar about what they eat and wear. They eat no pork and use no lard. They claim that it is wrong to drink tea, coffee, or whisky; that these are all stimulants, and a person that drinks them is more or less intoxicated, according to the amount taken. And they will not allow any one that uses tobacco to join their church. They declare that tobacco is filthy and defiling as well as intoxicating, and that God's people must be clean. 2 Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1 Cor. 3:17: "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The women do not believe it is right to wear ornaments on their dress, or ear-rings, finger rings, or any kind of jewelry about their person; but though their dress is plain, they always look clean and neat, and declare it is according to God's word. 1 Tim. 2:9, 10: "In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Pet. 3:3: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

I really do not know what to think of them, they are so peculiar, and then they are

so zealous; I believe they are true Christians, they are so kind and accommodating; and if you ask them anything about their faith, they always refer you to the Bible, and it seems as though they know more about the Bible than any other people. I believe they make it a daily study; for you will always find them with a Bible in their pocket; or, if at home, the Bible is always on the table, or where they can put their hand on it at any time.

All this, and much more, we hear, as in traveling from place to place we happen to stop where a family of live Seventh-day Adventists have settled; and it makes us feel that a family of God's peculiar people live in that community,—a family that read our publications, and let their light shine, and are not afraid of being called peculiar either. May the blessing of God rest on all such Adventists, is the feeling of our heart as we retire to rest.

Oh that we might hear the same in every place we go, but we find it very different in some places. Something like the following greets our ears: Those Adventists that moved here last year, and that made such a great fuss about the Sabbath and the second coming of Christ, and pretended to be so very religious, are no different from the rest of the professors, as I can see. They are all about alike, and those that make no profession are as good as any of them. They go to all the celebrations, picnics, festivals, and pleasure parties, just as much as the worldlings do, and take part in all the foolish plays and games.

And then the way they dress! They have feathers and flowers on their hats, rings in their ears and on their fingers, and wear dresses ruffled and flounced from top to bottom. I defy any one to tell them from worldlings. The men chew tobacco, and watch for a chance to make a good trade, and even tell things that I know are not really true; and they take the advantage of a neighbor who is in straitened circumstances whenever they can. They hardly ever attend prayer-meeting, and always visit or chore around on Saturday (their Sabbath) just as Sunday-keepers do on Sunday.

I confess I cannot see the difference between them and those who make no profession. If there is any difference, the latter class are the most accommodating, and can be trusted the farthest. To tell the truth, I do not believe they have any religion about them; if they had, they would show it in some way. But they think that because they pretend to keep the seventh day, they are sure of Heaven anyway. I have seen enough of such hypocritical professors; and if I ever try to live a religious life, I shall look for a different people from them; for I believe that God's people are a separate people, and we can tell them anywhere.

This, and much more, we are sometimes compelled to hear; and we feel like calling for our room and shutting ourselves up alone to keep from hearing any more, and then like leaving as soon as possible in the morning, to hunt a more congenial clime. And all this because there is a family of pretended Seventh-day Adventists in the community that are a reproach to the cause, are spiritually dead, are not reading our publications, and are living like the world around them for fear of being called peculiar, and so have grieved the Spirit of God away from them.

Generally such families claim to be too poor to take any of our publications; but they can take a political paper and a story paper for their children. You ask for the Bible, and there is a great commotion in the house, running from room to room to find the lost book, and when at last it is found, it is covered with dust, showing that it is seldom used. In the evening the children (some nearly grown) drop off to bed one by one, and finally you are shown to your room. In the morning all is confusion until breakfast is ready, and after having hurriedly partaken of the morning meal, the members of the family scatter in various directions to their work. No time to read a chapter in the Bible, no time to engage in a season of prayer, no time to thank the Lord for the many blessings he is bestowing upon them, and ask for a continuation of the same during the day; and so it goes from day to day, from week to week. What is the cause of all this? The answer is, They have become like the world around them, and are serving mammon instead of God. They are afraid of being called peculiar; and we leave them, feeling that it would have been far better for the community in which they live if they had never made a profession.

God's people ever have been and always will be peculiar, separate from the world. And when a people (although chosen of God) become like the world, God's Spirit eventually leaves them; and he raises up another peo-

ple to take their place and carry forward his work on the earth. Take the history of the Israelites, whom he chose as his holy and peculiar people:—

Deut. 14:2: "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Deut. 7:7: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." Ex. 33:16: "For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." In verse 14 he says, "My presence shall go with thee, and I will give thee rest."

We learn from these texts, first, that God chose Israel to be his peculiar people; secondly, that at the time of his choosing them they were few in number; thirdly, that he separated them from all other people on the earth; and fourthly, that the Lord went with them as long as they remained a separate and peculiar people. And we find by their history that they were a peculiar people as long as they obeyed God.

They were separated from the world by their dress. Num. 15:38: "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue."

They were not to unite in marriage with other nations around them. Deut. 7:3: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son."

They were also instructed of the Lord in regard to their diet. Deut. 14:3-21. By reading Num. 11-14, we learn that some disobeyed the Lord. They complained because they could not live like the world. They lusted after such food as they had been accustomed to eat in Egypt. They continued to murmur until finally the Lord's protecting care was withdrawn, and they wandered in the wilderness until all but Caleb and Joshua and the children had perished. They never entered the promised land, although they had started from Egypt, and the Lord had been with them, and had wrought many miracles for them.

What is all this written for? 1 Cor. 10:6: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." Verses 10, 11: "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." Then let us take heed to what is written, that we may possess the goodly land, knowing that if we are God's people we shall be few, separate, and peculiar.

We might also refer to the history of God's people under Luther, Wesley, and other reformers. At the first, God was with them; they were few and peculiar. But as they grew in numbers, they began to be more like the world, till God raised up others to carry forward his work. We believe that we are in the Laodicean state of the church. (Read the message to that church in Rev. 3:15-22.) Then should we not arouse, and get out of this lukewarm condition? We are losing our zeal, are becoming more and more like the world, and the Lord is calling upon us to be zealous and repent. If we pay no heed, he will reject us as he did the Jews, and others that have once been his peculiar people, and have become lukewarm in his service. The few honest, zealous ones will go through; but oh, how few their number compared with those that make a profession, and have lost their zeal, and will lose eternal life! I sometimes think it will be with us as it was with ancient Israel, all that started years ago will be lost, except a few like Caleb and Joshua, and that the children represent those who come in at the eleventh hour, and do not allow their zeal to cool off.

We must not expect to have the friendship of the world. James says, chap. 4:4, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." And John cautions us: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. So if we should succeed in gaining the whole world, we should have only these three things,—the lust

of the flesh, the lust of the eyes, and the pride of life; and by reading Solomon's testimony we find that these are all vanity. But if we would have eternal life, we must deny self, bear the cross, and follow Christ. Matt. 16:24. We must keep ourselves unspotted from the world. James 1:27. There must be no spots of dishonesty about us. Our lives must not be conformed to this world, but must be transformed by the power of God's Spirit. Rom. 12:2. We must be sanctified through the truth, the word of God; for we are not of this world. John. 17:16, 17.

Now just one word to those Sabbath-keepers who are moving West. Some, when they come here, act as though they were ashamed of the truth; and if they ever were children of God, they cover up their light so that no one can see it. Christ says, in Matt. 5:13-16, "Ye are the light of the world." Then if you cover up your light, there is darkness around you. "Ye are the salt of the earth;" but what if your salt have lost its savor? "It is thenceforth good for nothing." Now if you have lost your savor, are covering your light, I fear the Lord will cast you out, and you will be like those described in 2 Pet. 2:21-22.

Do not try to live like the world, but live close to the Saviour, that you may bear much fruit. John 15:1-6. Do not try to dress like the world, but follow the instructions given in God's holy word. Dear brother, dear sister, let your light shine wherever you are. Do not try to live out of the church, but unite with the one nearest you at the first opportunity. Identify yourself with the tract society, and work with zeal for the salvation of those around you. Be sure not to let your papers stop, if you are taking them, and if you are not taking them, subscribe at once. Stop using tea, coffee, tobacco, or any other harmful luxury that you may be using, but do not stop reading our periodicals. Stop wearing jewelry and useless ornaments, but do not stop your papers. Stop trying to be like the world, but do not stop being one of God's peculiar people. Be separate from the world, but united to God and to his people. Be faithful in all things, be Christlike every day, at home or abroad, and do not be afraid of being called peculiar, and the Lord will bless you in your new home. J. N. AYERS.

Garnett, Kansas.

SACRIFICING.

"Give and spend, and God will send."

To warn the world of the Judgment day is a great undertaking, but with God's help it can be accomplished. It is an honor to have any part in this work, even at the cost of great sacrifice. When God calls us to his work, our energies, talents, and means are to be brought into requisition in the most advantageous manner. The gospel minister knows what it is to listen to urgent excuses whenever he calls for means to advance the cause of God, and what he obtains is often a mere pittance to what could be given without inconvenience. If men would show as much financial ability in raising money to forward God's work as they do in their own interest, there would be no lack. With the energetic, the future is filled with well-laid plans for obtaining money to either add to their wealth or supply comforts that could be profitably sacrificed to nobler objects pertaining to their eternal welfare. If such are prospered above their calculations, they feel willing to give a portion, but if they come short, they are inclined to withhold. This is not sacrificing. Men will venture on worldly prospects, give their notes, mortgage their property, strain every nerve to succeed, while they would be regarded as fanatical, if not crazy, were they to make a similar effort to advance their eternal interests.

We often hear men of the world talk of hard times, but I have never heard them urged, discussed, and pressed as at a business meeting of a religious character, by those asked to give money for religious purposes. At a meeting of this kind held recently, a motion was offered that hard times should not be mentioned during the session. It had an excellent effect, and quite a large sum was raised. With many, this complaint of hard times becomes chronic, and they will resist all effort to arouse their generosity. I called on a brother to assist in the missionary work, and received in reply unanswerable hard times as a reason why he could do nothing in this direction. I had previously heard his wife remark that she would have accepted an invitation to visit a relative had she received it in due time. The journey would have cost about three dollars and a half. "Hard times" was no obstruction to the visit!

A brother was solicited to aid in supporting the ministry. He gave ten dollars, all he thought he could spare. God blessed him.

with a bountiful harvest of corn, but heavy rains raised the streams, and nearly all his crop was swept away. He afterward told me that had he been asked for the value of that corn, he would have thought he could not spare it, but he only wished the cause had it. I reflected: This is the way many will feel in the day of destruction, when their property is swept away, and their lives are lost with it. Another brother, "too poor to help any," lost a horse, and he procured another and went on farming as usual. If our houses burn, if we lose our stock or crops, or have expense of sickness, we rally and recover. Why not devote our energies and make our plans while in prosperity to lay up a few hundred dollars, perhaps thousands, in Heaven, in "bags that wax not old," where our treasure will not fail? E. B. LANE.

EVENING THOUGHTS.

'Tis the hour of twilight, and the setting sun,
With its deep'ning shadows, speaks of labor done.

Soft and mellow gleamings tinge the far-off sky,
Like a gate of glory opening on high.

Crimson hues of sunlight, fading soon away,
Fleecy clouds of beauty, mark the closing day.

Hill, and vale, and woodland glow with golden light,
Soon to lose their splendor in the coming night.

Toils of day are over, weary limbs find rest,
Symbol of the refuge that awaits the blest.

Angel hands are writing in the books above
Many an act of kindness, many a deed of love.

Unseen forms are present at this holy hour,
And the soul is softened by a gentle power.

Loving anthems ringing, sounding in the ear,
Echo and re-echo, floating far and near.

Mind and heart are lifted to the "King of kings;"
Sounds of nature mingle, like the rush of wings.

Soon dark shades will gather o'er the aching head;
Soon fair forms will molder with the ghastly dead;

Soon heart-strings will quiver, weary spirits fail,
Eyes grow dim with weeping, wild, sad voices wail.

