

The Advent Review

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

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THE VACANT PLACES.

How much soever, in this life's mutations,
We seek our shattered idols to replace,
Not one in all the myriads of the nations
Can ever fill another's vacant place.

Each has his own, the smallest and most humble,
As well as he revered the wide world through;
With every death some loves and hopes must crum-
ble,
Which never strive to build themselves anew.

If the fair race of violets should perish
Before another spring-time had its birth,
Could all the costly blooms which florists cherish
Bring back its April beauty to the earth?

Not the most gorgeous flower that uncloses
Could give the olden grace to vale and plain;
Not even Persia's garden full of roses,
Could ever make the world so fair again.

And so with souls we love, they pass and leave us—
Time teaches patience at a bitter cost;
Yet all the new loves, which the years may give us,
Fill not the heart-place aching for the lost.

New friends may come, with spirits even rarer,
And kindle once again the tear-drowned flame;
But yet we sigh, "This love is stronger, fairer,
And better—it may be—but not the same!"
—Sel.

Our Contributors.

THE IMMORTALITY OF THE SOUL.

ELD. D. M. CARRIGHT.

THE SOCINIANS.

ANOTHER large sect of the early reformers, called the "Socinians," also denied the immortality of the soul, and held to the sleep of the dead and the annihilation of the wicked. Of the good character of this sect, Bayle says: "It is matter of public notoriety that, in respect to morals, no sect has approached more nearly to the simplicity and strictness of the early Christians than the Socinians."¹ Mosheim says that they taught that "those who obey the voice of this divine teacher,—and all can obey it, if so disposed,—being clad in other bodies, shall hereafter forever inhabit the blessed abode where God resides; those who do otherwise, being consumed by exquisite torments, will at length sink into *eternæ annihilation.*"² Alger, in his "History of the Doctrine of a Future Life," says of them: "The Socinian doctrine, relative to the future fate of man, . . . declared that the wicked, after suffering excruciating agonies, would be annihilated. Respecting the second coming of Christ, a physical resurrection of the dead, and a day of Judgment, the Socinians believed with the other sects."³ This sect originated in the time of the Reformation. Says Mosheim: "Few are unapprised that the first originators of the Socinian scheme possessed fine talents and much erudition."⁴ They also held to the sleep of the dead. The Religious Encyclopedia thus states their faith upon this point: "Many of them also reject the spirituality and separate existence of the soul, believing that man is wholly material, and that our only prospect of immortality is from the Christian doctrine of a resurrection. Of course, the notion of an intermediate state of consciousness between death and the resurrection is rejected; for, as the whole man

dies, so the whole man is to be called again to life at the appointed period of the resurrection, with the same association that he had while alive; the intermediate portion of time having been passed, by him, in a state of utter insensibility."⁵

This is the Bible doctrine, exactly and well stated. The New American Cyclopedia⁶ gives the following facts in the rise and history of this denomination: "L. Socinus was an Italian theological writer of the noble house of the Sozzini, born 1525. He was highly educated, accomplished in the original languages of the Bible, an acute critic, and fearless in the pursuit of truth. He was also very wealthy. Of him Mosheim says: He was 'a man of uncommon genius and learning; to which he added, as his very enemies were obliged to acknowledge, the luster of a virtuous life and unblemished manners.'" He traveled over all Europe, and received the friendship of Melancthon, Caloni, and other reformers. He died at Zurich, 1562.

His nephew, Faustus Socinus, born 1539, embraced the views of his uncle, and in 1577, at Basle, began publicly to proclaim them. Of course, he met with opposition. He went into Transylvania, and finally into Poland, where he married into a noble family. Here the ruling families embraced his views, and gave power, influence, and protection to his converts. Says Mosheim: "Under the auspicious protection of such a spirited and insinuating chief, the little flock, that had been hitherto destitute of strength, resolution, and courage, grew apace, and suddenly arose to a high degree of credit and influence. Its number was augmented by proselytes of all ranks and orders. Of these, some were distinguished by their nobility, others by their opulence, some by their address, and many by their learning and eloquence."⁷ A university for theological training was founded at Cracow, and endowed by the owner of the city. From thence went out many learned missionaries to other parts of Europe. A strong foothold was obtained in Transylvania, where numerous churches were raised up. Many of these continue to this day, and are protected by law.

Unfortunately, the Socinians embraced extreme Unitarian views on the nature of Christ. This served largely to hinder the propagation of the Biblical truths which they held concerning the state of the dead and the nature of man.

A BOOK.

In 1644, an excellent little work came out, having this title: "A Treatise, wherein it is Proved, both theologically and philosophically, that the Whole Man is a Compound wholly Mortal," etc. It was signed, R. O. It provoked considerable controversy. A second edition was printed at London, 1655.

LOCKE.

In the last half of the seventeenth century flourished that great Christian philosopher, John Locke, of England. In religious principles he was a Puritan. He was one among the few intellectual giants of the world, a ripe scholar, a profound reasoner, a friend and companion of the most renowned men of his time, a voluminous writer, and a man of world-wide fame. Of him the New American Cyclopedia says: "Early imbued with a zeal for liberty and with the principles of a severe morality, his whole life was a warfare against the enemies of freedom in speculation, freedom in worship, and freedom from every unnecessary political restraint."⁸

This great man took a bold stand against the immortality of the soul, and its immateriality. He made a clear and forcible argument against these heathen fables, and against the conscious state of the dead, as any one may see in his excellent book, "The Reasonableness of Christianity." We quote only a few sentences.

Thus he says: "And by this fall, he [Adam] lost paradise; wherein were tranquility and

the tree of life: that is, he lost bliss and immortality."⁹ Again: "But an exclusion from paradise, and loss of immortality, is the portion of sinners."¹⁰ Of the death threatened in Gen. 2:17, he says: "I must confess, by death here, I can understand nothing but a *ceasing to be* (that is, the losing of all actions of life and sense)."¹¹ Again: "But it seems a strange way of understanding a law (which requires the plainest and directest words), that by *death* should be meant eternal life in misery."¹² Again Mr. Locke says: "But when man was turned out [of paradise], he was exposed to the toil, anxiety, and frailties of this mortal life; which should end in *dust*, out of which he was made, and to which he should return; and then have no more life or sense than the dust had."¹³

This was a heavy blow in the right place, and it had its effects.

JOHN MILTON.

In the middle of the seventeenth century lived that eminent Christian poet, the great John Milton, author of "Paradise Lost." Whoever has read that work must feel that, as a man, he was largely imbued with the Spirit of God. He wrote many other works besides this. In 1655-58 he wrote his "Treatise on Christian Doctrine." In chap. xii, vol. 1, he devotes a lengthy argument to proving the total unconsciousness of man from the time of death until the coming of Christ and the resurrection. He sustains his argument by sound reasoning, and abundant quotations from the Scriptures. His works have had a wide circulation, as all know; and this treatise on the "State of the Dead" has enlightened many souls upon this subject. It has been republished in America, both in the East and in the West, and hundreds of thousands of copies have been sold. The reader will notice, as we proceed, that some of the greatest minds, the ripest scholars, and the most devoted Christians in the world have been believers in the sleep of the dead.

BISHOP TAYLOR.

Bishop Jeremy Taylor, of the Episcopal church, did not believe in the natural immortality of the soul, as may be seen by the following: "Whatsoever had a beginning can also have an ending, and it shall die, unless it be daily watered from the stream flowing from the fountain of life, and refreshed with the dew of Heaven; and therefore God had prepared a tree in paradise, to have supported Adam in his artificial immortality. Immortality was not in his nature."¹⁴

ARCHBISHOP TILLOTSON.

In 1690, Archbishop Tillotson preached a famous sermon on the eternity of hell torments. This sermon created a great commotion in the theological world. He maintained that, though God has *threatened* impenitent sinners with eternal punishment, yet he keeps the right of punishing in his own hand, and may remit the penalty. This, as all saw, was virtually abandoning the doctrine of eternal torment. And it was so construed. Coming from so high a dignitary, it produced a great commotion among the advocates of an endless hell. He admitted that the doctrine of the "immortality of the soul was rather supposed, or taken for granted, than expressly revealed in the Bible."¹⁵

STOSCH.

On the continent, Frederick W. Stosch published, at Berlin and Amsterdam, in 1692, a work of 124 pages, which "maintains the materiality of the soul, and denies the doctrine of endless punishment." The book was suppressed by the government, and was the cause of much trouble to the bold author.

DR. COWARD.

In 1702, Dr. William Coward, London, published a book with this title: "Second

Thoughts concerning Human Soul, demonstrating the Notion of Human Soul, as Believed to be a Spiritual, Immortal Substance United to the Human Body, to be a Plain, Heathenish Invention." Of this able scholar and Christian, Alger says: "The famous Dr. Coward, and a few supporters, labored, with much zeal, skill, and show of learning, to prove the natural mortality of the soul."¹⁷ In 1706, Coward published another book for the same purpose. These works stirred up furious attacks from the churchmen, and he was denounced as a heretic. Of these books Mr. Abbot says: They "were ordered by Parliament to be burnt by the common hangman. The result was the immediate publication of a second edition." Thus the truth of God has always fared. It has been persecuted and interdicted, but this has only caused it to spread the wider.

LAWYER LAYTON.

In 1706, Henry Layton, a rich gentleman and a lawyer, came to the aid of Dr. Coward, and published a book entitled, "A Search after Souls," in which he answers, at full length, the arguments used to prove the soul immortal. His book, however, seems not to have had an extensive circulation. These books brought out numerous answers from the orthodox, and so gave the doctrine a wide circulation.

In the year 1703, Jonathan Edwards preached a sermon on the end of the wicked as contemplated by the righteous, in which he advocated the abominable doctrine that "the sight of hell torments will exalt the happiness of the saints forever." We are sorry to say that such blasphemous views have found other advocates in later times.

PITTS.

In 1708, John Pitts, of London, issued an able work against the immortality of the soul, vindicating, from Scripture and reason, the sleep of the dead. He was a presbyter of the Church of England. In the same year, Mr. Pitts published another book advocating the same views.

THE LEARNED DODWELL.

In the same year, Henry Dodwell sent out another book, in which he brings forward testimony from the Scriptures and the fathers against the immortality of man. This was answered, in the following year, by a Mr. Whiston on the opposite side.

In 1720, an anonymous writer in London published a book maintaining the mortality of the soul and the unconscious state of the dead. The frequency with which these books were published shows that there was much controversy upon the subject, and that this doctrine had able advocates in the learned world at that time.

WATTS.

Dr. Isaac Watts, 1733, the great church poet, whose hymns are sung throughout the world, taught the annihilation of infants who died without baptism.¹⁸ Says Buck, in his "Theological Dictionary," "The great Dr. Watts may be considered, in some measure, a destructionist; since it was his opinion that the children of ungodly parents, who die in infancy, are annihilated."¹⁹ It further appears that he was strongly inclined to believe in the utter destruction of all the wicked.

Hear him:—

"Let us consider it [death] as it relates to the soul of man. The soul is an immaterial and thinking being; it has in itself no natural principles of dissolution; and, therefore, so far as we can judge, it must be immortal in its own nature. But who can say whether the word *death* might not be fairly construed to extend to the utter destruction of the life of the soul, as well as the body, if God, the righteous governor, should please to seize the forfeiture. For man, by sin, has forfeited all that God had given him; that is, the life and existence of his soul, as well as his body. All is forfeited, by sin, into the hands of

¹ Quoted by Hudson, Debt and Grace, p. 280.

