

Advent Review

AND SABBATH HERALD.

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

VOLUME 55.

BATTLE CREEK, MICH., THURSDAY, APRIL 15, 1880.

NUMBER 16.

The Review and Herald

IS ISSUED WEEKLY BY THE
SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

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M. J. CHAPMAN, *Secretary*, H. W. KELLOGG, *Treasurer*.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.

Address REVIEW & HERALD, Battle Creek, Mich.

Our Contributors.

ORDER IN THE CHURCH.

BY MRS. E. G. WHITE.

WHEN difficulties arise in the church, special study should be given to the word of God, with earnest prayer to learn what course Christ would pursue to settle the matter. It is a common practice for church-members to discuss the faults of the erring among themselves, while the one at fault is not visited, and no special effort is made to redeem him; and frequently he is treated with a coldness and neglect which has an influence to push him farther from light, and more fully upon the battle-field of the enemy, where it is far more difficult to recover him from the snare into which he is fallen.

Our Redeemer understood the perversity of human nature; and in order to save the souls for whom he sacrificed his life, and establish his church in unity and prosperity upon the earth, he has given explicit rules for church-members to follow in dealing with one another. Hear what he says: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Although it is no pleasant task to go to the one supposed to be in error, and tell him his fault between you and him alone, it is the very work Christ has given us to do to save the erring and preserve the harmony of the church. It is much more gratifying to human nature to tell our suspicions to our brethren, and make comments behind the back of the erring one, than to go to him frankly and say the same things we would say were he not present.

The church needs faithful, heroic men, who will dare to be right and true, and who will follow the Bible to the letter, refusing to basely submit to the forms and practices of this corrupt age. Such men, when they are fully known, will have great influence in the church, and their daily lives will be a confession of Christ before the world.

If we receive the eternal reward, many things for which self pleads will have to be yielded, and much will have to be endured for the sake of Christ and his gospel. Everything in social life must be held subordinate to the claims of religion. All who do this will be fruitful in God; and in time of extreme need, when there is help for them only in God, Jesus will stand up for those who have stood up for him. He will help them when they need help; and the light and strength which they receive from him, they will impart to others. Such men will have a molding influence in their families, in the church, and on the world. It is not always easy and convenient to do right. Satan's path is the broadest and the most deceptive. It is made to appear the most attractive, while it is hard, mystifying, and full of disappointment. The path of holiness is narrow, full of self-

denial and continual sacrifice; and yet in this laborious, up-hill path is happiness, comfort, and hope. In the midst of conflicts, rebuffs, and trials, the most elevated consolation is enjoyed by those who walk in the path of obedience.

We should deal with the erring as Christ has dealt with us. He pities our weaknesses, and so we should pity the erring. He made every sacrifice to save man; we should not hesitate at any self-denial or sacrifice to save our fellow-men. Our duty is plain. If our brother trespass against us, even though he has no immediate connection with us, it is our duty to go to him alone, not with censure and bitterness, but with sorrow expressed in our words. The voice should be modulated to reach his heart, and not to arouse a spirit of combativeness. We should come as close to the erring as possible, and with a spirit of forbearance, calmness, and love for their souls, patiently tell them their faults; and, with a softened heart, bow down and pray with and for them. In nine cases out of ten, these efforts will be successful. If the erring one yields to advice and counsel, and humiliates his soul before God by humble repentance and confession, that disagreeable matter is ended, a soul saved, and the church no longer grieved and tortured.

But if the erring will not yield to the entreaties and faithful efforts of his brother, then his course is clear to take one or two more of the church and visit the one at fault. These should act with patience and tenderness; and in the spirit of Christ, having their own hearts imbued with his love, with words of kindness, try to correct and save the erring; making humble supplications to God to touch and subdue the heart of the one who has erred, and is under the power and darkness of Satan. But should all these efforts prove ineffectual, and the erring persistently remain independent and incorrigible, the third step should then be taken. Bring the matter before the church. The action taken by this body in the fear of God, after these rules have been followed to the letter, is recognized in Heaven.