In the great Hereafter, earthly things will seem
Like a shadow spectral, or a troubled dream.

Twilight is the gleaming of a land afar,
Glory ever beaming like a radiant star.

Morning cometh quickly, day of jubilee,
When the earth-bound prisoners will be ever free.

Shout for joy, ye ransomed; Christ will ope the
grave,
He alone has power fallen man to save.

ELIZA H. MORTON.

Allen's Corner, Me.

CHRIST'S KINGDOM.

WE agree with all Christian denominations that the kingdom spoken of in Dan. 2:34, 35, 44, 45, and 7:14, 27, is the kingdom of our Lord and Saviour Jesus Christ. We do not agree with those who assert that this kingdom was set up at the first advent or on the day of Pentecost. Acts 2:1, etc.

We could not agree with them for the following reasons:—

1. "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. We learn from this text, (1) that the kingdom of God is an immortal or incorruptible kingdom; and (2) that mortal men have no place in that kingdom. That mortal men have lived with and without Christ since the time of the first advent, of course none will deny.

2. The kingdom of Christ will *destroy, break in pieces, and utterly consume* all the kingdoms of this world, that *no place* will be found for them. Dan. 2:35, 44.

3. Christ's kingdom is not of this world (John 18:36), or, of this world in its present state. Compare with 2 Pet. 3:5-7, 13; Isa. 65:17; 66:22; Rev. 21:1, 5.

4. Peace, joy, love, and unalloyed happiness are to exist in the kingdom of Christ; while sorrow, strife, and all sin, and its effects, will be banished thence. Rev. 21:3, 4, 8; 22:5; 2 Pet. 3:13; Isa. 35.

Yet in the face of all this evidence, which is not a tithe of what might be adduced, many ministers and professors of theology would have us believe that we are living in Christ's kingdom. Pitiful theology! Christ's kingdom, when heathen Rome was slaying nations, and wading in the blood of human sacrifice! Christ's *glorious* kingdom, during the "ten persecutions"! Messiah's *everlasting* kingdom, when the saints, "the children of the kingdom," were well nigh destroyed by Papal Rome during the 1260 years of Papal supremacy! Christ's *peaceful* kingdom, during the dismemberment of the Roman empire, that deluged the earth in blood; during the revolution of 1848, which shook the world to the very center; during our own civil war, in which the blood of thousands

was shed and all the land was in mourning and tears! Christ's *immortal* kingdom, while famine, war, disease, pestilence, and death in all its terrible forms, continue to ravage the earth, sweeping off countless victims in their awful desolations! No; it is not the kingdom of our Lord. The world, physical, political, religious, groaning and travailing, tells us it is not. God's word tells us it is not.

But the kingdom is near. Our Saviour tells his disciples that after the fulfillment of certain signs in the heavens and earth, we "shall see the Son of man coming in a cloud with power and great glory;" that "our redemption draweth nigh," and that "the kingdom of God is nigh at hand." And then adds, "Heaven and earth shall pass away; but my words shall not pass away." Luke 21:25-33. Those signs have passed. What next?—*The kingdom.*

It comes with the second advent of our Lord. Paul places them together; 2 Tim. 4:1; 1 Thess. 4:15-17; and John, Rev. 14:14 with 15:2, 3. The faithful shall inherit it. Gal. 3:7, 29. We enter it "through much tribulation." Acts 14:22; 2 Tim. 2:12. The overcomers shall inherit all these things (Rev. 21:7); for "He is faithful that promised." Oh! glorious kingdom! Oh! glorious King! "Thy kingdom come. Thy will be done in earth, as it is in Heaven." "Amen. Even so come, Lord Jesus."

MILTON C. WILCOX.

"AS THE TWIG IS BENT, THE TREE INCLINES."

PARENTS often blight or destroy the young lives committed to their care, either by injudicious indulgence or a selfish reluctance to accept the trouble, the restraints, and the cares which inevitably come with helpless infancy. Often, through excessive fondness, they yield implicitly to the unreasonable exactions of beings too young to understand what they need. If, in such cases, wiser friends remonstrate with the parents, in the vain attempt to show them the folly of their indulgence, they are thought unkind or hard-hearted.

"Such a darling! How can its mother deny it anything?"

But by such an extravagant indulgence you are injuring the child you profess to love so tenderly. You are laying the foundation for a most selfish and disagreeable character, which, sooner than you imagine, will outgrow your control and become your tyrant, causing years of trouble and unhappiness.

"Why, this is but a baby! and I think our little ones should have all the liberty and enjoyment possible. It will be time enough to tighten the reins and exercise authority when the child is old enough to discern good and evil."

Ah! that time comes much earlier than parents are willing to believe. It requires but a few weeks for a baby, tiny and undeveloped as it appears to the doting parents, to understand that by persistent crying and violent demonstrations of anger, it will receive all the care and immediate attention it was demanding by these natural signs. Having conquered, the infant becomes sweet and quiet, and soon falls asleep. How long will it be before that little babe will learn that passionate crying will compel the mother to rock it to sleep regularly? That will soon become too monotonous, perhaps, and the incipient tyrant decides that to be walked with is preferable to rocking. A good cry, with kicking and struggling plentifully interspersed, will soon bring the mother to her feet, or the nurse will be called upon to take up the line of march. It will require but two or three such victories before walking will be the only way to coax the child to sleep or into a good-humored condition. If sleep comes at last to relieve the wearied nurse, how softly she creeps to the crib, how stealthily she manages to put the child from her arms on to the well-warmed pillow! That "twig" is rapidly bending in the wrong direction.

As the babe grows out of the nurse's arms, its will, which has never been wisely controlled, is manifested in almost every act; but its little dainty, imperious ways are pronounced "So charming! too 'cunning' for anything!" And doubtless they are so, if one looks only to the present, with no fore-shadowing of whereunto these "cunning" ways may lead in after-life. It may be laughable, just for once, to see this small specimen of humanity stamp with its small foot, or strike with its pretty, dimpled hand, when denied some article of food, or deprived of something unsafe for it to handle.

In a few months the little child enters another stage of child-life. That which at twelve months or two years was "so cute!" "so smart!" that the mother had not the

heart to check it, was but the beginning of insubordination to parental control, or to trespasses and infringements on the comfort of others, and will fast become intolerable, even in the partial eyes of the parents. Now let them attempt to tighten the reins or exercise proper authority. Will it prove an easy task? Will they succeed in straightening the "twig" which their own folly or neglect has permitted to "bend" so far beyond their reach?

Where lies the blame? The mother, who suffered herself to be conquered by an infant's puny resistance, must answer. The parents, who, later, saw without rebuke or prevention, the small child abuse or tear choice books, destroy valuable articles of furniture, or strike the nurse, or torture menials, without one resolute effort to subdue or teach it better, must appeal to their own consciences to decide this question. They who winked at the child's youthful misdeeds, proud of its "smartness," will suffer the most for this wicked indulgence when they see what the little one, so loved and indulged, is fast becoming—ungovernable, insubordinate, impertinent, yielding to no authority that is not brought to bear on it through punishment or force. The "twig," twisted and bent by over-indulgence or neglect, has become a branch or limb, distorted, unsymmetrical, a disfigurement, not a thing of beauty that should have been a joy forever. A child indulged in every caprice, whose wrong-doings are a source of merriment, and openly repeated as something wonderfully brilliant in the presence of the culprit, must be but little lower than the angels if it does not in a few years bring its parents to grief, and become the torment of the whole household and a nuisance to the neighborhood.

We have only space to speak of the great wrong done children by over-fondness and unregulated indulgence; but quite as much harm, of which we have not now time to speak, springs from the heartless neglect of those parents, and particularly the mothers, who, for the pleasures of fashionable life, and their own selfish enjoyments, leave their children to the unsafe guidance and imperfect judgment of hirelings, while they look only to their own ease and pleasure. Such mothers ignore any responsibility, every duty, until at last they are roused to the knowledge that their neglected children are now utterly ungovernable and vicious, going in ways that have every promise of bringing their parents' gray hairs in sorrow to the grave.—*Mrs. H. W. Beecher, in Christian Union.*

OIL YOURSELF A LITTLE.

ONCE upon a time there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes; and I will explain. Sometime ago, one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault finding spirit.—*Sel.*

FASHION FOLLY.

THE New York *Tribune* speaks thus, than which we can say nothing better or more pointed:—

"Style," that most vulgar of words and things, has done as much to corrupt the women of America as liquor has. Not only is it the cause of financial downfall, but modesty, honesty, decency, are sacrificed to it. Fashion now publishes even the rules for 'first communion dresses,' and sets forth the pipings and coiffures in which an innocent girl may properly approach her God. There is nothing so holy that it is not made subservient to it. It is not the wealthy mother alone who vitiates her child's mind by this worship of folly, but the mechanic's wife, the poor seamstress whose aim is to 'push her daughter on in society,' to give her stylish

dresses instead of a modest heart, a clean mind, and a God-fearing soul. The moral training which such mothers neglect is supplied by hot-pressed sensational juvenile literature, and the reports of foul scandals in the daily newspapers."

SELF-DENIAL AN ORNAMENT.

"I AM not satisfied with my spring hat, for there is no self-denial on it."

These words fell from the lips of a young lady, as she held up her new hat to my view. It certainly was plain, guiltless of plume, flower, or buckle; but the abundant rich trimmings made it still lacking in self-denial.

Now, my dear sisters, let us not have this cause for an unsatisfied conscience; but let us strive this spring to have, not only our hats, but all our apparel, so adorned with self-denial that we shall be able to have just one more mite to put into the precious cause of God at this time when so much means is needed. May the Lord help us to make a covenant with him by sacrifice, that we may be among the saints gathered unto him in the great day. A SISTER.

ABSOLUTION.

IN the "Compendium of the History of the Catholic Church," by Noethen (revised edition), I find these words: "The form of the sacrament of penance, in which principally consists its virtue and efficacy, is contained in the words of absolution pronounced by the priest; the dispositions of the penitent, which are contrition, confession, and satisfaction, being the substance of the sacrament; and the reconciliation of the sinner with God is the effect."—Pages 444, 445.

According to the above, there is no efficacy in repentance, as Protestants pretend.

I also learn from the same book that the United States was placed under the special protection of the "Mother of God" by a "solemn decree of the council held in 1846."—Pages 548, 549. M. S. S.

Our Basket.

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

RETURN good for evil.

A USELESS life is a life-long death.

TIME enough always proves little enough.

WRITE injuries in dust, benefits in marble.

SHUN bad gains; they are losses in disguise.

HE that will not be counseled cannot be helped.

WHAT is serving God?—'Tis doing good to man.

LET not thy tongue say what thy heart denies.

IT is a mercy to have that taken from us which leads us from God.—*Verning.*

THE church that does most for the child will have most influence with the family.—*Joseph Cook.*

IT is easier to get salvation from Christ than presents from our friends, love they ever so dearly.

IF men would but hate themselves as they do their neighbors, it would be one step toward loving their neighbors as they do themselves.—*M. Lawrin.*

IT is not the height to which men are advanced that makes them giddy; it is the looking down with contempt upon those beneath.

NO matter how pious men are, the moment they place policy before principle they become incapable of doing right, and are transformed into the most odious tools of despotism.

BIBLE STUDENT'S AID.—The introduction of points, or stops, to mark the sense, is a gradual improvement, commenced by Jerome in the fourth century, and continued and improved by succeeding critics.—*Horne's Introduction*, p. 81.

GOD GIVE US MEN.

God give us men. A time like this demands Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;

Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.

The Review & Herald.

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

BATTLE CREEK, MICH., APRIL 17, 1879.

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

BAGS WITH HOLES.