² Murdock's Mosheim's Eccl. Hist., Vol. III, Book IV, Cent. 16, p. 238. See, also, Adams' View of All Religions, p. 269, Art. Socinians.

³ Part 4, Chap. III, p. 428.

⁴ Murdock's Mosheim's Eccl. Hist., Vol. III, Part 2, Chap. IV, p. 240. Also, Hayward's Book of All Religions, Art. Socinians.

⁵ Art. Socinianism.

⁶ Art. Socinus.

⁷ Eccl. Hist., Book IV, Sec. 3, Chap. IV, p. 502.

⁸ Eccl. Hist., Book IV, Sec. 3, Chap. IV, p. 508.

⁹ Art. Locke.

¹⁰ Reasonableness of Christianity, Sec. 1, p. 3.

¹¹ Ibid., p. 12.

¹² Ibid., p. 5.

¹³ Ibid., p. 4.

¹⁴ Ibid., p. 6.

¹⁵ Quoted in Hudson's Debt and Grace, p. 311.

¹⁶ Sermons, vol. XI, p. 4392.

¹⁷ Doctrine of a Future Life, p. 430.

¹⁸ Ruin and Recovery of Mankind, Ques. 16, Prin. 3.

¹⁹ Art. Destructionists.

God; and why might not the threatening declare the right that ever a God of goodness had to resume all back again, and utterly destroy and annihilate his creatures forever? There is not one place of Scripture, that occurs to me, where the word *death*, as it was first threatened in the law of innocency, necessarily signifies a certain miserable immortality of the soul, either to Adam, the actual sinner, or to his posterity." 20 This clearly shows the faith of this great man.

WARBURTON.

Bishop William Warburton, in his "Divine Legation of Moses," London, 1738-41, styled the believers in everlasting misery, "the unmerciful doctors;" and seriously inquires, "Doth annihilation impeach that wisdom and goodness which God displayed when he brought the soul out of nothing?" 21

Thus we see that many of the most devout and learned writers in the church all along, if they have not openly advocated the annihilation of the wicked, have looked with favor upon that view.

J. N. Scott, a minister of London, in 1743, in two volumes of published sermons, maintained "the doctrine of the destruction of the wicked." On the other hand, in 1746, J. Bödicke, Berlin, issued a book in which he maintains the doctrine that "the torments of the damned sprung from pure benevolence in the Deity, because the happiness of the elect will be so heightened and intensified by the contemplation of their sufferings." 22 Thus, while light upon this question was spreading all around, there were still found some in the midnight darkness of barbarism, uttering against God such blasphemies as this.

THE ARCHAEOLOGY OF BAPTISM.

THE N. Y. *Independent*, noticing a new book on Baptism by Henry S. Burrage, entitled, "The Act of Baptism in the History of the Christian Church," gives the following article on "The Archaeology of Baptism," which will be of interest to our readers:—

In the Greek Church the act of baptism is immersion; in the Latin Church it is affusion. The Latins admit that the immersion of the Greeks is true baptism; the Greeks (at least, the more conservative among them) deny this of the Latin affusion. Whence the difference? If affusion was practiced in the Apostolic Church, either alone or together with immersion, why and when did the Greeks discard it? If it was not known in the Apostolic Church, when and why did the Latins introduce it? These and other questions regarding the baptismal usages of the Church are of much interest to the Christian archaeologist.

Mr. Burrage's *Act of Baptism* is made up of quotations from writers of different centuries of the Church, from the records of councils, and from other sources, showing what the act of baptism has been in different ages and nations. These citations (which in an appendix are presented in the originals) are accompanied merely by a few remarks, such as the author deemed necessary for a summing up of the facts presented. The book shows laborious research, while its tone is that of the earnest search for truth. The author writes in the spirit of the historian, rather than in that of the polemic. He holds that the practice of immersion has come down from the apostles. He fortifies this opinion by the authority of exegetical scholars like Ellicott, Lightfoot, Howson, Alford, Plumtree, Meyer, Lange, Tholuck, Olshausen, De Wette, and historical scholars like Schaff, Stanley, Pressensé, Döllinger, Kurtz, Guericke, Bunsen, and Mosheim. Indeed, on this question there is among scholars no difference of opinion whatever.

The first undisputed mention of the practice of affusion occurs in the letter of Cyprian to Magnus, written about 250 A. D. Certain persons, converted on a sick-bed and unable to be immersed, had been simply poured upon. Some had raised the question whether this was true baptism, and thus arose a controversy which has come down to our own day—the question whether anything else than a burial in water can be recognized as New Testament baptism. The opinion of Cyprian being asked, he replies "with diffidence and modesty," thus recognizing that there was ground for serious doubt in the matter; but finally gives his opinion that, in case of necessity, a mere pouring may be regarded as valid baptism. This letter of Cyprian is quoted by immersionists as showing (1) that immersion was the (almost) universal practice of the Church of Cyprian's day. (2) That the use of affusion even in extreme cases was a novelty. Had it been practiced by

the apostles, or even by the Church of the second century, Cyprian would certainly have referred to this action, by way of precedent. Indeed, the dispute would not have arisen. (3.) That the use of affusion for baptism took its rise from the superstitious idea that baptism was necessary to salvation.

The entire Latin Church finally adopted the opinion of Cyprian that affusion might be accepted for baptism when immersion was out of the question. But for a thousand years longer immersion continued to be the regular baptism of the Western, as it still is of the Eastern Church. Referring to baptism, Jerome says *merguntur*; Ambrose, *mersisti*; Augustine, *demersimus*; Leo the Great, *demersio*; Maximus of Turin, *mergitur*; Pope Pelagius, *mersione*; Gregory the Great, *mergat*; Alcuin, *submersione*; Hincmar of Rheims, *mergitur*; Lanfranc, *immersio*; Abelard, *mergere*; Bernard of Clairvaux, *mersio*. The testimony is superabundant that for twelve hundred years the Roman Catholic Church practiced immersion, except in case of sickness or other necessity. Taking together those who in all ages and nations have "professed and called themselves Christians," the majority have been immersed. And the fact that originally affusion was used only when immersion was out of the question is put forward by immersionists as showing that, except for the idea that baptism was necessary to salvation, affusion never would have been resorted to at all; that, had no superstitious importance been attached to baptism, the original ceremony of immersion would have been used when practicable, and when it was out of the question the convert would have been allowed to die without any baptismal ceremony at all. In other words, that it is not immersion, but affusion, which is "ritualistic."

But it is easy to see that when once it was established that, in case of necessity, affusion could be substituted for immersion, its greater convenience would cause the cases of alleged necessity to increase, and at last it would come to be freely resorted to simply as a matter of ease. We trace this tendency in the protests made against it. As early as the 9th century we find councils decreeing that the priest must not merely pour water on the child, but must dip it in the font; which action shows that affusion was coming to be practiced where there was no strict necessity for it. Thomas Aquinas (died 1274) declares that in his day immersion was "the more common" custom; but this very form of expression shows that affusion had become nearly as frequent. We see, moreover, another stage of the controversy in the suggestion of Aquinas that the apostles may have used affusion in the baptism of the three thousand—the first endeavor (so far as has been shown) to justify affusion by apostolic precedent, a thing which Cyprian did not attempt. Soon it was formally declared, as by the Council of Ravenna, in 1311, to be a thing indifferent whether the act of baptism were immersion or affusion; which point being reached, the more convenient affusion became the sole usage. And in later centuries the baptismal rubrics of the Latin Church prescribe affusion, without any mention of immersion. Used at first only in rare cases, it came in the course of a little upward of a thousand years to supplant immersion entirely in the Church of Western Europe; and when the Reformation came, the Lutherans and Calvinists not unnaturally followed the usage of the Latin Church, in which they had been reared, so that the Continental Protestants, together with the Presbyterian Churches of Scotland and America, employ not the immersion of the first thirteen centuries of the whole Church and of the Eastern Church of to-day, but the affusion of the Latin Church of later centuries.

In the English Church, however, immersion continued the standard usage down to the reign of Elizabeth. In Erasmus's "Colloquies," written in the reign of Henry VIII., we are told that in England they still dip children. William Tyndale speaks of the immersion as signifying burial and rising again with Christ; while in another place he tells how the people watch the priest, in baptizing, to see that he puts the child completely under the water. Bishop Horne, writing to Bullinger, in the reign of Edward VI., describes baptism in England as immersion. And the baptismal rubric of the Church of England of the present day commands the priest to "dip [the child] in the water," adding, however, that, "if [the parents] shall certify that the child is weak, it shall suffice to pour water upon it." The rubric of the Protestant Episcopal Church of this country says "shall dip it in the water or shall pour water upon it"; not demanding immersion, but giving it precedence, in which, as perhaps in the frequent practice of immersion in the Methodist Church, a daughter of the

Anglican, we trace the influence of the English usage of the Tudor period. The disuse of immersion in England was through the influence of Protestant leaders who, on the accession of Elizabeth, returned from exile at Geneva and other Protestant cities, bringing with them Continental Protestant usages, among others that of affusion, which the Genevans had inherited from the Church of Rome.

Thus England, which up to that time had stood with the Eastern Church in the practice of immersion instead of following the Church of Rome in the practice of affusion, adopted the Latin usage at second-hand, through a Calvinistic influence. In the Church of England of to-day the practice of affusion (in the case of healthy infants) is Genevan, rather than Anglican. In this connection it may be noticed that the ritual of the English Catholics at Douay, in 1604, prescribed immersion, and immersion is sometimes practiced by the High Churchmen of to-day.

It will surprise many—Baptists as well as others—to be told that insisting upon immersion is a comparatively recent thing among modern Baptists. The "Anabaptists" of the century of the Reformation practiced affusion, with the Calvinists and Lutherans. They condemned the baptism of infants, but did not deny that affusion was baptism. The one who was sprinkled in infancy was on profession of faith merely resprinkled! Though immersion was practiced among them, none (so far as has yet been shown) of the Continental Antipædo-baptists of the sixteenth century, and only a very few in the seventeenth century, declared that immersion alone was baptism. But in England, during the reign of Charles I., the Baptists became strict immersionists, as they are familiarly known to be in England and America to-day. It will be seen, therefore, that the distinctive tenet of the Baptist denomination is not that immersion alone is baptism; but that baptism should be administered only on profession of faith. The fact that the English Baptists became strict immersionists, while their Continental brethren did not, may possibly have resulted from the fact that immersion was practiced in the Church of England so much longer than on the Continent.

Such are a few of the points in the history of baptism which are wholly or in great part covered by Mr. Burrage's book. It is a work to be read by any one who is interested in the history of Church customs, and especially by each one who has occasion to give his opinion in controversy regarding baptism. A few of its translations from the fathers are somewhat awkward. In certain cases it seems as if one who had the matter in hand should have sought out the particulars a little more thoroughly; as, for instance, regarding the mode of immersion in the Milan Cathedral. But, on the whole, the book is far in advance of anything of its kind, and is a most interesting contribution to historical literature.

"GET THEE UP."