If members of the church were all doers of the word of Christ as well as hearers, freedom and prosperity would be the result. How much sorrow might be saved families and churches, if all, in sincerity and truth, practiced the lessons given us by Jesus, our Redeemer. Religion is not mere doctrine and dry theory. It regulates the life as well as the faith. The Bible, on one page, tells us what the doctrine of Christ is, while on another page, it specifies our duty toward God and our brethren. Piety and devotion are united. The injunction of the world's Redeemer is, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

One great reason why our brethren and sisters have no more confidence toward God in prayer, is, that nearly all neglect to follow the words of Jesus in preserving harmony between brethren. They allow various wrongs to exist with members of the church, which create bitter envy and strife; and while these differences exist, God neither hears nor answers their prayers, and darkness comes over the mind, because they have neglected the duty so plainly pointed out by our Redeemer. There is a great want of Bible simplicity and genuine love for one another. Love and exaltation of self prevent that humility of mind which should characterize the life of every member of the church. Unless those who come together in church capacity shall observe the rules of Christ which are given them in his word, and which are so simple and reasonable that all may understand, regulating their conduct toward one another by them, there can be no such thing as spiritual strength, harmony, or prosperity in the church; but disaster and ruin will be the result.

It is necessary that each member of the church upon earth should cultivate those traits of character which will be the very attributes called into exercise to preserve harmony and happiness in the church above. Love is a plant of heavenly growth, and it must be cultivated by exercise. Supreme love to God and our neighbor is not cherished and does not abound more and more in the church. If there is one who has done wrong, that one is in darkness, and under the control of the destroyer of souls. While in this condition, he cannot clearly discern his own sinfulness, and will frequently make himself believe that he is right, and that his brethren are not kind, but trying to injure him. For the time being, reason seems to be dethroned; and he is a prey to ungovernable feelings, and seems hurried on to take a course which shall place him at the greatest possible distance from the church. Wisdom is needed to save that soul from ruining himself and others. Jesus understood all about the peril of these souls, and therefore gave rules which would prove a success if they were obeyed. Any departure from the Bible plan may place that soul fully on the enemy's ground, where it is not possible for him to be reached.

If the wrongs of the erring one are talked by one member of the church to another, or if his wrongs are opened to the church, thus taking the third step without the two former, the one in error feels justified in considering himself injured, and this makes it much more difficult to get access to him, and impress his mind. He places himself beyond the reach of help, and is lost to the church. Christ knew the worth of souls as man never can. He has paid the price of his own life for their redemption, and Satan is constantly at work with every device, to wrench souls from the hand of Jesus Christ, and place them in his ranks. Church members, in not following the rules Christ has given them, aid Satan in the accomplishment of his work, when, had they been doers of the words of Christ, and not hearers only, they might have been wholly successful in taking the steps Christ has given in the settlement of difficulties.

Frequently individual members are suspected of wrong where no wrong actually exists. True Christian love cherished in the heart and exemplified in the life, would teach us to put the best possible construction upon the course of our brethren. We should be as jealous of their reputation as of our own. If we are forever suspecting evil, this very fact will so shape their course of action as to produce the very evil which we have allowed ourselves to suspect. In this way, a great many difficulties are manufactured that otherwise would never have had birth, and brethren are often wronged by our being suspicious, free to judge their motives, and express our opinion to others in regard to their actions. That which one may be ready to construe into grave wrongs, may be no more than we ourselves are chargeable with every day.

While our tempers are tried and feelings chafed, there is great temptation to speak of the supposed wrongs of some one of our brethren, and frequently a thrust is made at him in public meeting. Thus it becomes a grave matter, is made church property, and church action is called for, when, if the grieved had gone to his brother alone, and, in the spirit of the Master, talked over the matter with him, they would have come to an understanding at once, and the church would never have been troubled and burdened with the difficulty.

In this world we shall never be free from the assaults of the enemy. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord." Satan did not hesitate to assail the world's Redeemer. He was tempted in all points like as we are, yet without sin. Again we read that he suffered, being tempted. The conflict was at times so severe that the soul of the Son of God was wrung with anguish. Temptation is not sin, nor any indication that our Heavenly Father is displeased with us.

ADVENTISM.

[The *Sabbath Recorder* having entered upon the publication of a series of articles by Eld. N. Wardner, controverting especially the views set forth in the book entitled "The Soul and the Resurrection," by Dr. J. H. Kellogg, it has been decided to lay before the readers of the REVIEW, both the articles of Eld. Wardner and the replies of Dr. Kellogg. Below will be found the first article of the series, and the reply.]

CONSIDERABLE has been said in the *Sabbath Recorder*, of late, against exchanging delegates with the Seventh-day Adventists, lest we seem to indorse doctrines which we disapprove. But do we indorse Sabbath-breaking by exchanging pulpits with those who do not keep God's Sabbath, and joining them in conventions and union revival meetings, in which almost every available opportunity is used to hold up the heathen Sunday as the Bible Sabbath, while they profess to speak as the oracles of God speak, knowing, at the same time, that the first day of the week is never there represented as the Sabbath? It is said that Seventh-day Adventists differ from us more than first-day denominations. There may be more points of difference, but are they such as should cause a wider separation? In regard to all truths which require sacrifice and self-denial, the proofs of sincere loyalty to God, they have no equals among first-day denominations; while the latter are trampling a plain command of God under foot, and are also persecuting us, by fines and imprisonments, for presuming to obey God against their dictation.