SOME people are afraid to invest their means in the enterprises connected with the work of the Lord in the earth, as they seem to think there is a safer place of deposit. But they forget the experience of all the past and much of the present, and the probabilities of the future, that earthly bags are all exceedingly liable to be filled with holes, and some, perhaps, to contain the most which are supposed to be even water-tight.

The Bank of Glasgow was supposed to be a very safe bag in which to preserve this world's treasures, so also were supposed to be Archbishop Purcell of Cincinnati, and the Savings Banks of Chicago; but through the holes in these three bags alone, some twenty-five millions of dollars have slipped forever from the possession of the poor people who had confidence in them.

Says David Swing, in the *Alliance* of March 15, 1879: "Within the last twelve months, it is safe to say that the simplicity of the poor people that have lived among the Calvinists at Glasgow, and among the Catholics of Cincinnati, and among the enlightened Pagans of Chicago, has cost them at least twenty-five millions of dollars (\$25,000,000). This a large sum to have been taken from fathers and mothers and children who needed every cent of it along with lawful interest."

We do not say that to any of these people the opening remark of this article would apply; but there are multitudes to whom it is applicable, and here is an instructive picture for them to contemplate. There is a way in which money can be invested so that there will be no defalcation, no embezzlement, no breaking of banks, no shrinkage of value, and no loss of interest; and that is to spend it in the support of those agencies through which divine light and truth are being disseminated in the earth, and people are being turned into ways of morality and religion. To most people, such an investment looks the least likely of any to pay, but it will be found at last to pay the best.

TO CORRESPONDENTS.

10. ARE THEY GENUINE?

Are John 8:3-11 and Mark 16:7, 18, found in the most ancient manuscripts, or are they spurious? W. C.

Ans. There does not seem to be any sufficient ground to question the genuineness of these readings, according to Adam Clarke, whom we consider as good authority as can be consulted in such matters. He does not raise any question on the passage referred to in Mark. On the quotation from John he introduces an explanatory note from Bishop Pearce, which we deem it worth while to transcribe here:—

"It would have been strange if Jesus, when he was not a magistrate, and had not the witnesses before him to examine them, and when she [the woman taken in adultery] had not been tried and condemned by the law and legal judges, should have taken upon him to condemn her. This being the case, it appears why Jesus avoided giving an answer to the question of the scribes and Pharisees, and also how little reason there is to conclude from hence that Christ seems in this case not enough to have discouraged adultery, though he called it a sin. And yet this opinion took place so early among the Christians that the reading of this story was industriously avoided in the lessons recited out of the gospel in the public service of the churches; as if Jesus' saying, *I do not condemn thee*, had given too much countenance to women guilty of that crime. In consequence of this, as it was never read in the churches, and is not now to be found in any of the *Evangelistaria*, and as it was probably marked in the MSS. as a portion not to be read there, this whole story from verse 1 to verse 11, inclusive came, in length of time, to be left out in some MSS., though in the greater part it is still remaining."

Dr. Clarke adds respecting his own opinion that the evidence in its favor, after weighing it all, does not appear striking; though he says he would by no means have it expunged, as all the doubt and uncertainty concerning it may be accounted for on the ground above suggested by Bishop Pearce.

11. THE TEN VIRGINS.

Does the parable of the ten virgins (Matt. 25), ending with the midnight cry, properly belong in the past? or is the announcement, "Behold the Bridegroom cometh" to be proclaimed in connection with the immediate coming of the Bridegroom (Christ)? If in the past, have not the foolish virgins had ample time to buy, and return, and stand ready to go in, while some of the wise virgins have wasted all their oil, and their lamps are gone out? A. M. B.

Ans. We do not understand the parable to end with the midnight cry, as the above question supposes. There is, after this cry, the going in of some into the marriage, the shutting of the door, and the coming of the foolish virgins, seeking an entrance. The parable undoubtedly illustrates the experience of that people to whom the general term Adventist will apply, in connection with the agitation of the question of Christ's second coming. The points we make to which the illustration applies are as follows:—

1. The virgins are introduced as understanding the fact that the bridegroom is about to come, and going forth to meet him. So Adventists, in the great movement of 1840 to 1843, arose to make preparation for the immediate coming of Christ. If this part of their experience did not fulfill the opening of the parable, it would seem impossible for anything to fulfill it.

2. The bridegroom tarried. This denotes the passing of the time at which the bridegroom was expected. There could be no tarrying without this. This was the experience of Adventists when the year 1843, at or before the close of which Christ was expected, passed away, and he did not appear.

3. They all slumbered and slept. So the faith of Adventists was greatly shaken, and the interest of many in the work waned. Spiritual slumber came over them.

4. At midnight the cry, "Behold the bridegroom cometh," sounded forth. So midway between the passing of the specified time when Christ was expected, and the point when he was to come in the sense of the parable, a most powerful cry, in these very terms, broke forth simultaneously in different parts of the land, in the ranks of Adventists, and swept everything before it. What was this? If it was not that which answered to the cry in the parable, what was it? There was not a feature lacking to make it a fulfillment. And if this was not a fulfillment, what would constitute one? On this supposition a false fulfillment was suffered to take place before the true, and yet possessing every feature which the true will possess when it does come. Then who can decide between them? God does not suffer his work to be thus confused. And there were two classes developed by this movement, as distinct from each other as Judas and John, Ananias and Peter. One class lacked the evident gifts and graces of the other, and their appeals for help were answered by the admonition, Seek God for an experience for yourselves.

5. The bridegroom came. As applied to Christ, the coming which this part of the parable illustrates, is that brought to view in Dan. 7:13, 14. It is his coming to the marriage, not his coming to the earth. To this the parable itself confines us. But Dan. 7:13, 14, can be fulfilled only by Christ's going into the most holy place of the sanctuary on high to finish his work as mediator, and then receive his kingdom. There is no other time, place, or occasion for this movement on the part of Christ.

6. They that were ready went in with him to the marriage. Here is where we think our friends are misled in the application of the parable. It is assumed that the going in to the marriage and the shutting of the door is an almost instantaneous event; whereas we think this occupies quite a long space of time, like the other features of the parable. How long a time? From the going in until the consummation of the marriage. The Bridegroom went in to the marriage when he was brought before the Ancient of Days to receive a kingdom and dominion (Dan. 7:13); in other words, when he went into the most holy place of the sanctuary preparatory to the reception of his office as king. The marriage is consummated when he takes his kingdom. Then his work as priest is done, and probation ends. Up to this time all have the opportunity of going in with him to the marriage. The parable, regarding the scene as all past, from that standpoint simply says, "And they that were ready went in with him to the marriage."

As we view it, we are now in this portion of the parable. The guests are still going in, and will do so till probation ends. Our correspondent asks, "Have not the foolish virgins had ample time to buy and return?" This question anticipates; for it is not yet determined who are wise and who are foolish; that is, the final and absolute decision is not reached, nor can it be till probation ends. We see some, to be sure, who are now acting very foolishly, and who, unless they change their course, will certainly have their portion among the foolish virgins at last. But it is in their power now to change their course and their destiny; for no cases are yet decided. And, on the other hand, some whom we may all along have thought to be wise, will be found at last among the foolish.

It is when probation ends that these startling revelations are to be made. It is then that the "King comes in to see the guests," Matt. 22:11, and they who are found without the wedding garment are cast out speechless; then it is that the Master rises up and shuts to the door, Luke 13:25; then unfaithful professors are awakened to the fact that they have not secured that which their false hopes led them to expect, and they begin to knock, as they stand without, and say, "Lord, Lord, open unto us." These are the foolish virgins who have neglected all the means of grace during the day of grace, rejecting truth and letting opportunities pass, who now come too late for admittance. This will be a sad and solemn time. Heart-rending scenes will then be witnessed. Let us not deceive ourselves by thinking we are not so far along in this parable as we are. The next thing before us is not a midnight cry to arouse us, but the coming in of the King to see the guests, and the shutting of the door against all those who are unworthy.

12. JEPHTHAH'S DAUGHTER.

Was Jephthah's daughter sacrificed as a burnt-offering? S. O. J.

Ans. We think not. In the record of Jephthah's vow, Judges 11:30, 31, the margin reads, "Or I will offer it up for a burnt-offering." The idea of the vow seems to be that if that which came forth to meet him was an object which could properly be offered as a burnt-offering, he would offer it thus; if not, he would devote it to the Lord in such way as would be proper. His only daughter came forth to meet him returning in victory. He could not offer her as a burnt-offering, for human sacrifices were not lawful; but she was devoted to the Lord by being put under the vow of perpetual virginity, according to the custom in such cases. This idea is supported by verses 37-40. The great affliction involved in this in the case of Jephthah, was that the hope was cut off that the Messiah might appear in the line of his posterity.

13. ADAM AND MOSES.

In what sense did Adam die in the day he ate the forbidden fruit? and how could Moses appear on the mount of transfiguration? P. P.

Ans. The infliction of the penalty commenced in the very day of the transgression. See this subject, and the resurrection of Moses, fully explained in "Man's Nature and Destiny."

14. SUPPLIED WORDS.

In the Bible are a great many words in italic, which we are told are supplied words. Can such words be omitted? SUBSCRIBER.

Ans. The words not expressed in the original are printed in italic in the English version. Sometimes they can be omitted with great help to the sense; in other cases they are necessary to carry out the sense of the original.

COULDN'T PROVE IT.

A NEW and enthusiastic recruit to the ranks of Sabbath-keepers, writing from Onondaga Co., N. Y., thus expresses his joy over the marvelous light of present truth:—

"It is with inexpressible pleasure that I now open correspondence with you. The object of my present epistle is to tell you, so far as words are able to express it, of the wonderful change that has taken place in my heart. For the past eight years I have been a strong, unflinching defender of the orthodox belief in the immortality of the soul and keeping Sunday as the Sabbath, but I never fully believed in the eternal misery of the wicked in hell-fire and brimstone. Bro. Horace Bowen, who is no doubt known to you, labored with me incessantly, when opportunity offered, and always referred me to the Scriptures. Last November I began studying for the ministry, but when I came to the question in the M. E. Discipline, 'How can you prove that the wicked will not be annihilated?' I said to myself, 'I cannot prove it.' The seed that Bro. Bowen had sown was not wasted on stony or thorny ground, and the more I investigated the word, the more fully convinced was I of my error."

"The first of March I spent the evening with Bro. and Sr. Bowen, and the conviction sank still deeper into my heart. I agreed to come and stay over night with him on the evening of the 2d of April. According to promise I came, and spent the evening in reading Eld. Canright's essay on Platonic immortal-soul theories. For the first time I saw what a base and superstitious error I had inculcated and believed all my life. I closed my eyes upon it, and turned to the law and the testimony. Last evening, as we knelt around the family altar, the light of divine truth shone wonderfully about us."

"Only those who have passed through like

changes know how marvelous is the light. I write to tell you these things because I cannot keep still. My friends are already scoffing at me, but I care not. I fear the wrath of an offended God more than that of mortal man."

"GEORGE F. WOOD."

A FALSE CHARGE EXPOSED.

A FRIEND has just placed in my hand a small pamphlet entitled, "The Sabbath Question," written by F. Walden, and has called my attention to the reference made by this writer on pages 41-43 to my History of the Sabbath. Mr. Walden undertakes to show that I have falsified the testimony of Neander. He does not give the words which I quote from Neander, nor does he even fairly state their purport. But his charge of dishonesty could hardly have been made by a candid man. He says that he has Neander's Church History in five volumes (this is Torrey's translation), and he does not find the words as I quote them. Also he has Neander's "Planting and Training of the Christian Church," and he does not find my quotation in that book. Thereupon, he charges me with dishonesty.