THESE words were addressed to Joshua at a time when, under trying circumstances, he fell on his face, and in great distress of mind offered prayer for light and knowledge to guide him in duty, to which the Lord replied as above, and in addition said reprovingly, "Wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them." After the cause of Israel's dismay had been revealed, it was necessary for them to do something that they might be relieved from their calamity, and when a willingness was manifested on their part to put away sin, pardon was granted and they were restored to the favor of God.

The principles of the gospel require the same submission of us, and unless we have this yielding disposition, it would seem by the word of inspiration that our prayers will be of no avail at the throne of grace; for David says, "If I regard iniquity in my heart, the Lord will not hear me." Ps. 66: 18. Sin is of the same nature now that it has ever been. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. Therefore, if we would avail ourselves of the benefits of the atoning blood of Christ we must put away our sins when they are made known to us.

Sometimes when persons are convinced of the claims of the fourth commandment, and stand halting, not knowing whether to follow convictions of duty and obey God, or to tread in the steps of the multitude and do evil, they are questioned by friends as to what course they intend to pursue. We hear them reply, "Oh, I'll pray over it," meaning, no doubt, that they intend to wait for the Lord to give them more light—some visible sign—which shall prove beyond a doubt that he re-

quires them to comply with his requirements. To such, the words of the Lord to Joshua are applicable: "Get thee up;" for the written word is a light to our path, which if we walk in it, will bring the witness of God's Spirit of our acceptance with him.

But when we stop to parley thus concerning duty, instead of yielding to the will of God, flesh and blood is conferred with, and, generally, excuses are framed to justify us in having our own way. And if we seek the Lord for counsel while in this frame of mind, we shall, unless very careful, approach him as the little boy did his father when desirous of going in company with others of his age. Said he, "Father, I'm going down town; now do say I may!"

It is God's prerogative to command; it is our duty to obey. The gospel is not designed to bring the Lord to our terms, but as we have been the offending party, it becomes us to accede to his conditions with the greatest alacrity, and be able to say with the psalmist, "I made haste, and delayed not to keep thy commandments." It is possible for us to be deceived by thinking that God will at last overlook our sins, but we cannot mock God. He will render to every one the fruit of his doings. If any sow to the flesh here, they will reap corruption; but all who will sow to the Spirit here shall reap everlasting life.

J. O. CORLISS.

HOW MUCH CAN I DO?

THIS is a question that should be asked by every lover of present truth. We have only a little while to labor. How solemn the thought! How much can we do in the little while that lingers, to spread the light of truth and save the perishing ones around us? When I meditate upon these things, my soul cries out, O Lord, fit me anew to labor in thy cause. I know there is power in the truth. Jesus lives to-day, and we can rejoice in a whole Saviour. It was a whole Saviour that died on Calvary's cross, a whole sacrifice that was made for us; and it is our privilege to enjoy a full and free salvation and to be where our efforts may be crowned with success. The great and glorious reward of eternal life is soon to be given to the faithful ones. I want to be among that class.

A. K. HERSUM.

THE OBJECT OF TRIALS.

IN the 73rd psalm we read that the wicked "are not in trouble as other men, neither are they plagued like other men," and, "these are the ungodly, who prosper in the world;" but, of God's people, "waters of a full cup are wrung out of them." Now, we ask, Why this difference? Why do the wicked prosper, and why are God's people chastened? Why do the wicked have more than heart can wish, and their eyes stand out with fatness, while to the righteous are given a full cup of trials, want, privations, temptations, trouble, and even persecution?

Ah! there must be some good reason for all this. Our kind heavenly Father doth not willingly afflict. We love our children, and would not punish them needlessly. But God's love for his people cannot be measured by the love of poor finite mortals. It can only be measured by the fact that God gave his only begotten Son to die for us; and "greater love hath no man than this, that a man lay down his life for his friends." Is the servant above his master? He was tried. Are we above our Lord? He was tempted in all points like as we are. Indeed, we read that the Captain of our salvation was made perfect through suffering. Perfection, then, comes through suffering and trial. This is not all. Paul gives us to understand that "we fill up that which is behind of the afflictions of Christ." Christ has suffered; but something is left behind for his people to bear. We may be "heirs of God and joint heirs with Christ, if so be that we suffer with him." Then this heirship comes through suffering. Our Master "learned obedience by the things which he suffered." Are we such dull scholars that we cannot learn by the same means?

And Peter adds his testimony: "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." He further says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings."

How easy to rejoice in prosperity; but here is danger. How hard to rejoice in suffering and trial; but here is safety. Partakers of Christ's sufferings! Exalted privilege! And Paul tells us, that our light afflictions work for us "a far more exceeding and eternal weight of glory."

By suffering, then, we become more nearly allied to Christ and Heaven, and a bright

²⁰ *Ruin and Recovery*, Ques. 11, sec. 3. Also, *World to Come*, p. 162.

²¹ See Book 9, chap. 1.

²² See Abbot's Appendix to *Algier*, No. 3932.

prospect of eternal glory awaits us, if we only bear these trials as we ought. There are two sides to all our trials. If we come out on the right side of them we shall be nearer Heaven, and better prepared to do God's will; if on the wrong side, we shall be farther away from God, and nearer our great foe. Which will we do?

H. F. PHELPS.

WHILE YE HAVE THE LIGHT.

WHILE ye have the light, walk in the light. Present privileges are for present improvement; but we are very prone to neglect the present while thinking of the future or of the past. We look backward with sorrow as we remember our failures and neglects. We look forward with hope, and dream of better days and more extended usefulness; but on the present, the only time which is ours, and which enwraps within itself all our opportunities, we look with comparative indifference. To-day the light of revelation, of providence, of the Holy Spirit, the light of life, are shining on our path. Now, while we have the light, let us walk in it. Now, while we have the opportunity, let us improve it. Now, while the commands of God are laid upon us, let us obey them from the heart.

How suddenly our circumstances may change! The light which we neglected may be taken from us. Sickness, poverty, adversity, may come. Pain may prostrate, and death strike home to the heart, and all our opportunities be past. Now, affords us every privilege, but the hereafter may be as barren as Sahara.

The antediluvians refused to walk in the light when they had the light, but when the flood came, how glad would they have been could they have shared the privileges that Noah enjoyed.

The Sodomites had light, but refused to walk in it, and were destroyed with fire from heaven. The chosen people of God neglected the light that was given them, wandered in darkness, and stumbled upon the dark mountains, and while they looked for light, it became gross darkness, and was turned into the shadow of death.

The world to-day are rejecting Christ who is the light and life of men. They have the light, but refuse it; they see it, but will not walk in it. What a day shall come when God shall call men to account for the light which they have received, but rejected and refused. May God help us now, in the living present, to walk faithfully and steadfastly in the light we have received, and bring us at last to dwell with Christ who is the light and life of men.

PERCY T. ODEKIRK.

MRS. JONES'S OPINION.

It is of no use, wife, for you to remonstrate any more about this matter; for I have fully made up my mind to carry out our original plan. Our land is quite as good as that of neighbor Brown's, and you know that his fruit is always in demand, and yields an immense profit for the time and means expended. It is quite true, I will admit, that our attempts in the past to compete with neighbor Brown in fruit-raising have proved a failure; nevertheless, it is no reason why we should abandon the project and give up in despair. Doubtless you remember the old adage, "If at first you don't succeed, try, try again."

Yes, Mr. Jones, replied the devoted wife, I remember most distinctly the adage referred to; my mind has been refreshed with it annually for the past twenty years. And as you have again broached this subject, I will give you my opinion of the matter, then leave you to act as seems best.

Of course you know that I am acquainted with your many attempts and oft-repeated failures to eclipse Mr. Brown in fruit-raising; and I tell you now, as I have told you heretofore, that unless you prune, strengthen, and support the few remaining trees, our fruit will be nothing but leaves. It is my opinion that planting a tree here, another there, then leaving it to wither and blast, is not only a shameful waste of time and means, but is well calculated to bring reproach upon us, and discouragement upon our friends. Had you heeded the advice repeatedly given relative to this matter, and followed the example of Mr. Brown, doing your work systematically, there would have been no such thing as failure, and to-day we could look over the broad field upon much fruit as the result of our labor. But instead of a thrifty, healthy orchard, there are withered branches, dead trees, and in every part of the field we find the remains of what might have been, with proper care, trees bearing fruit, some an hundred-fold, some fifty.

When you commenced laboring in the

vineyard, you were upon an equal footing with Mr. Brown; if anything, the odds were in your favor. You had a deeper experience, and your qualifications generally for a successful husbandman were superior to Mr. Brown's. It was generally expected when you planted that young orchard, the finest selection in all, that Mr. Jones would bear off the palm as a successful nurseryman. But you worked and toiled, studied and planned, devising ways and means to procure additional numbers to your infant orchard. It was numbers you regarded and sought for more than anything else. You should not have left the nursery to care for itself until the young trees were firmly rooted and able to stand the withering storms. Notwithstanding repeated admonitions to watch, water, and protect the young and tottering plants, they were left to the mercy of the "little foxes," which speedily commenced their work of destruction, and ceased not from their gnawing and undermining until they had completely undone your work. The advice of those who had long labored in the vineyard as successful workmen you have disregarded, and have followed your own inclination. In short, when your work had just begun, you left it for another part of the field to go through the same experience in preparing the soil for the reception of the good seed, gathering out the stones, staking off the ground, and fencing it in with impassable barriers. After several weeks or months of hard labor, you have succeeded in planting another little orchard, to share the same fate as its predecessors. That is the way, husband, you have been laboring for a score of years. And the orchard which was the pride of our hearts, and the envy of our neighbors, where is it to-day? Scarcely a vestige of it remains. A few dwarfs only are left to mark the place of the once beautiful orchard that promised so bountiful a harvest.

Instead of watching the young scions with a parental care, until they become deep-rooted, settled, and grounded, you leave them for the wild birds of the forest to perch upon, or the ruthless hand of an enemy to destroy. Now, husband, it is my opinion that Mr. Brown's success is attributable mainly to his unceasing efforts to make every blow count. Where he planted one tree, you set out a dozen. He acted the part of a faithful husbandman, and as one who must give an account of his stewardship. In his declining days he has the satisfaction of looking over the broad fields and counting his fruit-bearing trees by scores, while you have scarcely a dozen live, healthy trees toward which you would like to call the attention of your friends as the result of your life labors. While you were spending time and means experimenting in different localities, Mr. Brown was carefully guarding every root and twig from the destructive palmerworm or caterpillar. Early and late he was seen passing from tree to tree. A limb was taken off here, another there. The pruning knife was not spared until the tree was brought into proper shape and good fruit-bearing condition. He not only planted, but he pruned and watered. He felt content to make haste slowly.

It is my opinion, husband, that you would not be under so great condemnation if you would visit your old orchard occasionally, and bestow some labor upon that which was once as choice to you as the pupil of your eye. Do not look so much to quantity as to quality. One tree firmly rooted, bearing fruit, gladdens the heart more than a thousand half-rooted, wavering, tottering dwarfs. Get your trees into good thriving condition, that they may not be blasted by every wind that blows. Prove yourself to be a workman that needeth not to be ashamed. By so doing you will find that your labor will not be in vain.

As husbandmen, we are accountable, and the fearful responsibility will rest where it rightly belongs.

Comments unnecessary. M. W.

THE FATHERS.