No one regrets more than I the unsound doctrine held by our Seventh-day Advent brethren; but while they show such a disposition to surrender every worldly interest to obey God, I must believe them to be honest truth-seekers, and therefore cannot help admiring and loving them; and instead of holding them off as reprobates, I feel like saying to them, "Come, let us reason together," and see if our differences may not be overcome. Accordingly, I have given a series of discourses on life, soul, death, and the resurrection, in which I have reviewed, briefly, some statements of Dr. Kellogg, and Elds. Waggoner, Smith, Canright, and Loughborough; and by request of my congregation have written them out in substance, for publication in the *Sabbath Recorder*.

N. WARDNER.

LIFE.

"And this is the record that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

The question to be considered is, What is life and what is its basis? Dr. Kellogg's recent work on "The Soul and the Resurrection," having been indorsed by the Seventh-day Advent General Conference, may be considered as a true *expose* of their present faith upon these points.

On page 124, he says: "Matter is the basis of all existence." "Force is a property of matter; . . . matter and force are inseparable. Where one exists, the other must exist. Neither can exist alone." On page 40, he says: "Life results from organization, not organization from life." Now, if matter is the basis of all existence, force, and life, then no power or intelligent being existed before matter. Hence, matter is the basis of God's existence. He did not create it, but was produced by it. Yet on page 125 he says, "All life was evidently originated by the Creator, who alone has power to originate such an arrangement or organization." This statement contradicts the one on page 124. Both cannot be true; yet he makes no effort to explain the discrepancy. If life cannot exist without organization, then God could not; and hence did not exist till he had a material organization, nor did any force exist to produce such organization. Then how came he to exist? But if, on the contrary, life and force existed before matter, as it must, if God created all things, then they existed by law, independent of matter, and as eternal and perpetual as he is.

On pages 51 and 52, the Doctor says: "We must consider, the mind, then, as the function of the brain, the result of its action, and so independent of matter. Thought is cell action." Then he cannot conceive that there was ever a divine thought till after matter existed and formed itself into brain cells. If "mind is inseparably connected with matter," it never existed before it.

Dr. Allman, President of the British Scientific Association, and a recognized authority on biology, says: "Between thought and the physical phenomenon of matter, there is not only no analogy, but no conceivable analogy. . . . The chasm between unconscious life and thought is dark and impassable, and no transitional phenomena can be found to bridge it over. This conclusion rests wholly on analogy where no analogy exists. The argument and its conclusion must fall to the ground together. Although, as yet, the mind is incapable of conceiving of a substance different from matter, this is no more an argument that it cannot exist than the fact that lower orders of intelligence cannot conceive of natural laws proves that natural laws do not exist."—*Inaugural Address before the British Association, August, 1879.*

According to Dr. Kellogg's theory, all moral character is the product of matter, which makes matter the only responsible part of man, it being the fountain from

which all thoughts, feelings, desires, purposes, acts, words, etc., flow, and derive their character. According to the purity and impurity of the fountain, so must the stream be. Hence a man's character can never change till the quality of his brain changes, so as to produce different thoughts, feelings, purposes, etc.

On page 43, the Doctor says: "The matter of which the body is composed is continually undergoing change, and, in course of a lifetime, is entirely changed many times." The matter of the body being thus continually thrown off and replaced by new matter which had nothing to do with the sins committed before they entered into the organization, how is just retribution to be meted out? The guilt belongs to the matter which is gone, and not to that which takes its place. The matter which thus sinned may go to make up other human organizations, or remain unorganized. Must that which took its place be punished in its stead? Would this be just? or will all the matter that ever went to make up a person's body be collected into one body and be punished according to the sin it has committed? And then, perhaps, a large portion of that matter might belong also to several other persons, and have committed sin in them to be punished for. If man is only organized matter, when he is disorganized all character and responsibility must go out of existence. When he ceases to have a conscious being, he ceases to have a character, and is neither rewardable nor punishable, as there is nothing to reward or punish.

But what say the Scriptures? "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7.