But the quotation from Neander on page 230 of my History of the Sabbath is expressly said to be taken from Neander's Church History, translated by H. J. Rose. This translator is a clergyman of the Church of England, and his translation is by no means a rare book. Mr. Walden cannot excuse himself for overlooking the fact that his translation by Torrey is not the translation from which I quoted, because I did on that very page referred to quote from both translations. I will not say that the gentleman did not honestly blunder in this gross manner, but certainly he must, as a Christian, retract his bitter words when they are shown to be without foundation in fact.

The gentleman takes on trust the usual quotations from the Fathers in behalf of Sunday. Thus on page 47 he quotes a testimony of this kind from Theophilus, bishop of Antioch A. D. 162, and yet not one word of his quotation can be found in Theophilus!

I will not charge him with dishonesty, as he has charged me, but I will say that he can only be excused from that charge in this case by the charitable supposition that he has never seen the author whom he thus quotes.

J. N. ANDREWS.

ENGLISH DENOMINATIONS.

THE IRVINGITES.

As it becomes necessary for the master-builder to carefully examine his material, so a minister of the gospel of Christ who wishes to act his part in constructing the spiritual temple on the foundation, Christ, must have some knowledge of the sentiments, habits, and customs of those among whom he labors. With this object in view, I am seeking to learn the doctrines and practices of the different denominations in England.

Firmly believing in the near coming of our blessed Lord and Saviour, and having a desire to know how the doctrine is regarded here, and to know also the sentiments connected with it, I have ascertained the following facts.

Both in the established church and out of it, the doctrine of the near coming of Christ is much more generally entertained here than in America. There is but little prejudice against it, and the people are especially interested to hear and read concerning the subject. It is true that some of the sects look for the world's conversion and a temporal millennium before the return of Christ; but their numbers are less, proportionately, than in the United States.

Knowing that the late Edward Irving's influence contributed quite largely to the introduction of the subject of the literal coming and reign of Christ into England, I had some little interest to acquaint myself with his followers. I accordingly, on March 16, went to a meeting of the Irvingites in Bedford Place, Southampton. I would here state that this Mr. Irving was he who translated into English the Spanish work treating on the subject of the coming of Christ, and wrote extensively upon the doctrine, creating a great stir in this kingdom from about the years 1830 to 1844. The book he obtained and translated was written by an anonymous author styling himself "Ben Ezra."

The meeting alluded to was their usual Sunday communion service, and lasted from 10 A. M. to 12:30 P. M. To give some little idea of the almost endless form and ceremony of the occasion, it would be safe to say that not five minutes passed during the whole two and a half hours without some change in the service, either

in chanting, singing, praying, or offering incense, etc., of which the service principally consisted.

Through the kindness of a friend, I was permitted to read a set of their standard tracts, twelve in number, in which are briefly set forth their history and principles. They call themselves the "Catholic Apostolic Church," and claim that their church is a restored state of the church as it existed in and soon after Christ's time. In stating their sentiments, I can do no better than to quote from their own writings. In their introductory tract they say:—

"God has restored apostles to his church, to bring back to the ways of holiness, and to the realities of holy worship, all who will hear his voice through them, and to anoint them with the Holy Ghost, that so they may escape the judgments that are impending over apostate Christianity, and may stand before the Son of man. He inspires prophets also, who, speaking in his name, proclaim the speedy coming of the Lord."

In Tract No. 2 they state, "The ordinary means of regeneration, then, is the sacrament of baptism." I suppose, however, that their baptism is sprinkling, as the baptismal font in their church was not much larger than a Roman Catholic font of holy water, too small to admit of immersion. That they recognize sprinkling as baptism is also apparent from what they state in Tract No. 4: "Christian men may call themselves members of the Greek, Roman, Anglican, or any other communion, but God regards them all as members of the one church and of the body of his Son."

Of the church, they say it is established on the fourfold ministry of Christ. We read in Tract No. 5: "The fourfold ministry was inherent in Christ, and manifest by him. So his church being an outgrowth of himself, apostles, prophets, evangelists, pastors, and teachers are in his church." That Christ filled these four offices they prove by Heb. 3:1; Acts 7:37; Luke 4:18; John 10:11.

In Tract No. 6, they state respecting the church: "The apostles are the nucleus of the church. They set over the church deacons, appoint elders (presbyters, or priests) in every city. Bishops, or angels, are set over the church by the apostles. Deacons are chosen by the people, but elders, or bishops, were called by word of prophecy. Elders, bishops, and deacons are ordained by the apostles."

In Tract No. 9 they say of the Mosaic priesthood: "The sprinkling of the blood, the daily meat and drink offerings and incense, the trimming and lighting of the lamps, and the continual service of the tabernacle, all showed forth spiritual and eternal worship and service, which the church should offer, in the Holy Ghost, day by day, before the Lord."

"But the church offers no sacrifice for the taking away of sin. She does on earth what Christ is doing in Heaven. There he presents himself to the Father as the Lamb that had been slain. Here in the holy eucharist she also brings before the Father the memorial of that body and blood once offered upon the cross, 'once for all, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.'"

As proof that it is right to have a literal altar on which to make an offering of the eucharist to God, as the priests offered the blood of beasts while the smoke of literal incense arose before the altar, they quote Heb. 13:10 and Malachi 1:11.

In Tract No. 11 they say, "In the eucharist is found a summary of all the types which exhibit the atonement and sacrifice of Christ." "The principal parts of the eucharistic service are transacted within the sanctuary, a part of the church answering to the holiest of all in the tabernacle." "The twelve loaves of shew bread, the type of Christ, the bread of life, which remained on the table of proposition in the holy place for seven days, were consumed on the eighth day."

By the same analogy they claim that the eucharist, that remains from the consecration on one first-day is consumed on the next first-day.

These people hold a service early in the morning and in the evening every day in the week, of which they say, in Tract No. 12, "The order of the morning and evening prayer, and exhortation by the evangelist, and in the evening by the pastor, corresponds to the whole action of slaying the lamb and placing it upon the altar." In this service, "during the same, the angel (bishop) takes from the tabernacle the symbols of the body and blood of Christ, and proposes or places them on the altar, in sight of all; signifying that it is only as pleading the sacrifice of Christ that we can present to God any act of worship."

"In the evening the ministry is given by the

angel and the elders, and consists of short meditations on the subject supplied by the angel in the morning; this act is antitypical to that of Aaron in lighting the lamps, and is symbolized in the church by the sevenfold lamp, burning before the altar, which is lighted by the deacon as soon as the introductory part of the service is over."

There were more than a score of robed persons engaged in the service which I witnessed. The robes were of various forms and colors. To those who seek a "splendid ritual," this was, in some respects, an imposing sight.

I quote from another tract of theirs concerning it:—

"Its worship strikes the imagination of the educated beholder as the very worship celebrated by Tertullian or by Hippolytus. That venerable presbyter, those ardent young evangelists, those black-vested deacons, that ancient anthem, and still more ancient incense-burning; the homily, the hymn, the utterance, the eucharist, transport us in sacred fancy to an antiquity beyond the reach of Romish or other rites. And yet how fitting is it to all the wants of today. That unique confession to the sin of schism, that prayerful remembrance of the dead, that earnest recognition of a PRESENT CHRIST, that all-pervading devotion without doctrine,—does it not give shape and language to the aspirations of the soul alienated from all churches, yet quite unable to do without them? It may well be so; for this ritual is the product of many minds, trained in diverse schools, united in their belief of a divine mission, and searching, under the impression of a divine command, up and down Christendom for the scattered vessels of the sanctuary, to find and to rebuild. And the priesthood!—consisting of men of various sects and vocations, not all of them separated from those vocations—it may not exceed the priesthood of other churches in devotion to prescribed duty; but its functions certainly appear at once more comprehensive and more precise, every man having a special work, and the entire work including ministration to every want or circumstance of humanity; the daily service of the altar and the pulpit, the visitation of the sick, the relief of the distressed, and the absolution of the burdened."

Of their history I quote from Tract No. 5 of their series of twelve: "In 1830 a young man in the west of Scotland spoke with tongues. Power came upon two brothers and their sisters of another family living a few miles off. All of these persons were of noted godliness and sobriety of character."

"Rev. Edward Irving, minister of the Scotch Church, Regent Square, accepted the doctrine and work, and was shortly after ejected from his church."

They state that "utterances were made by these persons, calling attention to the symbols of the Old Testament, especially those of the tabernacle. These were explained in the light of prophetic words as shadowing forth the true spiritual worship to be observed by the church evermore."

It seems they decided that while these things signified Christ's work, they also meant his ministers on earth; so they have taken the same position as the Mormons, although they have a different mode of carrying it out, namely, that both the Aaronic and the Melchisedec priesthood are now carried out in the ministry of the church on earth.

It is due, perhaps, that I should say of this people, that, with all their forms and ceremonies, the greatest degree of reverence, dignity, and devotion, is manifest, and that they are still earnest advocates of the immediate personal coming of our Lord Jesus Christ.

It will be apparent, I think, to all our brethren, when this people, who had so much light on the doctrine of Christ's coming, fell into formalism. If these were genuine movings of God's Spirit among them, he designed to show them his sanctuary, that they might be prepared to understand Christ's present position, and the true event to take place at the end of the twenty-three hundred days, and so stand, as the Seventh-day Adventists have, the shock of the passing of the time in 1844. But, alas! the leaders in the movement here were believers, to a great extent, in many forms and ceremonies, and mistook the voice that called attention to the great and closing work of Christ as our High Priest, for a call to establish new rites and ceremonies, and their ritualism now exceeds, in its many variations and changes, that of the churches either of England or of Rome.

J. N. LOUGHBOROUGH.

WHEREVER God has a church, the devil builds a temple by the side of it.—Henry.

DUTY TO SUPPORT THE LORD'S MINISTERS.

ONE of the most sacred duties of a Christian, as enjoined in the word of God, is that of aiding in the support of the Lord's faithful servants who go out in the name of Christ to preach the truth to an unbelieving world. The Lord has been very explicit upon this point. Thus Jesus says, "The laborer is worthy of his hire." Luke 10:7. And the apostle, arguing to the same effect, quotes this text thus: "And the laborer is worthy of his reward." 1 Tim. 5:18.

The Lord, if he chose, could have his truth promulgated by heavenly angels, without the assistance of men; but he has not so ordained. He has committed this sacred work to the hands of mortal men. To be successful, they must give it their whole attention; and in the majority of cases their work requires them to leave their homes, their families, and all the comforts and conveniences of life, and spend most, if not all, of their time among strangers and in new fields.

Now, these men have to eat, and drink, and wear clothing, as other men. Besides, their wives and children must be supported, the same as those of other men. But how shall this be done? They cannot be at home to look after their own affairs, and manage some kind of business. You ask that farmer, that mechanic or tradesman, how much it costs him to live, and support his family, and most of them will tell you that they have a hard time to get through the year, and make the two ends meet; and these men have the six working days to themselves, to labor and plan, and save, and manage their own affairs. Yet they say it is about all they can do to keep their heads above water. Well, my brethren, how do you suppose those are to live who have families as large as your own, yet have no means of supporting them except the charities of the people? They cannot plant crops and raise them; they cannot earn money with their hands nor prosecute a trade; neither can they be at home to save in various ways, as you can; yet their families must live. From what source is this living to come? God has settled this matter. He has made it the sacred duty of his people to look after the necessary wants of his devoted servants, and to faithfully supply them. If they neglect to do their duty in this direction, it is a positive sin against God.

The Holy Spirit thus argues this question in 1 Cor. 9: "Who goeth a warfare at any time at his own charges?" This is a pointed question. During the Rebellion, many of you went into the army. Did Uncle Sam require you to furnish your own clothing, your own arms and ammunition, and pay for this yourself? No, indeed. The government justly met all these expenses, and paid you good wages with which to support your families at home.

Again he says, "Who planteth a vineyard, and eateth not of the fruit thereof?" This is another forcible illustration. Who would not be grieved, if, after he had toiled with care for years in planting an orchard, in pruning it, in caring for it, he should then be refused the privilege of eating of its fruits? Or if, when he does eat of it, he is obliged to eat as though it were grudged him?