"SCRIPTURE without any comment is the sun from which all teachers receive their light. . . . We should not consult the fathers to throw light upon Scripture, but Scripture to explain the fathers."—De Aubigne's History of the Reformation, page 51, vol. 3.

The rule above quoted was the rule which led the early reformers out from the errors and darkness of the Romish church into the light and freedom of the gospel, and it is as necessary now as it was then, for all who would continue the work of reformation to the end.

Many suppose that Martin Luther, and other reformers of that period, completed the great work of reformation, and now we have

only to follow in their path to win the eternal reward. But it is evident that they only began the work of purification. We live in an age of greater light, and we are called upon to complete the work they so nobly began.

Did Martin Luther study the word of God, to test the writings of those who went before him? We should do the same. Did he carefully reject the writings of the fathers when they conflicted with the word of God? So should we. Did he put the word of God above public opinion, above the custom of the church? We should do likewise.

The work of the Reformation in Luther's time was a noble work, a divine work; the early reformers laid the foundation well; but the reformers of this age are called upon to build up the walls and finish the building. Shall we not each one aid in this work as we have the ability? J. CLARKE.

COUNT THE COST.

A MAN who intends to start in business, if he is wise, will first look around and conclude where would be a good location for his particular employment and whether it would pay a good dividend on the money and labor expended. He will next ascertain whether he has sufficient capital to carry on the business. So should any one who intends to live a Christian life count the cost and see whether it will pay. This is the truth that Jesus intended to teach in his instruction relative to the building of a tower and in the case of a king going to battle. Luke 14:28, 31.

It is evident that unless a person be able to finish the work that he commences, it will profit him nothing. Jesus says, "He that endureth to the end shall be saved;" and, "No man having put his hand to the plow, and looking back, is fit for the kingdom of Heaven." The reason so many professed Christians backslide is, that when they heard the word they received it gladly, but did not reckon the trials they would have to bear,—did not count the cost,—and so when tribulations come for the word's sake, they are offended; whereas had they counted the cost they would have been prepared.

The Christian has joys and sorrows in this life; so also has the worldling. The common impression is that the Christian has more of the latter and less of the former than the worldling. Granting such to be the case, let it be borne in mind that the Christian looks beyond this life for his reward; but all the hope the worldling has is in this world. Now let us take an inventory of the resources and liabilities, or helps and hinderances, of the Christian and worldling, and balance the accounts of their losses and gains, and see how they compare.

CHRISTIAN.

RESOURCES OR HELPS.

- 1. A God-given intellect, and power to choose between right and wrong.
2. The Holy Spirit and the grace of God to help in every time of need.
3. The Bible, pointing out duty and presenting precious promises of reward to the faithful.

LOSS.

- 1. A few fleeting, fancied, or imaginary, pleasures.
2. The friendship of the world.

LIABILITIES OR HINDERANCES.

- 1. Our own evil natures.
2. The enemy of all righteousness.
3. The allurements of the world and its pleasures.
4. Often the ties of natural affection.

GAIN.

- 1. Eternal life.
2. The approbation of God.
3. Eternal pleasures.
4. Peace of mind, and a conscience void of offense.

WORLDLING.

RESOURCES OR HELPS.

- 1. Our own evil disposition.
2. The enemy of all righteousness.
3. Companions in the same way.

LOSS.

- 1. Eternal life.
2. The approval of all the good.
3. Peace of mind.
4. All hope of Heaven.

LIABILITIES OR HINDERANCES.

There are not many hinderances. The way he travels is a downward road. Occasionally there is a warning voice, and a light that shows the danger ahead.

GAIN.

- 1. Eternal death.
2. Punishment for all evil deeds done.
3. A few worldly pleasures that generally leave a sting behind.

These items cannot be expressed in dollars and cents; but they are as true as though demonstrated with mathematical precision. Reader, please balance these accounts in your own mind and apply the results to your own case, and decide which you will choose. On one side is God, eternal life, and happiness forever; on the other is the devil, punishment, darkness, and eternal death. If you are young and have life before you,

pause and consider well which road you take. Count the cost. Ask yourself the question, "Will it pay?" If you have not started on the Christian's journey, consider whether the road you are traveling leads. Count the cost. Look at the inevitable final result. What real advantages do you have over the Christian in this life? He can enjoy some things in life as well as you, besides he has joys the world knows not of. If you have sorrows, you must bear them alone. The Christian can cast his care upon One who careth for him, and can go to a "friend that sticketh closer than a brother." If the Christian's religion be not true, he loses nothing of very great value; if it is, he gains everything, and the worldling loses everything. Balance the account and see which will pay. Count the cost! Count the cost!

If you have started in the good way, and begin to feel discouraged and almost ready to turn back on account of the roughness of the way, pause, and ask yourself the questions, Will it pay? What will I gain? What will I lose? Count the cost.

There are but two roads. You must take one or the other. Consider well what is at the terminus of each. Remember what help you may have in the upward way, and what you would have in the downward way.

The promise of salvation is only to those who endure to the end. Keep your eye fixed upon the mark of the prize, and have respect unto the recompense of reward. Prove faithful to the end, and you will have an abundant entrance into the joy of your Lord. JNO. HACKETT.

Wells, Minn.

Our Basket.

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

THE surest way to be deceived is to think yourself more clever and cunning than anybody else.

To keep moths out of old clothing, it is recommended to give the clothing to the poor.

MAN is an animal that cannot long be left in safety without an occupation; the growth of his fallow nature is apt to run to seed.

"THOU art not far from the kingdom of God" were solemn words, making the difference between almost and altogether.

THE celebrated Lord Nelson said he owed much of his success in life to being ready for every duty a quarter of an hour beforehand.

A HEART-MEMORY is better than a head-memory. It is better to carry away a little of the life of God in our souls than to be able to repeat every word of every sermon we have ever heard.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit, because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

THE VALUE OF LITTLES.—A chain with all its links sound, except one, is not to be trusted. A pest-house, with all its rooms disinfected, except one, is not a safe place to stay in. A payment which lacks one dollar of the amount owed, is not a payment in full. He who sinks within one inch of the rope which is thrown him, perishes as surely as though he were in mid-ocean.

BE wide in your sympathies. If people have faults, failings, and weaknesses, try to overlook them. A good deal of self-righteousness gets in at times between us and our opinions of others. If half the world could see themselves as the other half see them, there would be a universal compromise on the basis of common faults, and everybody would be shaking hands with everybody else.

IF you are a Christian painter, fill in the nail-holes with putty; if a carpenter, don't leave the board unplanned because you think it won't be seen; if a grocer, don't sell ground Rio for Java; if a farmer, don't sell mash-fed pork for corn-fed; if a tailor, don't sell American cloths as fine French goods; in brief, whatever you do, remember that honesty, thorough and complete, is a prime essential to any religion whatever.

PROFESSOR DANA, the foremost of living geologists, packs a whole volume of argument into two sentences, in holding that if the first chapter of Genesis is proved to be the right and natural account of creation, then it must have been written by Inspiration. "Examining it as a geologist," adds Professor Dana, "I find it to be in perfect accord with known science; therefore, as a Christian, I assert that the Bible narrative must be inspired."

The Review & Herald.

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

BATTLE CREEK, MICH., MAY 29, 1879.

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

THE CAUSE IN TEXAS.

TEXAS is a large State, and since the war, northern people have poured into it, increasing its population, and changing public sentiment. But southern people move slowly. Elder R. M. Kilgore has labored hard, and with a good degree of success. There is good material with which to build a strong Conference in Texas; but in getting it out, an immense amount of moral filth must be handled.

Texas is almost wholly given to whisky and tobacco. Men and women of all classes, with very few exceptions, are tobacco inebriates. It is a common thing to see a fashionably dressed and gloved lady driving fine horses and carriage through the streets of Texas cities with a lighted cigar in her mouth, puffing the smoke, and removing the ashes from the consuming cigar with all the grace of movement seen in the dandy. Men chew and smoke tobacco at a terrible rate, and most of the women are "snuff-dippers." They are seen at their homes and in the streets, walking or riding, apparently chewing sticks. With these they dip snuff, keeping a certain amount of the precious dust in their mouths, by often repeating the dose.

The habits and tastes of the people of the almost God-forsaken South are terribly unnatural. Appetite and passion seem to overrule reason, and, consequently, the moral sensibilities of such people nearly slumber. To bring out and to bring up to the Bible standard of purity a people ready for the coming of Christ seems too great a work for an age.

And, yet, God has a people in Texas. There are many precious jewels to be dug out of the dust and filth of this great State, and polished by the present truth.

Texas is a large State, and is one of the best for missionary labor. The people travel in all directions with covered wagons. We have distributed many papers and tracts. The hunger for religious reading exceeds anything I have witnessed elsewhere. But the people have not now any money to pay for such reading. The Texas Conference is young, small, and comparatively poor. We have not received one dime from the Conference or from individuals during our stay of nearly seven months; but have helped the poor to the amount of several hundreds of dollars from our purse. We have labored to build up the Texas Conference, to free it from debt, and place it on a self-sustaining basis. We sent for Elder Corliss to visit the State and labor with Elder Kilgore; but as the financial condition of the Conference will not warrant his laboring in the State, he goes with us to labor in Colorado, under the supervision of the General Conference Committee.

Tent labor commenced in Texas about the tenth of March. Elder Corliss rendered good help in the city of Denison. Tent labor will commence in Colorado, probably in the city of Denver, about the tenth of June. The spring season in Texas is fully three months earlier than in Colorado, and tent season in Colorado is not half so long as in Texas.

Northern people make a terrible mistake in going to Texas to settle. Our health has been good during our sojourn in the least sickly season, and had it not been for the poverty and sickness of those we have been with, and their want of good religion, we could have accomplished much in the way of writing.

The course pursued by those professed Sabbath-keepers who first visited Texas, and the results of their miserable conduct, brought reproach upon the cause, and has made the work hard for Elder Kilgore and others. Their mistakes may be summed up as follows:—

1. In giving, through the REVIEW, over-drawn descriptions of the climate, soil, and people, of Texas. Similar mistakes have been made, since the great American war, relative to Missouri, and other new States. Such calls always move the fickle and vacillating, those generally who have little or no influence at home. It is a shame to have every new field pre-occupied by brethren of this stamp.

There are, however, some persons of moral value who are deceived by these over-colored statements. Several families, confiding in these calls, moved from Michigan and Wisconsin to Texas. Those have lost their property and health, and are reduced to a state of wretchedness. Under a similar movement to Missouri,

a few years since, some became reduced in property, and discouraged, and yielded their faith and hope. General Conference has passed resolution after resolution to check the great evil of brethren's recklessly moving from place to place, excited by high-colored statements concerning this or that new State or Territory.

Land speculators and railroad companies who have had lands for sale, have issued their circulars filled with exciting and descriptive statements. These have called eastern people, to be disappointed and financially ruined. Thousands of families are leaving their new homes, and literally begging their way back again.

2. Those who are ready to drift here or there, are generally those who have not formed characters as burden-bearers and care-takers, and are the last persons who should first occupy new fields. And, when gathered from different points, they constitute a church of babes, without judgment, and without the principles of true religion to govern their daily conduct. Thus we found things in Dallas and Denison, Texas, with very few exceptions.