The difference in these descriptions is evidently because of the different ends the Author had in view. The first described his higher nature, by which he was fitted to hold communion with his Maker, and exercise authority over inferior creatures. The second described his relation to earth as cultivator of the soil, and his dependence upon its products for his earthly existence. His body, being formed of earth, is necessarily sustained by its fruits, and finally returns to the earth. His spiritual nature represented the divine image (God is a spirit), and is neither male nor female, nor formed of dust, but breathed into him by the Creator, and so fitted to be God's vicegerent on earth. Solomon tells us that man's body returns to the earth, which it came from, and his spirit to God, from whence it came. Eccl. 12:7. It does not go to the earth, for the earth is not God.

In Gen. 2:9, we read: "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also, in the midst of the garden, and the tree of knowledge of good and evil." And in chapter 3:22, 23, we read, "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." These passages show that man's body was not naturally immortal, but was subject to dissolution, and therefore had to be nourished by food, and it was only by having access to the tree of life that the tendency to death was counteracted; and that said fruit would have preserved his physical life, after the fall as before, could he have had access to it; access being prohibited that he might not live forever. This shows that physical death was not the penalty, but a secondary result of sin. The term "life" is used in Scripture in at least two senses. First, physical: "God did send me before you to preserve life." Gen. 45:5. "Take no thought for your life." Matt. 6:25. "The time past of our life may suffice us to have wrought the will of the Gentiles." 1 Pet. 4:3.

Second, spiritual life: "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Ye will not come to me, that ye might have life." John 5:40. "To be carnally minded is death; but to be spiritually minded is life and peace." Rom. 8:6. "He that hath the Son hath life." 1 John 5:12. "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14, 15. "Verily I say unto you, He that believeth on me hath everlasting life." John 6:47. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20. Thus Paul was living two lives at the same time, natural and spiritual. How much does this look like his believing that mere physical life is the reward of righteousness? "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

The above passages make it clear that neither physical life, with mental activity, is the reward of the saints, nor physical death and cessation of knowledge the penalty for sin; but it affects a higher element of man's nature."

LIFE: WHAT IS IT?

[THE following article has been sent to the *Sabbath Recorder*.]

A REPLY.

EDITOR SABBATH RECORDER, *Dear Brother*: My attention has been called to the first of a series of critical articles from the pen of Eld. N. Wardner, which appears in your issue of April 8. As a little work of mine seems to be the chief object of criticism, and as both yourself and Eld. Wardner in referring to the matter seem to invite a friendly discussion of the points in question, I take the liberty to offer a few words in reply. In replying to Eld. Wardner's criticisms I have two objects in view: 1. To explain a little more clearly some points which he seems to have misunderstood, and, 2. To attempt to show that a rational and logical solution can be found for the logical and Scriptural difficulties which he seems to discover in the views in question. At the outset I wish to say that I make no pretensions to profound learning in either theology or science, and as my profession has engrossed my attention in another direction, I have had no experience in theological controversy; hence I cannot but feel some embarrassment in placing myself in a position in which it may be necessary for me to call in question the conclusions of one so eminent and learned as is the author of the articles which I propose to notice in reply. Eld. Wardner says, "Come, let us reason together, and see if our differences cannot be overcome." An earnest wish that the result desired by Eld. W. may be secured prompts me to accept his invitation. And I trust that whatever is said on this subject may be less of the nature of a controversy than of a friendly reasoning together in search of truth.

I trust I am prepared to be influenced by evidence on all points of belief, and hope the readers of the *Sabbath Recorder* are willing to place themselves in the same unprejudiced attitude.

I wish it to be understood at the outset that I shall not feel myself bound to defend positions for which others than myself are personally responsible; and would add that I am alone responsible for the views expressed in my work on the "Soul and the Resurrection." I am not aware that the work has been indorsed by our General Conference, or by any other body. I would also mention that both series of articles, Eld. Wardner's and my own, will appear in the REVIEW AND HERALD.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

The above texts, more explicitly than any others in the Bible, describe the nature of man. The language employed is clear and unequivocal, and upon it we base our belief regarding man's nature. The criticisms offered by Eld. Wardner, as we understand them, are as follows:—

1. That in claiming that matter is the basis of all existence, we have claimed too much, since, as he thinks, this would involve the conclusion that God is a material being, and must have been produced by matter instead of being himself the Creator of matter; and that we have been guilty of inconsistency in claiming that matter is the basis of existence, and life the result of organization, and at the same time admitting that life was originated by the Creator.

2. That in considering mind as the function of the brain, we are involved in difficulty, since we "cannot conceive that there was ever a divine thought until after matter existed and formed itself into a brain."

3. That according to our theory "all moral character is the product of matter, which makes matter the only responsible part of man."