The Lord takes another illustration: "Who feedeth a flock, and eateth not of the milk of the flock?" Would it not be mean to refuse a cup of milk to the servant who has given all his time to milking the cows, and caring for the herd? So the Lord says in the case of his servants who go out and labor wholly in the vineyard of the Lord. And shall they not have their food of it?

Once more he illustrates: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" Verse 9. Anciently grain was threshed by laying it upon the threshing-floor, and driving oxen over it. This I have done frequently in former years. It is a very wearisome day's work for a horse or ox to tread all day long over the light straw, to shell out the grain. Now, some men are so mean and stingy toward these animals that they will put a muzzle upon their mouth, so that they cannot eat a mouthful of grain all day. God, from Heaven, said that the ox that treads out the grain shall not be muzzled. It is but just and right that he should have what he wishes to eat; for he works hard all day. Now the Lord applies this to the case of ministers. He says that just so those who labor in gathering in souls, are workers in the Lord's harvest field, should have their living from the labor which they perform.

The apostle asks this question, "If we have sown unto you spiritual things, is it a great thing that we reap your carnal things?" Here is a minister who comes into a place, enters your church, and labors there perhaps from a week to a month. He goes from house to house, reading, praying, and exhorting. In the church he labors day and night to build up the cause of Christ, and give you light, and instruct you in the things of God, to save your own souls. Now, says the apostle, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Some seem to think it is; that after the minister of Christ has toiled, and studied, and spent anxious days and weeks to benefit them, he has no right to ask anything in return. If they keep him all night, give him a meal of victuals, hand him a dollar, or make a donation of a few simple garments, or something of this kind, they seem to think that this is all *gratis*, and that the minister should humbly accept it with profound gratitude, as though it was all a free donation without any obligation on the part of the giver.

But the Lord does not so teach. He says positively that the laborer is worthy of his hire, and the apostle says that just as no man goes to war at his own charges, and as no one tills the vineyard and eats not of its fruit, nor tends the flock without drinking the milk,—just so it is proper and right that the minister who labors in spiritual things should be supported with the temporal things of the people for whom he ministers, and God requires them to pay him.

Even stronger he says, "Even so hath he ordained that they which preach the gospel shall live by the gospel." Yes, this is an ordinance of God.

The Lord has ordained that the minister should obtain his living by the gospel which he preaches. The lawyer expects his living from those who are benefited by his labor. The physician looks to the sick, to whom he has rendered aid, for his pay. The farmer looks to his fields for his reward; but the minister neither pleads law, nor doctors the sick, nor plows the field, and hence cannot expect his living from any of these sources. Where must he obtain it? God has settled this question. It is to come from those to whom he has ministered in spiritual things.

Dear brethren and sisters, I fear that many of you do not realize your duty in this matter as God has set it forth in his word; hence we wish to call your attention to your sacred obligation. Look at our ministers! Who labors harder than they? Who practices more self-denial? Do they not love their wives, and their children, and their homes, and the conveniences and comforts of life as well as you do? and yet most of these they have to forego. It is only occasionally, and then for short periods of time, that they can be with their wives and families. They are out constantly, going from town to town and from house to house, sleeping in one bed one night and in another the next night, putting up with whatever is set before them, and taking things as they come. They are always expected to be cheerful and pleasant, willing to labor under any and all circumstances, and to take what they get without complaint. If they say anything to their brethren about supporting them, it is called begging. I believe that it is a burning shame for our brethren to feel and talk in that manner. Place yourselves in their circumstances, and see if you would not feel some interest about your temporal support, and the care of your families. I think you would.

There is one reason why our people take less care and less responsibility in providing for their ministers than any other class of religious people. Most all other churches have their ministers located in their midst, where all the church can plainly see their circumstances, and become familiar with their wants. If the family is in poor circumstances, everybody knows it. If they have but little in their house, everybody sees it. The minister is there every week to remind them, by his presence and his words, of their duty in this respect. This being the case, the churches look after these ministers and their wants. They go to the parsonage with little gifts and donations. Once or twice a year they get up a donation party, and carry in various articles for the use of the minister's family, and in other ways constantly look after his wants.

But it is not so with our ministers. Not one church in ten has one of our ministers living in their midst. "Out of sight out of mind," is an old proverb, and thoroughly true in this case. Only two or three times a year do most of our people see a minister, and it is but for a day or
(Concluded on last page.)

LIFE'S WORK.

If along life's weary journey
You have soothed an aching head,
If you've watched beside the dying,
If you've wept above the dead,
If from out one bleeding bosom
You have soothed away the pain,
You shall find reward in Heaven,
And your work is not in vain.

All around are weary travelers
Walking through life's passing years,
Gathering thorns instead of roses,
Sowing pain and reaping tears;
If you find a fallen brother,
And you lift him up again,
You shall find reward in Heaven,
And your work is not in vain.

Many pallid lips are parching
For the water you might bring;
Many now who moan in sorrow
You might teach with joy to sing;
Many seeds that you could scatter
Would produce a glorious grain;
You would find reward in Heaven,
And you would not work in vain.

L. D. SANTRE.

Chanute, Kan.

Progress of the Cause.

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

SOUTHAMPTON, ENGLAND.

The last week marks still further progress in our work here. Since my last report a family consisting of the parents and two daughters have fully taken their stand with us. These additions greatly encourage the little company here, and are a great help in our Sabbath meetings.

In our Sunday afternoon Bible-class, after tracing the testimony of both the Old and the New Testament on the Sabbath question, we have been examining secular history as to how, when, and by whom the Sabbath was changed from Saturday to Sunday. Thus far the sessions have been very interesting, and have resulted in establishing all present in the fact that it was a human and not a divine power that undertook to change the Sabbath, while in God's word the seventh day, as ever, is still recognized as the holy Sabbath of the Lord.

New ones are attending our meetings, and becoming interested in the truth. We are sending many papers and letters to different parts of the kingdom, and are receiving favorable letters in return. The papers are being read with interest, and more are wanted. Last week a lady who had received from us the *Signs* through the post, came several miles to talk with us. She thanked us for the papers, and requested me to come and visit them, and converse with them on the truth. I am to visit them to-day. This lady said that she and her husband were deeply interested in the paper.

In a letter just received from Norfolk county, a gentleman says, "I have received three different papers called the *Signs of the Times*, which I have read with great interest. I am much pleased with the papers, but would be much more so to know who it is that so much cares for my soul's welfare. If it would not be too much trouble, would you please send me your creed, etc. I would like much to correspond with you. If you can ascertain by any means my friend to whom I am indebted for the paper, I would like to thank him."

Of course, all to whom we send papers do not thus accept them; yet it seems that there are some who wish to aid us in our work, even though they decline to accept the truth themselves. The following extract from a letter just received from a gentleman in Oxfordshire will illustrate this: "I have received several copies of the *Signs of the Times* from you, but as they are not according to my views, I decline to continue them. I pass them about, and inclose twelve penny postage stamps for those I have had."

Our friends in America are taking hold well, both in furnishing us clubs of the *Signs*, and in mailing papers and corresponding with individuals. With the large additions made last week to our club of *Signs*, we now have about all we can manage with our present force. We have sent 382 names to the V. M. societies in America. We extend our sincere thanks to these societies for the aid they are rendering us, and we daily pray the Lord to give them wisdom and success in their efforts.

Papers that are sent here should be wrapped in tough paper, and not in common writing-paper. If the bundles are large they should be tied with a string. This suggestion is not intended for the offices of publication, for their papers come safely; but for individuals. This morning the postman handed us a wrap which was made of writing-paper. It was plainly addressed to us here, and stamped, "Pottersville, Mich., March 11." It was also stamped in print with the following: "Found in N. P. B. without contents." It probably contained something good when it started, and though the contents stopped on the way, we will hope that they may thus fall into the hands of some one who may be benefited thereby.

As the postal treaty is construed by the authorities here, it is not necessary, in paying postage on papers to Great Britain, to pay one penny (two cents) for each paper in a bundle, though the postage on a single paper not exceeding four ounces is one penny. In case there are a number of papers in the package, of less weight than four ounces each, the package is weighed and mailed at the rate of one penny for every four ounces. To illustrate: we receive

forty copies of the *Instructor* weekly from Battle Creek. They do not pay forty pennies (eighty cents) for these, but eight pence (sixteen cents).

Last week we concluded a bargain for a canvas tent, ten-ounce duck, sixty feet in diameter, nine-foot walls, with side poles, center pole, and flag-staff, poles ironed off with ring for hook of upper tackle block, a fifteen-foot buntan English flag, guys, ground stakes, and all complete for erection, £85 (\$425.00). The tent is to be completed April 21. We hope to have weather suitable for tent-meetings by the month of May. The weather here at present is quite cold, although we have had a few days of fine weather.

While we are waiting for the tent season before making a thorough effort in public, we are not idle by any means. With other matters I am taking occasion to learn the ways and doctrines of the different sects of Great Britain, so as to know how to adapt our teaching of the truth to the circumstances and conditions of the people. I give an article this week containing some interesting points concerning one of these sects, and will speak of others hereafter.

Pray for us, that in all our efforts to reach the people we may be guided by heavenly wisdom.

J. N. LOUGHBOROUGH.

March 25, 1879.

OHIO.

Dunkirk and Bellville.—April 2-9 I spent in Ohio. Held a meeting at Dunkirk, and found this company growing in numbers and in faith in the message. Their number has nearly doubled since they were first raised up. This is because they have been visited regularly at least once a month, instead of being left to themselves, as has often been the case. No young church can prosper if left to itself. Hence every minister in Ohio is specially directed not to leave any company he has raised up longer than one month without visiting them. Bro. Rupert has done this, and the fruit is what we might expect.

Spent Sabbath and Sunday at Bellville with Bro. Burrill and Mann. They have an excellent interest. Their little house was crowded to overflowing. About half a dozen had already taken a stand for the truth. We confidently expect several more. Four united with the church, and two were baptized. We celebrated the ordinances, and transacted all the business of the quarterly meeting. Sunday the friends raised about \$30 for the Sabbath-school and a set of Sister White's works. This supplies them with all they need for the Sabbath-school, and leaves several dollars over. This is right. It had been feared that this little church would go down, but now we hope to see it stronger than ever.

Visited Cleveland and Bowling Green on business. Received over \$1300 on various branches of the cause. Last year the whole amount of s. b. received was a little over \$1400. Only two quarters of this year have passed, and we have received over \$1300. This is because the brethren are adopting the tithing system. I have not found a man in Ohio who opposes it, and why should they? as it is the Bible plan. We now have six good tents ready to run, and are expecting a glorious campaign this summer.

D. M. CANRIGHT.

Wakeman.—Our meetings in Wakeman have closed for the present. Most of those who have embraced the truth live in the country. We held several meetings in two different school-houses in the vicinity. About twelve dollars' worth of books were sold. We think that upwards of fifteen have accepted the present truth as the result of these meetings. In a few weeks we hope to organize a church of twenty-five or thirty members in Wakeman.

Bro. J. C. Bartlett, of Oberlin, who once believed and obeyed the truth, but gave it up during the war, has returned heartily to the path of obedience since the Wakeman meeting. He is now with me, and is good help. I hope he may become an efficient workman. His family are with him in the truth. They move to Milan this week.

I am at East Norwalk now for two or three evenings. One more has commenced to obey since we were here before.

April 7.

H. A. ST. JOHN.

Van Wert and Hamler.—I was at Van Wert, March 29, 30. Bro. Rupert was with us. We had interesting meetings, and a fair outside attendance.

April 4-6, I held meetings at Hamler. Four were received into the church, three by baptism, and one from the "Church of God." Six others are keeping the Sabbath here. About \$350 was raised toward building a meeting-house; as much more can be raised without much trouble.