We should have taken our help with us to Texas,—a kitchen girl and two copyists; and we should have shut ourselves up to ourselves and our work. For more than a quarter of a century, we have labored beyond our strength for the spiritual, physical, and financial help of those who have really needed help. The time has fully come for us to shut ourselves up to the work God has given us to do.

We now go to Colorado to speak to the people as the way opens, and duty seems to demand. We shall labor for the spiritual good of the people, and shall expect help from them, rather than to give them financial assistance.

A great work is yet to be done in Texas. While many are returning from Texas under great discouragements, more are on their way to Texas.

Men will be raised up, and means will be furnished to carry forward the work in that great State. But we still recommend that labor and means be expended where they will accomplish the most immediate good. This will apply to all parts of the great American field. The cause in the North should not be left to suffer for the want of those laborers sent to the less promising field in the South. Much must be done in the South by our publications, and by ministers raised up in the South.

J. W.

WOMEN IN THE CHURCH.

"LET your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." 1 Cor. 14: 34, 35.

The only safe and proper rule of Biblical interpretation is to take every passage of the Book of God as meaning what it says, word for word, excepting those cases where the text and context clearly show that a figure or parable is introduced for a more clear elucidation of the subject. In the foregoing text the apostle does not use a figure or a parable, therefore his words should be taken as meaning just what they say.

But there are many other passages from the epistles of Paul which speak as plainly of the position of woman in the house and work of God as this one does. And in order to arrive at the truth of God on this subject, a position must be found that will harmonize all the texts. The word of God is not "yea and nay," but yea and amen, to the glory of its divine Author.

Paul, in the fourteenth chapter of his epistle to the church at Corinth, is correcting existing errors and establishing order in the church of Christ. He goes even so far as to give rules for those who, under the power of the Holy Spirit, are endowed with the gift of prophecy and of tongues. There were those women, doubtless, in the apostle's day as well as in ours, who could prate about "Women's Rights" as glibly, if not as filthily, as the notorious Victoria Woodhull. Hear the noble Paul on the subject in the same epistle where the foregoing text is found: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." 1 Cor. 11: 3. Paul continues in verses 4 and 5, and the reader will see that he places men and women side by side in the position and work of teaching and praying in the church of Christ, "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven." But what does Paul mean by saying, "Let

your women keep silence in the churches"? Certainly he does not mean that women should take no part in those religious services where he would have both men and women take part in prayer and in prophesying, or teaching the word of God to the people. The only view that will harmonize all that the apostle has said of the position and work of Christian women, is that he is giving directions relative to meetings of the church to consider the secular matters, which can be managed quite as well by the brethren as the sisters. We here give the following reasons:—

1. Both men and women attend the religious services of the church. Both hear all that is said. The woman understands quite as well as her husband, sometimes better, all that is said. They return home from church. Now apply Paul's statement to this case, "If they will learn anything, let them ask their husbands at home." On the supposition that the husband has been out to a business meeting, may be to consult with his brethren in reference to building a meeting-house, or hiring the minister, matters in which she has deep interest, how consistent that the wife should inquire in reference to the decisions of that meeting which she did not attend.

2. But on the supposition that they had both been out to a religious meeting, where the wife had heard all, understood all, the great apostle is charged with the ridiculous farce of both sitting down and asking and answering questions relative to matters with which they were both perfectly familiar. Consistency, thou art a jewel!

In the Sacred Scriptures of the Old and New Testaments, holy women held positions of responsibility and honor. The first case we will here notice is that of Miriam, mentioned in Exodus 15: 20, 21: "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Compare with Micah 6: 3, 4, where the great God appeals to rebellious Israel in these words: "O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam." Here we find a woman occupying a position equal to that of Moses and Aaron, God's chosen servants to lead the millions of Israel from the house of bondage.

The next case is that of Deborah, mentioned in Judges 4: 4-10: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah, between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun.

"And I will draw unto thee, to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee, notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet; and Deborah went up with him." Notice the following particulars in the foregoing statements:—

1. Deborah was a prophetess. She received divine instruction from Heaven, and taught the people.

2. She was a judge in Israel. The people went up to her for judgment. A higher position no man has ever occupied.

The next cases of honorable mention are Ruth and Esther. The books of these two women hold places in the book of God with his holy prophets. Their position in the work of God was such as to give their history a place with the sacred writings translated into hundreds of languages and dialects, to be read by millions down to the close of probationary time.

The prophet Joel, as quoted by Peter, Acts 2: 17, 18, describes the last days thus: "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and

your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy." Here, too, women receive the same inspiration from God as men.

And Paul speaks of the labors of Christian women in the highest terms of commendation and regard as follows: "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchræa; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." "Greet Mary who bestowed much labor on us." "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis which labored much in the Lord." Rom. 16: 1-4, 6, 12.

The prophet Simeon, and Anna the prophetess waited for the consolation of Israel at the close of the Jewish age, and with joy embraced the infant Saviour.

The Christian age was ushered in with glory. Both men and women enjoyed the inspiration of the hallowed hour, and were teachers of the people. "Philip," the evangelist, "had four daughters, virgins, which did prophesy." Acts 21: 8, 9. And the dispensation which was ushered in with glory, honored with the labors of holy women, will close with the same honors. Thus says God by his holy prophet: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy." Acts 2: 17.

J. W.

TO CORRESPONDENTS.

20.—1 PETER 4: 1, 2.

WHAT is the antecedent of "he," in 1 Peter 4: 1, 2?
J. MOM.

ANS. It is some one who has once been a sinner, but has ceased from sin; who has once lived in the flesh to the lusts of men, but does so no longer. It is not therefore Christ, but a converted sinner. The suffering in the flesh spoken of, we think refers to crucifying the carnal mind, Rom. 6: 6; mortifying the deeds of the body, Rom. 8: 13; mortifying the members, Col. 3: 5, and other like passages, by which it is shown that we must die to the world, become dead to sin, and thus live no longer therein. He that has thus "suffered in the flesh," or subjected his sinful, fleshly nature to a crucifixion, as Christ was literally crucified, hath ceased from sin. If he has not ceased from sin, then he has not suffered in the flesh.

21.—LUKE 11: 24.

Is it the spirit or the man who walks through dry places, as described in Luke 11: 24? What is the house, and who returns to it?
D. B.

ANS. The spirit. The whole narrative sets forth the condition of a man who is awakened but does not persevere in the Christian life. The evil spirit finds a natural home in the evil heart of man. Being cast out, he finds no rest elsewhere. He is ever watching to regain an entrance to his old home. He finds it empty. Here is the fatal mistake of the man. He should have stored it with the graces of the Spirit, and kept constant guard over it by watchfulness and prayer. Then the evil spirit would not be able to re-enter. But as it is, it is a better and larger house for evil than before, and so he takes with him seven others worse than himself, and they enter in and dwell there. The last state of that man is worse than the first. He cannot so easily be aroused again to religious things. Indeed it will be about as much harder to arouse him now than it was at first, as it is harder to cast out eight unclean spirits than to cast out one.

22.—SEEKING TO PHYSICIANS.

1. We are informed in 2 Chron. 16: 12, that king Asa was diseased in his feet, and sought not to the Lord but to the physicians. Was it right for him to do so?
2. Is it in accordance with the will of God now that his children apply to physicians for medical aid?

M. E. B.

ANS. We do not know what kind of physicians they had in those days. At any rate, it seems that Asa did not receive much benefit from them. There may have been circumstances which rendered it manifestly improper for him to seek to physicians, instead of seeking to the Lord without the use of any outward means. We do not know. 2. In reference to the second question, the view we hold suggests an answer like this: There are certain laws of health, and laws of treatment through which we may relate ourselves to nature in such a way

that she can effect a restoration when we are sick.

It is the part of the true physician to instruct and assist us in carrying out these. To such physicians as these, and to this extent, we think it right to apply. But when we have gone to the extent of our knowledge and ability, then we can cast ourselves on independent faith. We are not relying on God any the less while doing those things which are in accordance with the laws of his own instituting. But it would be inconsistent to try to exercise faith in him to do what we can and should do ourselves.

LIGHT ON THE PROPHECIES.

SOME go in search of light on Bible truth back toward the Dark Ages. They go to commentaries written some hundreds of years in the past for an exposition of prophecies relating to the closing events of time. I do not speak disparagingly of these commentators. Much light and truth may be elicited from them. But those who would cite us to them on prophecies that are now being fulfilled, which relate to the last days in the most emphatic sense, seem to forget the testimony of the prophets themselves to whom these things were revealed. Speaking of these things, said the angel to Daniel, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:4, 9, 10.

This testimony is equivalent to asserting that these prophecies of Daniel could not be fully understood till the time of the end; and that when that point is reached, knowledge on them should be increased, and the wise should understand them. Then no one that lived and died before the time of the end had the clear light on these prophecies. The further we go back toward the Dark Ages, the further we are from the light.

Those who thus go back to the wisdom of the past, would do well to heed such testimonies as that of Prideaux, one of their chosen expositors. After giving the best light he had on the profanation and the cleansing of the sanctuary of Daniel's prophecy, supposing that it had a primary and typical fulfillment in the times of Antiochus Epiphanes and of the Maccabees, he gives his opinion that in its full and complete sense it refers to the defilement of antichrist, during the 1260 years of its supremacy, and he very wisely remarks, "Those that shall live to see the extirpation of antichrist, which will be at [after] the end of those years, will best be able to unfold this matter, it being of the nature of such prophecies not thoroughly to be understood, till they are thoroughly fulfilled."

He refers us to the time of the end, beginning with the expiration of the 1260 years, for more light than was then had. He points us in the right direction. But those who live to see these prophecies "thoroughly fulfilled," and the "extirpation of antichrist," will live to see the coming of Christ; for of this wicked power Paul says, "Whom the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. 2:8.

R. F. COTTRELL.

COOK, INGERSOLL, AND THE CONSTITUTIONAL AMENDMENT.

(Concluded.)

THUS steadily and surely the movement goes forward. Associations are being organized and multitudes are being added monthly to its friends.

Right here, also, is the time when and the place where the appearance of Robert Ingersoll and Joseph Cook becomes important. The former, as we have seen, is destined to largely augment the infidel element of the country. This element, under the lead of such men as Mr. Abbot, the editor of the *Index*, has already found organization in a political party which swears eternal resistance to all which the Christian amendment party seek to inaugurate. The point in the issue of the latter party which they themselves say is coming to the front and every day assuming more and more importance, is the Sunday question.

It is with reference to this question, also, that the wide-spread influence of Joseph Cook is especially to be felt in the near future. That, in some respects, he is an intellectual giant, few will deny. That his adhesion when publicly given to the legalized Sunday movement will

carry with it great weight, and serve to consolidate wonderfully the Christian sentiment of the country, there is no room for doubt.

Practically, therefore, all the personal influence which he has gained by his courageous defense of Christianity from a philosophical standpoint in Boston is now passed over to the account of the Sunday reform party. From this time forward he may be set down as a strong and earnest advocate of compulsory rest upon the first day of the week. In a recent Boston lecture we have the following from his lips:—"There can be no diffusion of conscientiousness adequate to protect society from danger, under free suffrage, unless a day is set apart for the periodical moral and religious instruction of the masses. Sabbath laws are justified in a republic by the right of self-preservation. . . . An important distinction exists between Sunday observance as a religious ordinance and as a civil institution. American courts, while enforcing the Sunday laws, disclaim interference with religion. They base the laws on various secular grounds, among which are the right of all classes to rest, so far as practicable, on one day in seven; the right to undisturbed worship on the day set apart for this purpose by the great majority of the people; the decent respect which should be paid to the institutions of the people; the value to the State of the weekly rest-day, as a means of that popular intelligence and morality on which free institutions depend for their maintenance."