These several points we will notice in their order, asking the reader to give the matter close attention so as to discover the real points at issue.

1. We have never claimed that anything was ever "produced by matter;" much less that God himself was an emanation from matter. We have taken particular pains to enunciate our views respecting the "potency of matter" in the work in question. The difficulty which Eld. Wardner seems to find with our view on this point is due to his applying to it, as a test, an attempt to make it *account for* the origin of God. Now we would humbly submit that this is too much to expect of any human philosophy. The origin of God is a mystery that is equally inscrutable from all standpoints of observation, and inexplicable by all human theories. If those who object to our view do not accept this, let them attempt to account for the existence of an omnipotent, omniscient Great First Cause, by their own theory. For instance, let us see how the theory advanced by Eld. Wardner will work as a solution to this "mystery of the ages." He says, "If life cannot exist without organization, then God could not; and hence did not exist till he had a material organization, nor did any force exist to produce such an organization. Then how came he to exist?" We confess we cannot explain how God came to exist. It is beyond our comprehension. Eld. W. clearly seems to hold that *without force* God could not exist, and immediately proceeds as follows: "But if, on the contrary, life and force existed before matter, as it [they] must if God created all things, then they existed by law, independent of matter, and as eternal and perpetual as he is." In the last statement it is very clearly declared that force is as eternal as God. It is evident, then, that the same objection urged, by inference, against our view, is valid against this, since if this theory be true, God is not the Creator of all things, force being as eternal as he himself.

If then Eld. Wardner's theory accounts for the origin of God at all, it is by supposing that force is the basis of his existence. In either case, he is upon a horn of the same dilemma in which he has seemingly involved us; since his view is either impotent to explain the origin of God, or must explain it by the supposition of the existence of something prior to his own existence, which is inconsistent with the idea that God is the First Cause, the Creator of all things.

Again, no attempt is made to show the incorrectness of the statement that force and matter are inseparable, one of the recognized truths of science, a truth which lies at the very foundation of all the physical sciences, and which is sustained by evidence which cannot be rejected without rejecting all that is recognized as science in chemistry and physics. Indeed, not only is there no evidence that force and matter are separable, but such a separation is as absolutely inconceivable as would be the separation of roundness from a round object, or sweetness from sugar, or properties of any sort from objects possessing those properties. If this be true, then, and we have yet to look for evidence to the contrary, and if, as Eld. W. states, force is as eternal as God, being essential to his existence, where can there be found any way of escape from the conclusion that matter is equally remote in its origin, and equally important as an element of existence? We fail to see any greater inconsistency in one view than the other; both involve the same difficulty, which, as before intimated, arises not from defects in either theory, but from the utter futility of all human attempts to explain a mystery which is beyond the power of man to fathom. We are willing to leave the question of the origin of God where inspiration leaves it. As to the origin of matter, the Bible leaves us equally in the dark. Nowhere in the Scriptures is it asserted that matter was created. The record of creation informs us that "in the beginning God created the heaven and the earth." It does not, however, state that matter was at the same time created, or, in other words, that the heaven and the earth were created out of nothing. We are aware that commentators and others give this interpretation to the text, but that it is not a necessary interpretation is very evident from the fact that the very same Hebrew word here rendered *create* is employed in other texts in a

manner which shows that this is not its necessary significance. For example, in Gen. 1:27 we read, "So God *created* man in his own image." The same act is thus described in Gen. 2:7: "And the Lord God *formed* man of the dust of the ground." In Isa. 65:17, we read, "For, behold, I create new heavens and a new earth." In all of these instances the material employed in the creation existed before the thing which was formed or created; and we are at liberty to believe that the same was also true of the creation of the world. Creation does not necessarily mean to form from nothing; it means simply to bring into existence what did not exist previously. For example, an artist may be the creator of a picture, although the paint, canvas, and all the materials used in the production of the picture, may have existed in some form for ages. We can only say about the origin of matter as about the origin of God, We know nothing about it. It is a mystery inscrutable, which the Almighty has not seen fit to reveal to us.