A. A. BIGELOW.

Emerald Station.—Commenced meetings at Emerald Station on the Wabash railroad, seven miles from Paulding Center, March 13. Many said we had the truth, and some who had not read the Bible for years, and had become skeptical, took down their dusty Bibles and commenced to read, and still others who had no Bibles procured them. I closed my meetings on account of bad roads.

I am now at home, and have held a few meetings, having a good attendance. I rejoice in God for his plain truth. I want to humble myself, and so live that the Lord can use me to his glory. Brethren, pray that I may be successful in the work of the Lord.

April 3.

A. L. HUSSEY.

ILLINOIS.

Report of Meetings.—Feb. 23 to March 9 I held meetings in the Texas church. Some promised to keep the Sabbath, and two or three await baptism. The truth is working here like leaven.

March 25, I visited Harvel, and held one meeting. All are holding on here.

March 26 to April 1, I was at Woodburn. The brethren have just finished repairing their church. It presents a very neat appearance. The brethren here all seem to be doing well, except in finances. Hope they may improve in this. Remember, brethren, God blesses the liberal soul. Only a part voted to adopt the tithing system in full.

I am now at home, sick.

C. H. BLISS.

St. Anne, April 6.—With Bro. R. F. Andrews to push forward the work among the Americans at Pittwood and in the vicinity, I have been enabled to successfully close up my work in this section for the present. I have visited and held meetings at eight different points. Twenty-seven persons have been baptized, eighteen of whom are French. Seventeen French members have been added to the St. Anne church. Thirty-five persons, at least, have embraced the Sabbath, besides some who have decided to obey under Bro. Andrews's successful efforts near Pittwood. Were it not that five families are moving away, we should have quite a large company to meet together on the Sabbath. But we expect that some, at least, of those who leave will help in raising up believers where they go.

One week ago yesterday, Sabbath, we celebrated the ordinances with many of the new converts, and an elder was ordained for the St. Anne church. Yesterday, after an interesting baptism, I had an important interview with the leading French brethren, organized systematic labor and arranged to have other Roman Catholic fields entered at once. If the St. Anne church labor patiently as they have done in the past, they certainly will gain souls to the truth.

I have also made special efforts to furnish names to vigilant societies for our French paper. My P. O. address, for the coming week, will be Sheridan, La Salle Co., Ill.

D. T. BOURDEAU.

Kankakee, April 7.—By invitation, I came to Kankakee, April 4. We had good Sabbath meetings, and a business meeting on Sunday. Two who had given up the Sabbath were dis-fellowshipped, and one was received into the church. At five o'clock P. M. we met to celebrate the ordinances. This was a good season. The Spirit of the Lord was present, and every one gave a good testimony. We all renewed our covenant with the Lord, and promised to serve him more faithfully.

To-day I go to Kempton, to see those who have lately embraced the truth there. I ask the prayers of the children of God.

LEWIS JOHNSON.

McCord, Martinville, and Greenup.—At McCord we found prejudice, but had a fair hearing until the roads became almost impassable. A failure in crops for several years has brought many to destitution. It is reported that forty families in this township have applied to the county for aid. The work here is not finished. Four promise to keep the Sabbath. The field being a new one, it has proven to be, truly, a "battle ground." Our current expenses, above donations, will not exceed one dollar. Bro. Strader and wife have assisted much.

I met Bro. Colcord at Martinville. Spoke twice. Was encouraged to see the interest manifested; some came thirty miles through mud and storm. The church here is a model of neatness.

I aided Bro. C. at Greenup. The brethren and friends, by their zeal in coming to meeting, showed that their souls were hungry for the word of life. The Lord blessed, and I trust all were fed. I met with this church in their quarterly meeting, April 4-6. We enjoyed the presence of the Spirit from the first, and were made to "rejoice with joy unspeakable and full of glory." It was all of the Lord. I remain here for a few days, as there is some interest.

This being my first year in the field, I have had much to learn. I have heeded, and intend in the future to heed, Jas. 1:5. My courage is good. I trust I have a connection with the true Vine. Pray for me.

A. A. JOHN.

MICHIGAN.

Spring Arbor.—The quarterly meeting of the church at this place, April 5 and 6, was an occasion of much interest, the attendance, both of our own people and others, being quite large. The church is comparatively young in the truth, and there is considerable interest in the community to hear; and as the meetings were held over Sabbath and first-day, I spoke twice each day to large and attentive congregations. A goodly proportion of the church participated in the celebration of the ordinances.

W. C. GAGE.

Convis.—According to appointment, we met with this church, Sabbath, April 5. Spoke from Matt. 24.

Immediately after the morning service, the names of all the members were called, and those present responded by telling what the Lord had done for them. After an intermis-

sion of fifteen minutes, we met, and followed the instructions of our blessed Master as recorded in John 13:5, 14, 15; Luke 22:19, 20.

This was the most solemn meeting we ever attended. New vows were made by nearly all present to live nearer the Lord. May the Lord help us to keep our vows.

B. F. RICHARDS.

MAINE.

West Sumner, Oxford Co., April 7.—March 15, 16, I held meetings at East Fryeburg, and organized a church. Our meetings were very well attended, and strict attention was paid to the word spoken. We expect to see additions to their numbers, if all that have signed the covenant are faithful. Our brethren here are very much scattered, yet they sustain their Sabbath meetings.

The 22d and 23d I met with the church at Milton, and ordained an elder and a deacon. The church raised \$4.00 to buy a church library. Bro. Robins, who has been reading the *Signs* for nearly two years, came to this meeting, and requested me to hold a meeting in his place, five miles from Milton. We held our first meeting March 24, and have now given fifteen discourses. Bro. R. and his family, together with others, making fifteen or more, have decided to keep the Sabbath, and the interest is still increasing. Last evening about twenty requested prayers. I remain here over another Sunday. Pray for us.

J. B. GOODRICH.

Aroostook Co.—Met with the church at Linneus at the time of their quarterly meeting, Sabbath, April 5. It was one of the best seasons we have ever enjoyed with them. Old differences have been put away, and perfect union seems to prevail among them, for which we feel to praise the Lord.

A. K. HENSON.

IOWA.

Denison, April 10.—I came here two weeks ago, and found about a dozen Swedish families. I visited from house to house among them, and also visited some German families and distributed a few hundred pages of tracts among them. Some are interested in these tracts, and two have ordered the "Way of Life." Had we a German paper, I think several would subscribe.

Last Sabbath, I attended the quarterly meeting at Dow City, where I met the brethren from Denison and Dunlap. The ordinances were administered. Addressed the people four times. I found one family much interested. By invitation, I spent six hours in explaining the Scriptures to one who is confined to a sick bed.

I have held two meetings at Denison. Have obtained twenty-four subscribers for our various periodicals, and have orders for publications to the amount of \$10.00. Soon expect to go to Kiron.

JAMES SAWYER.

Lamoille, April 10.—The interest here is still good. There has been quite an interest on the Sabbath question; but I suppose not more than six have commenced to keep the true day, although on Monday evening sixteen responded to a call for all who believe these truths, and feel that they ought to obey them, to arise. We have had three Sabbath meetings, and the good Spirit was present, especially in two of them. Our meetings must soon close for the present; but I shall still meet with these friends. In all, there are now eleven keeping the Sabbath.

G. V. KILGORE.

Schonberg, April 4.—Since my last report, I have visited the brethren at Adel, Woodburn, and Afton. At two of the above-named places they have had no labor for two years. I remained at Adel over two Sabbaths, holding meetings in the day time from house to house for the brethren, and at night in the court-house. Had some good, spiritual meetings, and some outside interest. The brethren were encouraged, some backsliders were reclaimed, and one took his stand for the truth.

I also staid over two Sabbaths at Woodburn, and from there I went to Afton, also to Platt township, where we had some very good meetings. I left some omens of good in all these places. They all adopted the tithing system.

J. H. MORRISON.

State Center, April 6.—I held fifteen meetings in a school-house seven miles from Nevada. Two are keeping the Sabbath, and will join the church at Nevada.

I spent about four weeks at a place five miles south of Ames. Seven are keeping the Sabbath, and others are interested. I visited fifteen families, and obtained seven subscribers for our periodicals. Two families are about to move West; this will leave the others rather lonely, but the Lord will be their helper.

J. S. HART.

Shelby Co., April 10.—I have now closed my meetings in this county at the places spoken of in my last reports. I cannot give any definite statement as to success, but I am thankful for the privilege I have had of presenting present truth to so many in the county where I am living.

Our quarterly meeting at Elk Horn was a good one, especially on Sabbath, when forty-one feeling testimonies were borne. We have a good Sabbath-school here. They voted to take ten copies of the *Instructor* besides those already taken. The T. and M. work also received attention, and the s. b. and one third were paid.

Next week I intend to go to fill calls in other places.

JOHN F. HANSON.

DAKOTA.

Sunny Side and Elk Point.—The meeting at Sunny Side, March 31, was a good one. On Sabbath twenty came forward for prayer, a good portion of whom were starting for the first time, and all expressed their determination to serve the Lord. Five were taken into the church, two by letter, two by vote, and one by baptism.

A load were over from Lincoln, where Bro. Olsen has been holding meetings, and were greatly encouraged and strengthened. The members of this church have done well financially, considering their circumstances, having raised \$38 00 on the tent, and pledged \$22 00 on the Danish mission. Two joined the tract society. The Sabbath-school interest is also good.

The meeting at Elk Point, April 7, was also good. One was baptized and united with the church, and one joined the tract society. The tract-society meeting was especially interesting. In the morning it was very rainy, and it looked for a while as though our meeting was to be a failure; but the friends were persevering, and we enjoyed the blessing of God in a good degree. A small sum was raised on the tent. As there was no suitable place for baptism within reach, the pastor of the Baptist church kindly offered us the use of their house and baptistery, which we gladly accepted, and the occasion was a solemn and interesting one.

S. B. WHITNEY.

MINNESOTA.

Maple Plain, March 30.—Our little company of ten, all but one heads of families, are standing firm, and growing in grace, and in the knowledge and love of the truth, which has made them free. We have organized a Sabbath-school, and appointed a leader among them. All the features of our work have been presented. They are taking hold of the health reform, and the tithing system, and temperance, and will engage in the T. and M. work as they are able. They are all in limited circumstances, but are willing to do what they can. The five families have subscribed for the REVIEW and the *Inspector*, and have bought a partial supply of books. We shall close our work here for the present, to-night, hoping, if the Lord please, to return and organize them fully, before Conference.

We have been reminded here of the statement in Luke 23:12. Before our coming, the different sects were no more united than in other places, but since we have stirred them up by presenting the law and Sabbath and kindred truths, the Methodists have held a quarterly meeting at a station a mile from here, and at that meeting they held a union communion service, in which, we are told, Adventists, Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, and Presbyterians joined, being served jointly by the Methodist and Adventist ministers. I wonder if such think this is the union for which Christ prayed, John 17:20, 21? Have we not come to the fulfillment of Isa. 60:2: "For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee"? Let that glory shine, be our daily prayer.

D. P. CURTIS.

Oronoco, April 8.—After attending Eld. Haskell's good meeting at Hutchinson, I returned to the New Haven church, which I had recently organized, to finish the work there. Since returning, I have baptized sixteen.

March 20, in compliance with an earnest request, I commenced meetings in Oronoco.

The attendance and interest have been good from the first. The most unpopular points of our faith have been presented without the least abatement in interest, but rather an increase. Some have taken a stand, and many are in the "valley of decision." Bro. Battin has joined me, and has rendered some assistance. We ask the prayers of God's people in behalf of the work here.

GEO. M. DIMMICK.

VIRGINIA.