The supreme court of New York, in sustaining one of the Sunday laws, says:—

"The act complained of here compels no religious observance, and offenses against it are punishable not as sins against God, but as injuries to and having a malignant influence upon society. It rests upon the same foundation as a multitude of other laws upon our statute-book, such as those against gambling, lotteries, keeping disorderly houses, polygamy, horse-racing."

"The action of the State as to Sunday laws proceeds upon the principle that the liberty of rest for each depends on a law of rest for all. . . . I hold that when our fathers on Clark Island yonder rested their first Sabbath day they were setting a good example, not only for the church, but for the factories and railways and every industrial establishment of America. Until we have enough of their spirit to enable us to keep the day of rest without any substantial infraction, we shall not be safe in this country, as our fathers were safe, without bolted doors."

It might be said, in addition to the above, that his name is mentioned in the weekly *Tribune* of recent date in connection with that of many other distinguished clergymen who are expected to attend and participate in a religious convention which is to be held in Boston and Springfield, Mass., in the interest of Sunday observance.

So far as Mr. Cook's views, as quoted above, relate to the enforcement of Sunday observance purely on the ground of rest from labor as a matter of public policy, without reference to the sanctity of the day, we have not at present the space to give it the examination which it deserves. Suffice it to say here, however, that it is not original with him, and while it might perhaps be termed "sharp," it can hardly be said to be ingenious. It will captivate many minds and lead thousands to do a thing from a stand-point of secular policy which they would not dare to do from that of religious toleration. Nevertheless there is in it a lack of that outspoken sincerity which truly great minds always admire, and which, in the long run, furnishes the safer course of action. Mr. Cook, it seems to us well knows, as do those before him who have used this line of argument, that it is a mere make-shift. Not one out of ten of those individuals have at heart such convictions of the necessity of a day of weekly rest from toil, as disconnected from any religious consideration, that they would be willing to expend any definite amount of labor to secure that fancied boon. Suppose, for example, that the day proposed by the law were Wednesday, instead of Sunday; who does not know that, were such the case, the persons in question would not only lose all interest in the issue, but would suddenly become its bitter opponents. It is not, therefore, when rightly understood, merely a day of rest that they want. Sunday rest is what they require. Not because Sunday is any better adapted by nature for that purpose than are Monday, Tuesday, or Wednesday, or, in fact, any other day of the week; but simply because it is their design to secure a partial recognition of the sacredness of the first day of the week by statutory provision. This done they hope to be able to compel, through the courts, at least a partial regard for what they claim to be the Sabbath as they could not otherwise do. The line of argument,

also, which in this way they will be able to present in favor of the enactments which they desire, will carry with it a degree of plausibility which is wholly wanting in that which they make from the Bible stand-point. Thousands are disgusted with the utter failure which every man has made who has ever attempted to place the Sunday Sabbath on the basis of the fourth commandment. Even in the case of Mr. Cook himself, they cannot fail to discover there the terrible limp of the logic of a man, who, though a giant in handling other themes, appears as though shorn of the locks of his strength when he lays hold of the pillars of God's creation Sabbatic institution.

They will readily discover that all which he has said has been answered a thousand times most successfully by men possessing not one-tenth of his real intellectual capacity. Nevertheless, lacking the moral courage to carry out their own conviction in humble obedience on the one hand, and, on the other, fearing to venture the enforcement of a legalized Sunday as holy time against those who observe the Lord's Sabbath—lest peradventure they be found fighting against God—they will gladly accept the compromised position, and in the near future will be ranked among those who would compel regard for the definite first day of the week simply as a day of rest.

Thousands of others in the meanwhile—wooed into the snares which the great enemy of God's law has woven for their feet in these last times by the magical oratory and the potent name of Joseph Cook on the one hand, and on the other, compelled in that direction by their fear and hatred of deistical opponents like Ingersoll and his followers—will be numbered with those who at the coming of our Lord will be found persecuting the remnant church who are keeping the commandments of God, and who have the faith of Jesus. (Rev. 14:12; 12:17). W. H. LITTLEJOHN.

OLD AND NEW STYLE.

[I SEND you "The Gregorian Year, and Old and New Style." I took it from an almanac which I bought more than twenty years ago.

A. S. H.]

The inquiry is often made, "What is the meaning of the expression, 'March 7, 1738-9?'" The real date is March 7, 1739. The civil or legal year in England formerly commenced on the 25th day of March. This practice continued throughout the British dominions till the year 1752. Then the new or the Gregorian style was introduced, which makes the year commence the 1st of January. But before that period (1752), as some other nations had adopted the new style, it was usual for English writers to designate both years, if the event occurred before the 25th day of March. Thus we have Washington's birth designated, February 11, 1731-2. That is, if the year commenced the 25th of March, it would be February 11, 1731. If the year commenced the first of January, it would be February 11, 1732, or, according to new style, February 22, 1732.

In order to make the above statements more fully clear, it is needful to remember that a year is designated to include the exact period of time which the earth takes to make one revolution around the sun. This is accomplished in 365 days and nearly six hours; but as the calendar must consist of complete days, these six hours are omitted, and in four years they make up a whole day, when one is added to the year, making what is called a leap-year. This, however, is not strictly correct, for it is ascertained by accurate calculations that a solar year is exactly 365 days, 5 hours, 48 minutes, and 57.7 seconds; consequently, in putting on the six hours, we add 11 minutes 12.4 seconds in four years. This, in the course of 158½ years would amount to 24 hours, or a complete day. If this were permitted to go on, the first of January would gradually fall back toward mid-summer; and in the time of Pope Gregory XIII. (1582) it was found that the vernal equinox, which A. D. 325, happened on the 21st of March, actually occurred on the 10th. The pope, for the purpose of restoring the correctness of the calendar, ordered 10 days to be dropped that year. This reformation was called "the new style," while the former calendar was denominated "the old style." This new style was not adopted in England until 1752, when it was found that another day had accumulated. An act of Parliament was then passed, in which it was directed that 11 days be dropped out of the calendar in 1752.

In this country the old style was not discarded in colloquial discourse until about fifty years ago. To guard against the disarrangement of the calendar in future, chronologers now omit

the leap-year at the end of three or four centuries, which plan is found to balance the excess of 11 minutes, 12.4 seconds, this being added by making every fourth year leap-year, as people generally suppose. The year 1800 was not a leap-year, for one of these intercalary days had accumulated, and was dropped; and the same will have to be done in 1900. There are now, therefore, twelve days' difference between the old and new styles; and in order to compute the date of events correctly, and not fall into blunders which even some able historians have not avoided, we should recollect to allow ten days for the sixteenth and seventeenth centuries, eleven for the eighteenth, and twelve for the nineteenth.

THE SACREDNESS OF THE SABBATH.

THE first word of the Sabbath commandment appeals to our memory. "Remember" says the Lord, "the Sabbath day to keep it holy." The great Creator knew that man would be liable to forget his "rest-day," so he says, "Remember." We should sacredly regard this great memorial of creation's King. This calm and peaceful visitor makes his weekly calls on the dwellers of this globe. He is not received alike by all. In many dwellings he is not permitted to enter. He calls, but is unnoticed by thousands; they see him not.

At other doors he seeks admittance, but alas! he is met with a strong rebuff even by some who know of his approach. He only has blessings to leave and yet is he repulsed.

Then does he not find a hearty reception anywhere? Ah yes, indeed. Go to the homes of those who are anticipating a visit from this resident of paradise. They know the time of his approach (at even, which is at the going down of the sun). The daily toils are ended, the earthly cares are laid aside, and all are ready to give him a sweet welcome to their homes. They can truthfully sing,

"Another six days' work is done;
Another Sabbath is begun."

Peace and quiet reign supreme in such a dwelling, and the inmates can say,

"Thine earthly Sabbaths Lord we love."

What a contrast is this to that home where the entrance of the Sabbath finds everything in confusion. He has called on them too soon. They tried to get ready to receive him, but the trouble was they did not begin soon enough, and when he came they were not prepared to greet him with song and praise. My brother, my sister, did you ever seek to prepare to meet an expected friend and fail in your endeavors? Doubtless you have. And at such times how you have been vexed, disappointed, and chagrined to think you did not get ready. Do you feel as badly when the holy Sabbath enters your dwelling and you are not ready for it? If not, there is occasion for coming a little nearer and drinking in more of the spirit of this sacred institution.

"And hallow my Sabbaths," saith the Lord, "and they shall be a sign between me and you that ye may know that I am the Lord your God." To hallow the Sabbath on our part is to sacredly set that day apart to its proper use. Not nine-tenths of it simply, but the day itself. Let us be careful to sacredly guard the day that belongs to God. He has placed it in our hands, not for us to use for our own personal pleasure or profit, but to keep it as a sacred memento, and not to desecrate a moment of its holy hours by secular acts that should have been performed before its commencement, or perhaps might remain till the Sabbath has passed.

The busy season of the year is upon us, and here we are all especially in danger of encroaching upon God's holy Sabbath day. The Lord understood how this would be, and gave this instruction in speaking of the Sabbath: "In earing time (seed time) and in harvest thou shalt rest." Ex. 34:21. Thus at all times we are to revere this blessed rest-day.

Many of us can improve in this respect. Who of us does not enjoy being in a home when the Sabbath comes where all are ready for it? We all do. And angels of God are attracted to such places. Let us, as far as in our power, be prepared to meet them. D. A. ROBINSON.

ONE Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains, and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all, that it is to be done.—Albert Barnes.

BLESSED ARE THE PURE IN HEART.

BLESSED are they who are pure in heart,
Living calm lives of holiness;
Ever aiming from sin to depart,
Seeking the Saviour's righteousness;
Striving to gain a spotless robe,
(Even than snow 'tis whiter far),
Doing their fellow creatures good;

Aiming to dwell where angels are,
Reaching forward to gain the prize
Eternal life, if they faithful prove

Thinking naught too great sacrifice,
Heeding the words of Him they love.
Evil in act, or word, or thought,

Putting away, and placing the mind
Upon the dear Saviour who for them bought
Redemption from sin of every kind.
Evil recitals the heart pollute,

Inciting to sin and staining the soul.
N'er list to vile tales, but seek to refute,

Hasten to flee from the tempter's control.
Ever remember that life is too short
And precious by far, in sin to waste.
Remember also the Lord hath said
The pure in heart shall be surely blessed.

J. E. GREEN.

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.

CHRISTIANA, NORWAY.

THE Lord is good, and new mercies call for new praise. We are thankful for every token of his favor. My health is now better than it has been. It is no small task to start so many enterprises as we have commenced here. Our paper, *Tidenes Tegn*, is gaining ground slowly. We have considerable expense to get the property bought in good shape for meetings and dwellings, but the means are coming in and the work is moving forward. We have commenced a Biblical Institute which promises to do much good.

We are waiting with deep interest for the brethren to come from America to help in this work.

JOHN G. MATFESON.

May 6, 1879.

DAKOTA.