2. In making his second criticism, Eld. W. quotes us as saying on pages 51 and 52 of the book which he is reviewing, as follows: "We must consider the mind, then, as the function of the brain, the result of its action, and so independent of matter. Thought is cell action." Thinking it impossible that we could have made such a statement, even by a slip of the pen, we turned to the pages referred to, and found that what we did say is the following: "We must consider the mind, then, as the function of the brain, the result of its action, and so *inseparably connected with matter.*" p. 50. "Thought is simply cell action." p. 52. No doubt the error in quotation was unintentional; but we wish to call attention to it so that we may not be held responsible for the inconsistency involved in the passage as quoted by Eld. W. The only objection offered to our view respecting the nature of mind is that, according to Eld. W., we "cannot conceive that there was ever a divine thought till after matter existed and formed itself into brain cells." As before remarked, we have taken particular pains to declare our disbelief of the power of matter to produce anything, at least to organize itself. This objection, like the preceding, is of no force except as a means of showing our inability to fathom the mystery of the origin of God and matter.

We might object with equal force to Eld. Wardner's view that, according to it, there never was a divine thought till after force existed. And until it has been shown that matter and force are two distinct and separable entities, his theory, as much as ours, makes matter co-existent with God. We cannot see that anything can be gained for either side by arguments of this sort, since they involve questions of which we cannot even speculate, and which from their infinite and occult nature must ever remain inscrutable mysteries.

The quotation from Dr. Allman contains nothing but an assertion of the private opinions of that gentleman on the subject of the nature of the mind. He seems to admit, however, that the view which he himself holds involves belief in the existence of something which "the mind is incapable of conceiving." This something, he intimates, is "a substance different from matter." This is certainly a very poor subterfuge. A theory which is obliged to hide behind an "inconceivable" cannot be very well fortified with reasonable evidence. But should we grant him his inconceivable "substance different from matter"—in the forms in which we usually meet it,—our position still remains untouched, since even an inconceivable substance, if really *substance*, must still be matter. We care not how sublimated, attenuated, or infinitely etherialized it may be, or how different from the ordinary forms of matter, if it is only *substance*, it is *matter*, and our reasoning holds good. We might occupy almost any amount of space with quotations to support the theory of mind which we hold, which is in no particular peculiar to us, but as no arguments have been adduced to invalidate the evidence upon

which the theory is based, we leave this question for the present.

3. Eld. Wardner says that according to our theory "all moral character is the product of matter, which makes matter the only responsible part of man." From which he draws the conclusion that a man's character can never change until his brain changes, so as to produce different thoughts, etc. He then proceeds to involve us in a seeming difficulty by showing that as the matter of the body is constantly changing, new matter taking the place of the old, it will be impossible to secure justice in the Judgment, since the matter which sinned may not receive punishment, and other matter may be punished for sins which it did not commit. As we are unwilling to believe our reviewer would willingly pervert our meaning or represent us as holding a theory quite foreign to our real views, we are compelled to believe that he has failed to read the book which he is reviewing with sufficient care to discover our position. Or, it may be that we have not written with sufficient clearness to be well understood. However this may be, we must utterly disavow ever advocating any theory according to which "all moral character is the product of matter." We do not believe anything of the sort. As remarked before, matter does not produce anything. We believe human life and thought, in all their phases and with all their modifications, to be the result of organization, which is the product, not of matter, but of Almighty power. The doctrine of spontaneous generation does not rest upon a scientific basis, and is in direct opposition to the Scriptures. We have never either believed or advocated it.

Matter and organization are as essentially different as are a house and the material out of which it is built, or a tree and the clay out of which it grows. The properties of organization do not belong to matter, any more than the grace and beauty of a statue belong to the rough block of marble in the quarry. Notwithstanding his intimation to the contrary, we feel sure that Eld. Wardner would agree with us that it would be impossible to convert an uncouth Hottentot, or a rude Chinaman into a refined, cultivated Christian, capable of manifesting all the graces of holiness and the fruits of the Spirit, in a few minutes or a few days. There must be time allowed for a change of character. Paul recognized this when he said, "When I would do good, evil is present with me." Bad thoughts and habits leave their impress upon the brain, which can only be effaced by a change in its organization. Every person has scars of this sort which he would gladly be rid of, and which often require a great length of time for their removal.

With reference to the apparent absurdity in which we are involved, we are puzzled to know how we could ever have been so thoroughly misunderstood. We have, in the little book reviewed by Eld. W., labored at considerable length to show that individuality does not consist in matter, but in organization, and that identity of matter is of no consequence in the establishment of human identity, either during life or at the resurrection. If this brief explanation is not sufficient to relieve us in the minds of all, of holding a view so palpably absurd, we will return to this point again.