Soliloquy.—Our quarterly meeting was held according to appointment. It was a cold, disagreeable time, yet all the brethren and sisters were present except those living at a distance. We were sorry they did not think to report by letter. The church record gave a very brief account of the organization of a church over two years ago, and not the mark of a pen had been made since that time. And as the legality of that organization was thus lost, a resolution to disband was carried. The church was then re-organized, adopting the following covenant:—

"We, the undersigned, do hereby associate ourselves together as a church, taking the name of Seventh-day Adventists, and covenanting to keep the commandments of God and the faith of Jesus. And we also promise that we will not use tobacco any more in any form, nor opium in any of its forms; and that we will abstain from the use of all kinds of intoxicating liquors, because we believe them to be defiling to Christians. And we further promise that we will let our light shine according to the Scriptures, and thus help spread the third angel's message throughout the world; that we will not speak evil of our brethren or sisters, nor of our neighbors; and that we will, by our presence and labors, do all we can to sustain and keep up our Sabbath-school and Bible-class, and our prayer and social meetings."

Nineteen have signed this covenant, and others say they will soon. All the neighbors seem

pleased with it. An elder and deacon were ordained. The Spirit of the Lord was present all through the day.

In the evening after the Sabbath, the house was crowded with attentive hearers, who listened to a discourse from Mal. 3:7-11, showing that the professed people of God had gone away from his ordinances of the Sabbath, of tithing, of baptism, and of feet-washing; and that now, in obedience to the invitation in the text, they are returning to these ordinances. We then celebrated the ordinances of the Lord's house. It was a triumphant meeting.

The strong prejudice that I found against the truth when I came here is fast passing away. We have entirely broken down the spirit of combative contention about the truth, and have exhorted the people to be kind and to respect the feelings of all, and this course is having a most excellent effect on the public mind. I have not had one word of controversy with any person since I have been in the State, though I have preached and talked to a great many people. Prejudice, in all who hear, melts away.

On first-day morning we had an excellent business meeting. After reading the reports of the missionary work, the importance of raising a tract fund to obtain tracts for me to use in my labors, was considered, and \$25.50 was pledged and a considerable of it paid, the rest to be paid at the next quarterly meeting. I then circulated the tithing pledge, and I think all but one signed it, and I believe she will yet do so. Several who are not yet members signed this pledge. The Sabbath-school and Bible-class are prospering.

Such a spirit of earnestness characterized all the meetings as can only be developed by the power of the Spirit of God through obedience to the third angel's message. The brethren and sisters are all much encouraged to be more faithful to the Lord, and I never was of better courage in my life than at present. May the Lord help us all to be humble and prayerful.

I. SANBORN.

QUEBEC.

Sutton, etc.—There are ten Sabbath-keeping families here. Some of them meet in the S. D. A. meeting-house just over the Canada line, in East Richford, Vt. Sabbath, Feb. 1, for certain reasons, I met with them there. The Lord blessed. Two Canadians made a start in the service of God. In a business meeting held this side of the line, it was decided that the s. b. raised by friends living in this Province should hereafter be used in the Province, under the management and advice of the General Conference, the Executive Committee of the Vermont Conference assenting. Four persons paid \$33 on s. b. for the year 1878,—about one-half of what was pledged. It is hoped that all will adopt the plan of s. b.

There are fifteen Sabbath-keeping families in Stukely and three adjacent townships. The present winter has been so severe that meetings have been interrupted; yet my meeting in South Stukely was well attended. The Lord met with us by his Spirit. On Sunday we organized a tract society for the counties of Shefford and Bromes. We also organized a Sabbath-school, and arranged s. b. for the present year. Obtained twelve subscribers for our periodicals. The times are very hard for the poor laboring classes. Many are glad if they can get boarded for their work. By accepting provisions and other articles in several instances in payment of s. b. pledges, about two-thirds of the pledge for the year 1878 has been paid.

Twelve families are keeping the Sabbath in the vicinity of Barford. They have a prosperous Sabbath-school. Nearly all the s. b. for the past year is paid. We completed the organization of the tract society of the Province of Quebec, Sabbath-school officers were elected, and s. b. was pledged for the present year. They pay for seven copies of the monthly *Inspector* and for ten of the weekly, besides taking some other papers. To the joy of God's people, two promising youths have decided to obey the truth. I held three Sabbath meetings with that church, and visited from house to house; also held an interesting meeting near Bro. Hool's in Compton.

March 1 and 2, I held meetings in Westbury, and then visited scattered friends of the cause in Eaton. There are about ten Sabbath-keeping families in those parts, yet there are only seven church members. Our visit there was timely, and much appreciated. One asked to be prayed for, and said that he would obey the truth. Two friends promised to read our works, and to examine the Sabbath question.

It is impracticable for me now to go in a new field. Two weeks ago I started out; but our faithful horse was disabled in trying to extricate himself from a deep hole in the snow. To-day, April 1, we are having a heavy fall of snow, with blustering wind, in addition to the large amount we had before. But my courage is good.

A. C. BOURDEAU.

PROTESTANTS IN FRANCE.

THE evangelical Protestants of France continue to express in the strongest terms their belief that the French people are ripe for the reception of Protestantism than they have been at any time since the earliest period of the Reformation. Since the victory at Versailles over Conservatism, the French peasant puts on more independence. He pays less heed to the warnings of the priests, and welcomes the Protestant colporteur and missionary. The *Evangeliste*, the organ of the French Wesleyans, says: "Could the flag of evangelical Protestantism be unfurled wherever the spirits of men are set loose from Rome, not knowing whither to betake them-

selves, large crowds would be seen running to it." Appeals are made to the various French Protestant societies to organize a comprehensive plan of action."—*Harper's Weekly*.

Notes of News.

—An insect is at work destroying the orange groves of Louisiana.

—The pope has declined to accept Archbishop Purcell's resignation.

—12,000 looms at Blackburn, England, have stopped, and 5,000 weavers are idle.

—THERE is a good understanding between the Vatican and the German empire.

—VAST beds of superior magnetic iron ore have been discovered in Lehigh county, Pa.

—A COLOSSAL bronze statue of Livingstone, 8 feet 6 inches high, has lately been unveiled in Glasgow.

—A FIRE in Miragoane, Hayti, April 4, rendered 5,000 or 6,000 persons homeless. The loss is about \$1,000,000.

—DURING 1878, 471 persons were saved from wrecks or from vessels in distress by the lifeboats on the coast of Great Britain.

—QUEEN VICTORIA, who is traveling on the continent, has received an autograph letter from the pope, welcoming her to Italy.

—THE famine in Upper Egypt, which was caused by overtaxation, has ceased, but has left disastrous consequences. 10,000 persons died by starvation alone.

—THE Senate has passed a bill for the construction of a refrigerating vessel, to be used for the disinfection of ships and cargoes coming from yellow-fever ports.

—HON. ANDREW D. WHITE, President of Cornell University, has been nominated by the President and confirmed by the Senate as Minister to Germany, to succeed the late Bayard Taylor.

—A JEWISH ex-rabbi, near Berlin, has celebrated his iron wedding on the seventieth anniversary of his marriage. He is in his 93d year, and 69 of his 145 descendants attended the festival.

—DURING a heavy thunder storm at three o'clock on the morning of March 24, the Roman Catholic Convent in Cairo, Ill., was struck by lightning and burned to the ground. No one was injured.

—THE Tremont House at Claremont, N. H., was totally destroyed by fire on the 29th of March, and five persons were burned to death. There were forty persons in the house at the time, some of whom were injured in jumping from the windows of the burning building.

—A CONTRACTOR of Marseilles has just obtained a concession for the extraction of chlorate of potash from the Dead Sea. The process of producing it will, besides, furnish other valuable chemical substances, such as the bromide and iodide of potassium.

—GENERAL GARIBALDI has gone to Rome. It is said his visit has no political significance, but that the veteran general has probably gone there to die. Sick, and worn out with his journey, he was borne to the house of his son on a mattress, followed by a multitude of silent but admiring friends.

—THE Chinese are about to build large cotton and woolen factories, the former at Shanghai, and the latter at Tientsin, where sheep are numerous, and their fleeces can be had for the gathering. The *Herald* says these factories "will hurt America more than our 15-man travesty of legislation could hurt China."

—AN English writer, reviewing the facts of the war in South Africa, concludes that if the money which has already been spent in conquering the Zulus had been applied to their improvement, it would have civilized tens of thousands of them, and made them a source of wealth to the colonies and to England also.

—THE greatest consternation has been caused in the town of Reading, Mass., by the discovery that Nathan P. Pratt, treasurer of a savings bank in that town, is a defaulter to the amount of \$90,000, and that while enjoying the fullest confidence of the community he has for years been engaged in a systematic robbery of the bank.

—FRANCE is experimenting with an electric automatic flood-warmer, which is designed to reproduce from a higher point to a lower one a river's variations in level. It is so constructed that when the rise of water forebodes danger, bells are rung in the houses, thus warning the inhabitants and giving them time to escape.

—A MISSIONARY, after thirty years of service in India in building school-houses, largely with his own hands, complains that on returning to America he finds churches in large cities which cost \$200,000 and \$500,000, and a secretary of his own Foreign Board receiving a salary of \$5,000 a year, when the oldest mission in India "is really dying out for lack of men and means."

—WE have the strange news from India that Colonel Olcott, who went with others from this city last December to further relations between the Theosophical Society and the Arya Samaj, has been offered by wealthy natives in Bombay a tabernacle in which he might conduct a revival of Buddhism. If this offer is accepted, it will be a sad sight—an American citizen preaching heathenism in one of the great cities of India!

—At the beginning of this century the Jews in Jerusalem did not exceed 300, but in the past ten years, owing to the removal of restrictions, the influx has been great. Nearly all the old houses, as they became vacant, have been bought by them, and a great many new ones have been built in all parts of the town. Schools, hospitals, and religious associations have been started, and the population has increased to over 13,000.

—BISHOP PENICK, who is doing brave pioneer work in the Protestant Episcopal mission on the

West Coast of Africa, does not express a high opinion of the usual style of intelligence sent home from heathen missions. He thinks that what is given to the public is too decidedly rose-colored and is selected with a view of keeping up the spirits of contributors. Perhaps his judgment is too sweeping, but he certainly sets an example of candor in describing his own mission, as for example: "I have found that much which appears pious is simply cant, a mere language learned in the mission schools, without any character to back it up. There is a pitiable want of sincerity long after there is an astonishing pretense of piety." While speaking thus bluntly, the bishop works like a hero.

Obituary Notices.

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

OLSEN.—Died of tumor in the stomach, in Oakland, Jefferson Co., Wis., March 26, 1879, our dear mother, Bertha Olsen, aged 55 years, 4 months, and 3 days. Mother was born in Norway, and with our father came to this country in 1850. They first connected themselves with the Methodist church, but in 1857 they embraced the Sabbath, and shortly after received the light of the third angel's message. They were the first among the Scandinavian people to embrace present truth. During the many years mother was connected with the church, her life was marked with true devotion, and an unselfish interest for her family and the cause of truth. She had twelve children, and the nine now living are all trying to follow her example, and are members of the church. Three of her sons are now engaged in the work of the ministry, and a fourth contemplates soon entering it.

Through her sickness not a cloud disturbed her peace of mind. She felt that her work was finished, and said she had nothing to say to her children only, "Be faithful." She was very desirous that they should all be present at her funeral, but did not wish them called from their places of duty till the time of her death. By the providence of God, this wish was granted, and they were all present. After following her remains to their last resting-place, the family united in prayer in their father's house, and soon after separated, probably never to all meet again this side of eternity. May God grant that we may all meet then. Words fail to express our loss, but the blessed hope cheers and sustains in our great bereavement. We would ask the prayers of God's people, especially for our father, that he may be sustained and cheered during his declining years by the blessing of God.