Finlay, May 19.—Since my last report, I have been looking after tract society and tent matters generally. Have organized a tract society here with five new members. Last Sabbath three were baptized here. The occasion was a solemn and impressive one. Have nearly completed arrangements for pitching the tent at Sioux Falls, and have ordered it shipped to that place.

S. B. WHITNEY.

MAINE.

West Sumner.—I returned to this place May the 10th, and found those that commenced to keep the Sabbath still holding on. Some have overcome the use of tobacco, others are struggling for the victory and we hope to see others engage in the good work. We introduced the anti-rum and tobacco pledge; fifteen signed it, and we hope to see others do so. Sabbath, May 17, six were baptized, and we felt that God greatly blessed us.

We organized a Sabbath School, and they took a club of 13 for the weekly *Instructor*.

With but few exceptions our meetings have been quiet, and the best of attention has been given. This speaks well for the people. The success of the cause in this place depends largely upon the course which those pursue who have embraced it. May the Lord's blessing still rest upon the people, and a crown of life be given to all that overcome.

J. B. GOODRICH.

North Paris, May 21.

IOWA.

Kiron, May 19.—I have been here about five weeks visiting from house to house, distributing tracts and papers, and speaking to the people on the important truths for the last days. The hearers are attentive. There seem to be those here who love the truth. How many will have the courage to take a stand, remains to be determined. I have had the privilege of meeting with the Swedish Sabbath-keepers for a few Sabbaths past. We hope to see the Sabbath-school and Sabbath meeting which they have organized, a success. In the Sabbath-school the weekly *Instructor* and Swedish *Harold* have been used as helps. Bro. and Sr. Wakeman, who are teachers in the town, have rendered efficient aid. We have obtained several new subscribers for the Swedish paper.

JAMES SAWYER.

Sloan.—Since my last report I have labored four miles from Sloan, in Woodbury Co., and about the same distance from Seargent's Bluffs, near by. I have had some tokens of the Lord's care and love for mankind in giving them the truth for the time. At the two places there are but few Danes, and hence no good chance for giving a full course of lectures, but I have held some meetings, sold some books, and seven

have subscribed for the *Harold* and *Tidende*. Some good has been done.

JOHN F. HANSON.

MICHIGAN.

Montcalm Co.—Since Conference I have spent one week at Sheridan visiting and preaching. Four were buried with their Lord by baptism, and a number of others will follow soon. I also spent four days at Stanton. The brethren here are anxious that a tent-meeting be held with them. They will bear the expenses, as far as they are able. One more decided to keep the Sabbath.

The last two weeks I have held meetings at the Kuhn school-house eight miles from Sheridan. Three were keeping the Sabbath and seven more have begun since I came. Pray for the cause here.

ORLANDO SOULE.

Douglas.—After a stay of more than two weeks, I closed my meetings here Sunday, May 18. The blessing of the Lord was with us from first to last. The instruction given was received with gladness of heart. The truth seemed precious to all.

On the last day of the meeting, after a discourse on baptism, five were baptized, and at our last meeting in the afternoon, after solemnly vowing to perform every known duty in the church of Christ to the best of their ability, they were formally received into church fellowship. The occasion will not soon be forgotten by any who were present. There was hardly a tearful eye in the house. The brethren felt that these meetings were the most profitable ever held with that church. They were strengthened and cheered. Less than one year ago there were only fourteen members in the church; now, there are more than forty; and if they will remember their solemn vows and fulfill them, He who has begun the good work will perform it until the day of Jesus Christ.

E. R. JONES.

Jasper and Deerfield.—We have just closed a few meetings at Jasper with good results. On Sabbath, May 17, Bro. W. C. White was with us, to look after the Sabbath-school interest, and to give instruction in that branch of the work. Much interest was manifested, and some advanced steps were taken.

Sunday, after a discourse on baptism, we repaired to a creek near by where six willing souls were buried with their Lord and arose to walk in newness of life. The occasion was pleasant and impressive. Scores of witnesses had gathered at the water, and a spirit of levity prevailed to some extent, but the restraining influence of the Spirit of God rested upon the scene, and all was hushed to stillness while we administered the solemn rite.

In the afternoon we organized a church of eleven members. The Bible system of tithing was adopted. An elder, clerk, and treasurer were elected. At our last meeting, as we took each one by the hand, giving to them a charge to faithfulness in seeking a preparation of heart to meet God in peace in the Judgment, hearts were touched and tears flowed. Altogether, this has been a profitable time for the cause in Jasper.

Recently we visited the few brethren at Deerfield. They still hold meetings on the Sabbath. We shall remember them in the future.

M. B. MILLER.

WISCONSIN.

Weston, Dunn Co., May 18.—I have been visiting the different churches in this part of the conference during the past month. I found the brethren, for the most part, of good courage in the Lord, and feeling that they have a part to act in the closing work of the third angel's message.

At Lincoln Center we found a company of twelve, most of whom came into the truth by reading. They did not wish to organize into a church at present, yet they are having their regular weekly meetings, and most of them will pay s. b. We organized a T. and M. society and a Sabbath-school. I have remained with the church at this place during the past week; held ten meetings with a fair outside attendance. One family have embraced the truth, and others are interested. If the brethren at this place remain faithful, I trust there will be a large company of Sabbath-keepers here before long. Yesterday, May 17, we had a blessed season. Four followed their Lord in baptism. We leave them feeling more determined than ever to live for God and his truth. We are now making preparations for our camp-meeting at Lucas, which will commence the 29th of this month. We hope to meet all the brethren there.

S. FULTON.

TEXAS TENT.

Demison.—Since last report our interest has remained good, and is now more settled. Several are keeping the Sabbath. We are working for more. At our last Sabbath-school eighty-two were present, and their names enrolled.

The Methodist minister, a week ago, took up the Sunday question in his pulpit. He took the ground that the Sabbath was kept from creation till the resurrection of Christ, but it was then changed. I reviewed him on Monday night. Last night Rev. Kone, Baptist, who formerly wrote over the signature, "Zim

am," from the same pulpit read a manuscript of a future tract on the same subject. He denied that the Sabbath was a memorial of creation, but stated that it existed first at, and was a memorial of, the giving of manna; that when Christ, the true bread, came down from Heaven, the type was met; and the antitype, the Christian Sabbath, took the place of the one given to the Jews. I review him to-night. Thus the battle goes. I see no end yet. We are invited out every day. The people are kind, supplying our wants, providing oil for our lamps, etc.

R. M. KILGORE.

NEBRASKA.

Waverly, May 15.—Last Sabbath and Sunday I visited the David City church and held four meetings with them. This little church had been disturbed during the winter by certain men claiming to be ministers of Christ, but they had no credentials nor license from any religious denomination. They claimed to be endowed with the Holy Spirit, while the fumes of tobacco issued out of their mouths. They preached spirit, talked spirit, and said they had the Spirit of God, while at the same time they rejected the law of God, which the Spirit of God dwelling in Christ and the apostles never did. See Matt. 5:17-19; 1 Cor. 7:19; James 2:8-12. These men have formed a Union Band. Last Sunday they baptized quite a number. With these men, it is all Spirit.

Let no one think that I discard the workings of the Holy Spirit of God upon the hearts of his people. God forbid. I believe we must have the Spirit of Christ or we are none of his. But I do say that the Holy Spirit of God in these last days, will not contradict the word which in other times it inspired holy men of God to write; for "holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21. Let us not be led away from the truths of God's word by these spiritual movements, but try the spirits, and see whether they are of God or not. "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God." 1 John 4:1-3. What is it to confess Jesus? It is to keep his word and do it, and he taught us to keep the commandments of God and the faith of Jesus. Rev. 14:12. Therefore to the law and the testimony; if they (the men who claim to have the Spirit of God and teach nothing but spirit) speak not according to the law and the testimony, it is because there is no light in them. Isa. 8:20. May the Lord keep this little company from this delusion.

From the David City church I returned to the Valparaiso church. Since my last report one more has been added to this company. May they walk faithfully and show by their daily walk and conversation that they are the Lord's, that others seeing their good works may be led to glorify God.

H. SMULTZ.

Omaha.—One young man has commenced to keep the Sabbath here. He resigned a situation as telegraph operator at \$62.50 a month, thinking it would be of no avail to ask the company to make arrangements by which he could still keep it, as they work their employees seven days in the week and there were plenty of young men ready to take his place. But the superintendent, without solicitation, offered to put a young man in his place one night in the week, and still retain him in their employ. We believe God moved upon his heart to do so. This young man may make a valuable laborer, as he speaks the Swedish, German, and English languages, and could labor in these different tongues. He is already doing missionary work. Brethren, pray for him.

I distributed over 1,600 pages of tracts, and quite a number of papers. Sold \$6.00 or \$7.00 worth of books, obtained three subscribers for the *Signs*, one for the Swedish *Harold*, and sixteen for *Good Health*. Hope in the future to see fruit of the seed sown.

GEO. B. STARR.

Albion, Boon Co., May 18.

OHIO.

New Haven, Troy, and Cleveland.—Thursday, May 15, we held meetings with the friends at New Haven. Two or three have been keeping the Sabbath here for several years. Lately some have moved here and some have come into the truth, so that now there are about a dozen. They hold regular meetings and a Sabbath-school. We organized a church of eight. Others will come in soon. All pledged a tithe. Enough was pledged to thoroughly furnish the Sabbath-school with all it needs, also blank books for the church, s. b., and the T. and M. work. Eld. St. John spoke in town in the evening to a fair audience. One of our brethren here has the control of a meeting-house, so we can hold meetings any time we like. It is designed to give a course of lectures here during the year.

I came to Troy Sabbath, May 17. At 9:30 A. M. we found the School-house well filled with a good Sabbath-school. There are quite a number of young people and children here, and they appear to take a deep interest in the Sabbath-school. They have good singing. All the friends in that section were out, and we had as pleasant a meeting as I have attended in a long time. Previously the church has been small, some much backslidden, and others discouraged. Last winter Bro. Guilford came here, and the Lord blessed his labors. The church was aroused, a goodly number converted, the Sab-

bath-school built up, and a good outside interest manifested. We had a full house all the time, and freedom in speaking. Sabbath day all were deeply moved, and several arose for prayers. At the last meeting two men promised to keep the Sabbath. The brethren pledged over \$100 for their T. and M. society to pay their debt and raise a fund for future work. They purchased everything needed for the Sabbath-school, the church, s. b., T. and M., &c. They are abundantly able to build a meeting-house, which I hope they will do within the year. Bro. St. John may pitch his tent here this summer.

Tuesday, May 20, we met with the church in Cleveland. About twenty had assembled at a private house, being gathered from twenty miles around on each side. We took up various items of business, in which each one manifested a good interest. All voted to pay the tithe, \$42 was pledged for the T. and M. society, and more paid in than enough to pay up all their debts and furnish them with the blank books. All the business is carefully kept in the new books.

We spent the afternoon in trying to settle a difficulty between two brethren, the first business of the kind we have found it necessary to do for months. I am glad to say that nearly all our churches in Ohio are free from these miserable church trials. At Clyde, last winter, we had a little of it, but it was soon settled. Bowling Green is blotted and cursed with it still—the only church we have failed to relieve. We believe the matter at Cleveland will occasion no further trouble. Happily the church was not involved in it.