Eld. W. says, "If man is only organized matter, when he is disorganized all character and responsibility must go out of existence. When he ceases to have a conscious being, he ceases to have a character, and is neither rewardable nor punishable, as there is nothing to reward or punish." Certainly, we agree with this, and so do the Scriptures. Paul says, 1 Cor. 15:17, 18, "And if Christ be not raised, . . . then they also which have fallen asleep in Christ are perished." The Scriptures clearly teach that rewards and punishments wholly depend upon the resurrection, upon the restoration of a material, organized body. As we may hereafter have an opportunity of showing, there is no activity, no consciousness, no responsibility during death, though in a certain sense, the character

may survive so long as the memory of the individual's life is preserved.

After offering the above criticisms, to which we have endeavored to reply as briefly as the subject would admit, Eld. W. advances his own views of the nature of man, which we may be excused for noticing, since the arguments adduced are evidently for the purpose of strengthening the preceding criticisms. Eld. W. bases his views upon the following texts: "And God said, Let us make man in our image, after our likeness, and let them have dominion. . . . So God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7. He remarks with reference to these passages, "The first described his higher nature." "The second described his relation to earth as a cultivator of the soil." As he elsewhere intimates, his idea evidently is that man has two distinct lives; a spiritual life and a physical or organized life. This is the view which he apparently bases upon these texts; but is there afforded in the language quoted a logical basis for such a theory? It seems to us that no such basis can be found. We cannot discover any ground for the assertion that the first text is a description of man's higher nature. In fact, Eld. W. has not yet shown us that man has a double nature, a higher and a lower. The scientist sees in man only a wonderful organism, a unit, not a duality, capable of performing certain functions which distinguish him as the highest of all animate forms with which we have any acquaintance. But what is the meaning of the text, "God said, Let us make man in our image"? What is an image? Webster says it is "an imitation, representation, or similitude of any person or thing, drawn, painted, sculptured, or otherwise made perceptible to the sight." By no legitimate means can the word be made applicable to an immaterial or invisible conception. There may be intellectual similarity, but there cannot be an intellectual *image*, as an image is, according to Webster, "a visible presentation." Again, we have the most indubitable evidence that man's physical nature (we do not recognize any other) is referred to in the record, in the fact that reference is made to sex in the very same period. "In the image of God created he him, male and female created he them." Now it would be most unreasonable to suppose that there should be such a sudden transition from spiritual to physical without any statement or explanation of such a change. Sex must relate to the physical nature of man; and it seems to us clear beyond all reasonable chance for doubt, that the text relates not to a supposed spiritual part of man, but to man as a whole.

The second text evidently relates not to any particular part of man, but to man as a whole. "The Lord God formed *man* of the dust of the ground." The text does not say that God formed man's body or his physical nature of dust, but that he formed *man*. It should also be noticed that the man was formed before the Lord "breathed into his nostrils the breath of life [Hebrew, *lives*]." A good commentary upon this text is found in the thirty-seventh chapter of Ezekiel, in the vision of the valley full of dry bones. The Lord caused Ezekiel to prophesy upon the bones, saying, "Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live." Then Ezekiel prophesied as he was commanded; and he says further, "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them." It seems that although all the tissues, every structure, was complete, these bodies were not yet wholly alive. They undoubtedly possessed molecular life, that is, tissue life, such life as is possessed by a tree, but no conscious,

animal life. All that was lacking, however, was the breath. Nothing is said about a divine or spiritual nature that must be added, an immortal, invisible spirit that must be blown into their nostrils; nothing of the sort is even intimated. All that was lacking was the *breath*, and when Ezekiel prophesied again, the winds blew upon the dead bodies, breath came into them, air inflated their lungs, and they lived. This is the plain interpretation of the language. Now, how was it in the creation of man. God formed him from the dust of the ground. He was not a mere man of clay, a clod of earth, but a perfectly organized human being, with bones, sinews, flesh, and skin, like the men in Ezekiel's vision. Undoubtedly man's structure was complete in every detail, heart, blood-vessels, blood, brain, nerves, and every minute particular. Cell life or organic life was present, but no conscious or animal life. He was like a delicately constructed mechanism awaiting the touch of a master to unloose the mainspring and set the machine in motion.

Like the men in Ezekiel's vision, all he lacked was breath. By the inflation of his lungs, the heart was set in motion, and the blood, laden with stimulating, vitalizing oxygen, was sent in every direction through the body. Every organ begins its functions. The glands begin to secrete, the muscles to contract, the eye to see, the ear to hear, and the brain to think. Adam is alive. Take this same breath away, and he returns to nearly the same condition in which he was before his lungs were inflated. He is dead. How appropriate, then, the term breath of life—or rather of lives, according to the original, since lower animals are represented in the Bible as possessing the same. "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." "All in whose nostrils was the breath of life, of all that was in the dry land, died." Gen. 7:15, 22. From these texts it is evident that if the breath of life breathed into man's nostrils was a "spiritual nature," beasts possess the same. Is our reviewer ready to accept this position? Consistency demands that if "breath of life" means spiritual nature, immortal spirit, or immaterial entity in Gen. 2:7, it must mean the same in Gen. 7:15. We are still in want of evidence to show that man's nature is not a unity, that he is more than what we see him to be, an organization of matter.