O. A. OLSEN.

PARKER.—Died of lung fever at Pittwood, Ill., April 6, 1879, Walter Ray, infant son of John and Sena L. Parker, aged seven months and twenty days. Words of comfort from Jer. 31:15-17.

R. F. ANDREWS.

BELLOWS.—Died in Eaton, Eaton Co., Mich., March 25, 1879, Sister Mary A. Bellows, aged 23 years. She leaves evidence of a hope of everlasting life. Her mother, three brothers, and many friends and neighbors, mourn her loss. Discourse by the writer to a large congregation, in the United Brethren meeting-house, from Luke 8:52.

J. B. FRISBIE.

HUNTLEY.—Bro. E. S. Huntley, for many years a resident of Battle Creek, Mich., died at DeWitt, Ill., Feb. 4, 1879, after a short illness. He was a member of the Battle Creek church of S. D. Adventists at the time of his death.

R. C.

SIMMONS.—Died of diphtheria, March 11, 1879, Georgie O., little son of A. and M. E. Simmons, aged 3 years, 1 month, and 27 days.

LIZZIE L. RHODES.

PIXLEY.—Our dear mother, Mrs. A. G. Pixley, died on the 16th of March, at Amboy, Ill., of acute pneumonia. Her death was sudden, but she died trusting in our Lord Jesus. She loved the REVIEW next to the Bible. She will receive her reward.

H. W. PIXLEY.

WHEELLOCK.—Died at Delhi Center, Mich., March 21, 1879, Willie, infant son of Dr. J. S. and Z. R. Wheelock, aged 5 months and 9 days. Funeral services at the Presbyterian church. Discourse by Eld. Bryant (pastor) from Matt. 18:10.

"Three little treasures we mourn departed

From our fond hold,

Leaving us desolate, stricken-hearted,

With griefs untold.

We cannot fathom the why nor wherefore

Of joys or woes,

But the dear Lord does ever right, and therefore

My Jesus knows." M. D. A.

EASTERLING.—Died in New London, Ind., March 20, 1879, Sister Emma Easterling, aged 19 years. Sister Easterling embraced the truth about eight years ago under the labors of Eld. E. B. Lane. She leaves a husband, a brother, an uncle and aunt who have been a father and mother to her from childhood, and many other friends, to mourn their loss. The funeral was held in the Friends' church, as her husband belonged to that denomination. Words of comfort were spoken by Eld. Wm. Covert and the writer and some of the Friends. We trust she sleeps in Jesus.

J. M. REES.

MILLER.—Died in California, Mich., March 9, Leo Ray, also the 11th, Leon Jay, infant children of H. W. and Sabina R. Miller. The funeral services of both were held March 12, and were attended by a large circle of sympathizing friends and neighbors. Sermon by Eld. Preston.

H. W. MILLER.

PHINISEY.—Fell asleep March 31, 1879, in Woodland, Barry Co., Mich., our baby, Claudia Lee, aged 9 months and 26 days. Words of consolation by Eld. Roberts, M. E. minister, from 2 Sam. 12:23.

THEO. W. AND P. F. PHINISEY.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, April 17, 1879

SPECIAL SESSION OF THE GENERAL CONFERENCE.

THE General Conference will hold a special session in Battle Creek, commencing April 17, at 10:30 A. M. At this meeting arrangements will be made for the coming campaign throughout the home and foreign fields. All lovers of the cause have an interest in this meeting, as the progress of the work in the immediate future will be largely affected by its deliberations. Let the fervent, effectual prayers of the righteous, which avail much, ascend to Heaven that wisdom may be given to rightly plan at this interesting stage in the progress of our work.

The tabernacle will be dedicated Sunday, the 20th. A general invitation is extended.

GEN. CONF. COMMITTEE.

THE DEAD LINE.—The *Christian Woman* (in the number dated April, 1879) says:—

"The desecration of the Sabbath day [Sunday] is the dead line of this nation, and the sooner we secure the proper observance of this day the better."

THIS GENERATION.

It is not strange that the words of Christ, "This generation shall not pass, till all these things be fulfilled," should arrest the attention of students of prophecy; but it has seemed to us strange that any one should adopt, by way of explanation, the long-drawn-out and illimitable idea that the generation means the generation, or race, of the Jews.

That portion of the Saviour's discourse in which this statement occurs, consists of a series of propositions designed to lead the mind to the great fact of his second coming, and to show especially the proximity of that event. The sun and moon were to be darkened, the stars to fall, the powers of heaven to be shaken, the tribes of the earth to mourn, and the Son of man to appear in heaven. Now when ye see these things (not the coming of Christ itself, but these things named before, which were to constitute signs of that coming), know that his coming is very near. How near? Why, this generation is not to pass till all is fulfilled. Thus this statement becomes the climax of those declarations which are to show the nearness of Christ's coming.

But let us attach to it this idea that it refers to the race of the Jews, and what does it become? Let us see. When certain things come to pass, know that Christ is near. How near? Why so near that the Jews as a race will not have ceased to exist before he comes. But how long have they existed already? About thirty-four hundred years. May they exist as much longer? Yes, for aught that appears in their own history to the contrary. Then where is the force of this statement as showing the nearness of his coming? It is worse than lost. Our Lord was not such a reasoner. This looks to us about as it would be for a man to try to tell another concerning his approach to Chicago, and after giving him the last station, he tells him he is then about entering Chicago. How near? says the man. Oh! replies the first, this railroad, which extends from Boston to San Francisco, will not have ended before you reach Chicago!

How easy, consistent, and forcible to come down with the discourse to the time when the signs appear, to the generation before whom they are set forth as signs, which is the present generation, and understand this to be the generation meant; then the declaration falls upon our ears with startling emphasis, *This generation shall not pass away till all these things be fulfilled.*

ILLINOIS, READ.

ALL who desire tent-meetings in certain localities during the summer of 1879, please send in your requests. Describe fields, nationality, religion, spirituality, etc. We cannot supply all; but we promise to put forth an endeavor to save souls.

All who wish to labor for the Conference, either as ministers, tent-masters, or canvassers, during the coming tent-season, apply. Tent-masters and canvassers, definitely state your terms. Send now to
G. W. COLCORD,
Serenia, Ill.

APART from the woes that are dead and gone,
And the shadow of future care,
The heaviest yoke of the present hour
Is easy enough to bear.

—Alice Cary.

(Concluded from page 125.)

so at a time. They know but little of the wants and conditions of his family, or of his own financial circumstances. Their own wants and necessities are ever before them, and consequently these servants of God are entirely forgotten. Their clothing, their food, their household affairs, their debts,—these are what they think of, while the faithful servant of Christ is forgotten and uncared for. If he takes occasion to preach one sermon touching their duty to give to the minister, they hang their heads, scowl their faces, and go home wishing that he would preach on something else.

My brethren, have you done your duty to these ambassadors for Christ? Christ once said, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." This will be true wherever we have neglected the humblest child of God. But how much more true will it be where we have neglected the ambassadors of the Lord Jesus himself, and the very ones who are devoted to his sacred service! But say our people, "We pay systematic benevolence!" The ministers are paid from that, and hence it is not expected that we shall look after them further." Yes, if this were only true; but there are many of you who do not even do this. You run along quarter after quarter, and some of you year after year, without paying one cent to aid the ministers of Christ. You have lived, but you have used up all your means for yourself. You have physical strength, but you devote it all to your selfish wants. You have farms, and shops, and various ways of earning means; but you use all this for your own wants, and leave the servants of Christ unprovided for, so far as you are concerned. You give nothing in donations, nothing in freewill gifts, little in any manner. Will not God hold you guilty for this course? Are not many of you suffering spiritual death on this very account now?

Many of our brethren live alone, where they do not see a minister once a year, and very often these brethren do nothing at all, or at least very little, in aiding the Lord's servants in their work. Because they do not see these men, they do not appreciate what they are doing. Most of our ministers spend all their time in wholly new fields, away from any of the people of God. They expect no support where they labor, neither do they get any. Now if our own brethren do not take hold of this, who will do it? We call your attention to this subject, hoping that the Lord will send it home to your hearts, and help you to wake up, and do your duty as men of God.

D. M. CANRIGHT.

In time we transact business for eternity; whatever, therefore, we do now should be well done.

Appointments.

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

OHIO STATE QUARTERLY MEETING.

THE Lord willing, this important meeting will be held at Clyde, May 2-6. All who design to labor publicly in any manner in the State this summer are requested to be there. All who wish labor in their towns should be there, as all the laborers will be assigned their fields at this meeting. We wish as large an attendance of all the lay brethren and sisters as can be had. Provision will be made for all who come. None should calculate to leave till Tuesday. We expect a careful report from every district in the T. and M. work.

D. M. CANRIGHT.

VERMONT STATE T. AND M. QUARTERLY MEETING.

THIS meeting will be held at Jericho, May 10, 11. P. O. West Bolton. We hope to meet the secretary and directors, and to have a general turnout of brethren and sisters on this occasion.

With the great depth of snow now in the State, I dare not appoint earlier.

A. S. HUTCHINS, Pres.

MICHIGAN State T. and M. quarterly meeting at Battle Creek, April 20, 1879. There are several reasons why all the T. and M. directors, and as many of our leading brethren as possibly can, should attend this meeting. It will be held in connection with the session of the General Conference and the dedication of the Tabernacle. Eld. Haskell will be present; and important matters pertaining to the missionary work will be considered, and plans will be laid for the summer labor in Michigan. Therefore we earnestly desire your presence and counsel.

J. FARGO.

THE house of worship at Birmingham, Mich., is nearly finished, and will be ready to dedicate on Sunday, April 27. At this time we expect to see many friends from surrounding churches, and respectfully request the Conference Committee to send us a minister for the occasion; one who can remain

two or three weeks and follow up the interest which now seems to exist in this place. C. G. HUNT.

Eld. E. R. Jones will meet with the church at Birmingham on this occasion.

CONF. COMMITTEE.

THE quarterly meeting of the New England T. and M. Society will be held April 26, 27, at Amherst, N. H. Hope to see a good representation of our brethren and sisters at this meeting.

D. A. ROBINSON, Vice-president.

THE annual meeting of the Kansas Sabbath-school Association of Seventh-day Adventists will be held near Emporia, Lyon Co., Kansas, in connection with the camp-meeting.

The time of this meeting will be hereafter announced.

"Each Sabbath-school of fifteen members is entitled to one delegate, and one additional delegate for each additional fifteen members."

Will each superintendent please see that his school is represented by properly appointed delegates? This is important.

W. E. DAWSON, President Kansas S. S. A.

GREEN RIDGE, Pettis Co., Mo., April 19 and 20.

Union Point, St. Clair Co., " 26 " 27.

Let all who can, come from other churches. Meetings to commence with the Sabbath. Will Bro. Holland, or some one else, meet me at Shell City the 25th, on the arrival of the train about 10 A. M.?

J. G. WOOD.

As Bro. Haskell recommends the T. and M. Societies to meet on April 26, 27, and as our brethren are so scattered as to require but one meeting, we will hold our quarterly meeting the 26th and 27th, at Bro. J. B. Forrest's, in Metcalfe county.

A S. S. Convention will be held in connection with our State quarterly meeting. The lessons for adults will be Nos. 19, 20, Supplement to *Youth's Instructor* for April, their synopses, and for the children, Lesson 14, for the first week in April. We hope there will be a general attendance of S. S. children.

S. OSBORN, Pres.

Publishers' Department.

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

A WOMAN (a Sabbath-keeper) who is willing to take some responsibility of caring for a family, and knows now to do housework, can, if suited, find employment by the year, month, or week by writing to me at once. A middle-aged woman preferred. Address Mrs. Clara Holiday, St. Charles, Mich.

I would like to correspond with some Sabbath-keeper who has a farm he would like to rent, either this spring or next fall, or that he would like to have worked on shares, for a term of years. Address, Wm. H. Mills, Battle Creek, Mich.

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.

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