There are some excellent members in and around Cleveland. Bro. St. John designs to pitch his tent in a small village on the borders of the city, where most of the church could meet if others are raised up. So closed my labors in this district, one of the richest, most pleasant and promising fields I was ever in.

D. M. CANRIGHT.

Paulling and Dunkirk, May 10-18.—I met the brethren in Paulling, Sabbath and first-day, May 10, 11. The court-house being occupied, we went to a school-house three miles in the country. The brethren were nearly all out, and we enjoyed the meetings very much.

The 16th to the 18th, I visited the Sabbath-keepers at Dunkirk for the purpose of organizing a church. I spoke Sabbath on the importance of organization and the requirements in order to become a member. Arrangements being made for baptism, we went on Sunday to the Blanchard river, five miles distant, where nine followed their Lord in baptism. We then returned to the hall to complete the organization. Bro. J. J. Myers was then elected elder and ordained. Others desire baptism the first of June, when the tent is to be pitched there for a few days. The brethren at Dunkirk raised \$8.75 with which to purchase tracts, and expect soon to be united with the T. and M. society. I feel encouraged in the work of the Lord.

G. G. RUPERT.

OHIO SABBATH-SCHOOLS.

SINCE the State quarterly meeting we have visited the three following schools, Dunkirk, Republic, and Clyde. At Dunkirk we found a school of about thirty-five members, some of whom are not Sabbath-keepers. All are quite young in the truth. The school is well supplied with *Instructors*, secretaries' and teachers' records, contribution box, bell, etc. Teachers' meetings Monday evenings.

The school at Republic is quite small; only eleven members, nearly all of whom are small children, yet they are not behind in the good work. They hold their school in a private house. They have a secretary, make contributions, keep class records, and take five copies of the *Instructor*.

The Clyde school is now in good working order. They have everything that is necessary to run a first class Sabbath-school. They take fifteen copies of the *Instructor*, and will take more if they can use them.

All these schools feel that the Sabbath-school is of as much importance as any other branch of our work, and they have resolved to put their hearts into the work as well as their pennies. May the Lord bless them.

D. W. REAVIS.

LETTER FROM SWEDEN.

Österlångs in Stänga, April 15, 1879.

DEAR BROTHER: Your welcome letter has reached me and I hasten to express my thankfulness for it. In answer to the question, How many in this vicinity are keeping the Sabbath and other kindred truths, I will say that there is one, who now lies at the point of death. She is eighty-three years old. There are also Madame Westberg and myself. I am seventy years old. And being old we do not come in close relation with many, so we can do but little in spreading the truth. I have sent a whole volume of the *Harold* to my friends and acquaintances. They have returned them to me without any reply. Some who have read have expressed an interest in them.

It is now a practice that those who are in any office in the government must lose their wages, if they interest themselves for any other religion than the Lutheran. And even should men search and study for themselves, they expect to obtain no more light than did Dr. Luther and the preachers of the Lutheran sect. Some are afraid of the tracts and hardly dare read them. We get the appellation of Jews. Sunday is with

The Review & Herald.

Battle Creek, Mich., Fifth-Day, May 29, 1879.

Do not fail to read the Tract and Missionary Supplement issued with this number.

We learn from the Sabbath Recorder, that Eld. T. B. Brown, of Little Genesee, N. Y., S. D. Baptist, author of the "Review of Gillilan," died after a short illness of five days, sixth-day evening, May 16.

Number 11 of Vol. 3 of Les Signes des Temps, our French paper, issued at Bale, Switzerland, has come to hand on time.

OHIO CAMP-MEETING.

AFTER counseling with the friends as far as possible, we decide to hold our camp-meeting August 21-26. We shall secure as central a place as possible and make every effort for a grand rally.

D. M. CANRIGHT.

CAMP-MEETING BUSINESS.

THE success of a camp-meeting depends largely upon the way it is managed. The president of the Conference should be on hand and know just what should be done, and see that some one is attending to each part of the work.

D. M. CANRIGHT.

THE CONVENTION AT SPRING ARBOR.

We wish to say a few words to the brethren in Jackson Co., and others who may attend the Sabbath-school convention to be held at Spring Arbor, Mich., May 31 and June 1.

M. B. MILLER.

ATTENTION, SOUTHEASTERN IOWA SABBATH-SCHOOLS.

A SABBATH-SCHOOL will be held in connection with the camp-meeting at Fairfield, Sabbath-morning, June 14. The lessons for recitation will be as follows:—

1st Division,—Lessons for little Ones, Lesson 11; 2d Division,—Lessons for Children, Lesson 23; 3d Division,—Lessons for Youth, Lesson 49; 4th Division,—Lessons on Prophecy, Lesson 30.

The lessons for divisions 2, 3 and 4, will appear in the Instructor and Supplement. A sup-

ply of Instructors will be on the ground. We hope all our young friends in the southeastern part of the State will attend this Sabbath-school, and aid in making it a success.

Further arrangements will be made by correspondence, and on the camp-ground previous to holding the school. LEROY T. NICOLA, Sec.

TO THE NEW YORK SABBATH-SCHOOLS.

LET it be understood that all donations to the Sabbath-school make up, or constitute, the S. S. fund of the Association, just the same as the one-third and other donations to the T. and M. Society constitute the tract society fund.

Every school should adopt the donation plan, and have a box, as a systematic plan for raising means is necessary to secure success and equality.

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

SUMMARY OF TRACT AND MISSIONARY FINANCES.

Table with 5 columns: Location, Due Review & Herald, Due Signs of the Times, Publications on hand, Cash on hand and due on acc't. Lists various states and their financial contributions.

We give above a table of figures showing, as nearly as we are able, the present financial standing of the tract societies. As will be seen, the total indebtedness, including the year's subscription on the clubs of Signs being taken, is \$11,713.75.

New York will illustrate the progress that has been made in some of these societies. In May, 1878, this tract society was owing \$2,822.15 at the REVIEW AND HERALD Office, and \$905.87 at the Signs Office.

lars more than what is really due. To quite an extent this is true concerning Iowa, Wisconsin, and Michigan, the largest of our tract societies.

The feat to be accomplished is but fairly commenced. If the tract societies stop here, in a short time they will be as badly off as ever.

WHY THIS INDEBTEDNESS?

The condition of Minnesota will largely explain the indebtedness of many of the other tract societies. When I went to this State last winter they were owing the Associations about \$1,200.

Thus the Associations were carrying the indebtedness of the districts, as well as the publications in the State depository. It can be readily seen that this was not as it should be.

The facts here illustrated will apply to a greater or less extent to many of the tract societies. If the money raised by donations, in the different districts, to liquidate the indebtedness of the State societies, is credited to the districts, and they continue to draw publications in return for the donations thus made, there will be no permanent remedy for this evil.

First, they decided to find, if possible, fifteen men who were able to pay one hundred dollars each toward a reserve tract fund to be used in keeping a supply of tracts on hand,—the money paid to this fund not to be credited to the districts by the State secretary, but to the individuals who pay it.

Secondly, each district was to pay its indebtedness by the time of their camp-meeting, and afterward to make a full payment of their indebtedness at the close of each quarter.

The brethren meant business when they recommended this move. Four men pledged and paid one hundred dollars each at the meeting, and within two weeks ten had pledged, of which six hundred was paid.

All our brethren need, is to have the matter properly set before them. There are brethren in every Conference who would most willingly do the same. We look forward to our camp-meetings for this movement to be perfected in each of our Conferences.

None can feel the importance of this move as those who know the benefit it would be to our Offices of publication to have this indebtedness paid. When this is once accomplished, our tract societies will have financial strength that will enable them to do what they please in the missionary work.

As our missionary army enters upon the autumn campaign of 1879, we confidently expect they will not only be able to wipe out all present indebtedness, but have a capital sufficient to advance all that is necessary in using ten thousand copies of the Signs of the Times in the missionary work, and supplying themselves with publications as needed in their various societies.

S. N. HASKELL.

Appointments.

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

WESTERN CAMP-MEETINGS.

MISSOURI, near Winstonville, Daviess Co., (on the farm of Bro. Mallory), June 5-10. Iowa, near Fairfield, Jefferson Co., " 12-17.

WISCONSIN CAMP-MEETING.

THE Wisconsin camp-meeting will be held at Madison, on the same ground as last year, June 11-17, 1879. The Wisconsin Conference and S. S. Association will be held in connection therewith.

PROVIDENCE permitting, we will meet with the brethren at the Gravel School-house, Jackson Co., Mich., June 7, 8. Baptism will be administered, and a church organized.

PROVIDENCE permitting, we will meet with the church at Estella, May 31 and June 1. The churches around are invited to attend this meeting.

PROVIDENCE permitting I will meet with the churches in Michigan as follows:—

Table listing church meetings in Michigan with dates and times. Locations include Carson City, Bushnell, Sheridan, Six Lakes, Lakeview, Morley, Howard City, Pierson, Coral, Gowen, West Plains, Greenville, Orleans, Saranac, Portland, Lyons, Matherton, Carson City, Estella, Ithaca, Alma, Mt. Pleasant.

We should like to see all our brethren out at these meetings. We hope to see an interest on the part of our scattered brethren. These meetings are intended to encourage and help our brethren and sisters who are feeling discouraged.

Publishers' Department.

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

A CARD OF THANKS.

BEING again able to work, I wish to tender my sincere thanks to my co-laborers in the Review Office bindery for their kind and voluntary care of me during the long and painful nights of my sickness; also to those who so unexpectedly volunteered to plant my garden when I was unable to do any labor; and to all who sympathized with me and my family in our affliction.

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.

WANTED, a Sabbath-keeper to do general housework. Address, A. E. King, West Groton, Tompkins Co., N. Y., Box 4.

WANTED SOON, a good farm hand, a Sabbath-keeper; a permanent place. Address, Marcus Adams, Honey, Mercer Co., Mo.

Books Sent by Express.

D M Canright \$16.98, Ira J Brown 7.40, Jacob Hogle 4.50, Della Walker 4.78, Eliza Thayer 41.66, Mrs S H Green 3.20.

Books Sent by Freight.

M A Kerr 36.00, J B Gregory 62.00, S B Whitney 36.55, S B Whitney for Dakota T & M Society 338.88.

Cash Rec'd on Account.

Ill T & M Society per L S C \$8.25, Mo T & M Society Wm Griffith 4.60, Ill Conf Fund Sr Bolinger (tithe) 1.30, Mo T & M Society per D C Hunter 100.00, Geo A King 25.00, F D Snyder per W C White 1.75, S Fulton 20.00, Iowa T & M Society per John Hayne 5.00, James Sawyer 184.64, John Fulton per FT Wales 3.00, James Sawyer 10.00, B C V M Society per W C Sisley 53.25.

English Mission.

L T Ayers \$5.00, L S Campbell 2.50, R F Andrews 60.45, Mrs L S Spear 1.00.

General T. & M. Society.—Donations.

H G & E M Mosher \$2.00.

Danish Mission.

Bodelstine Anderson 50c, J P Johnson \$2.00.

Mich. Conf. Fund.

Saginaw per J H Jaquith \$50.00.

Mich. T. & M. Society.

Dist 8 St Charles church per E S Griggs \$5.20, Dist 16 per M E Rathun 7.50.

Gen. Conf. Fund.

J H Jaquith \$50.00.