Eld. W. next quotes Gen. 2:9 and 3:22, 23, which we need not repeat, then remarking, "These passages show that man's body was not naturally immortal." We agree with him very nearly, only differing in this, that the texts appear to us to make no distinction between man and "man's body." They speak of *man*. They show that man is not naturally immortal. Until it has been shown that man has a double nature, there is no justification for the view that the mortality plainly ascribed to man in the passages quoted, and in many others in the Bible, relates to man's body only while excepting some other more essential part.

The argument based on man's exclusion from the tree of life we cannot accept as having that force evidently intended by Eld. W., since it appears to us that his exclusion from the tree of life was simply the means adopted by God to carry out the penalty of death pronounced upon him.

Eld. W. concludes his article by quoting a long list of texts in support of the view that man has two lives, a physical and a spiritual life. We readily grant this, with the explanation, however, that we believe that in every case where the word life is used in a so-called spiritual sense, its use is figurative.

In conclusion Eld. W. remarks: "The above passages make it clear that neither physical life with mental activity, is the reward of the saints, nor physical death and cessation of knowledge, the penalty for sin; but it affects a higher element in man's nature." With reference to the last statement, we are compelled to say that as it has not been shown that man has a so-called "higher element" in his nature, we can see no logical foundation for such a statement.

J. H. KELLOGG.

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

BY ELD. A. T. JONES.

(Concluded.)

On page 108 Mr. Paine quotes from Jeremiah 37:11-14: "And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army," that "Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah; . . . and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans. Then said Jeremiah, It is false; I fall not away to the Chaldeans." And he says that Jeremiah, being thus stopped and accused, was, after being examined, committed to prison, on suspicion of being a traitor, where he remained, as stated in the last verse of this chapter, chap. 37:21.

"But the next chapter gives an account of the imprisonment of Jeremiah, which has no connection with this account, but ascribes his imprisonment to *another circumstance*, and for which we must go back to the 21st chapter. It is there stated (verses 1-10) that Zedekiah sent Pashur, the son of Malchiah, and Zephaniah, the son of Masseiah the priest, to Jeremiah to inquire of him concerning Nebuchadnezzar, whose army was then before Jerusalem; and Jeremiah said to them (verses 8, 9), 'Thus saith the Lord: Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.' This interview breaks off abruptly at the 10th verse of the 21st chapter, but the continuation and event is in the first verse of the 38th chapter.

"The 38th chapter opens with the words of this conference; then these men say to Zedekiah, 'Therefore we beseech thee, let this man be put to death; for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them; for this man seeketh not the welfare of this people, but the hurt;' and in the 6th verse it is said, 'They then took Jeremiah, and put him in the dungeon of Malchiah.'

"These two accounts are different and contradictory. The one ascribes his imprisonment to his attempt to escape out of the city; the other to his preaching and prophesying in the city; the one to his being seized by the guard at the gate; the other to his being accused before Zedekiah, by the conference."

Now that these two accounts are *different* I admit, because they relate to different circumstances. But that they are *contradictory* I deny; for both accounts are necessary to properly explain the manner in which Jeremiah was treated. Let us compare Jer. 37:21, and see if this is not so.

Jer. 37:21 says, "Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison. . . . Thus Jeremiah remained in the court of the prison." But chap. 38:6 says, "Then they took Jeremiah, and cast him into the *dungeon* of Malchiah; . . . and they let down Jeremiah with cords. And in the *dungeon* there was no water, but mire; so Jeremiah sunk in the mire." Now without the account of chap. 21:1-10 and 38:1-5, the narrative would be contradictory; for then it would have been left so that one verse said that he was in the court of the prison, while the very next verse declared that he was sunk in the mire in the *dungeon* of Malchiah. So it is readily seen that the words which he declares make the account contradictory, are the very ones that prevent such contradiction. Did not Mr. Paine know this? I believe that he did; but he would not suffer anything to stand as it really is, if there was any possible means of showing it in a false light.

See again page 111: "In the 34th chapter is a prophecy of Jeremiah to Zedekiah in these words (verse 2), 'Thus saith the Lord: Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire; and thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and *thine eyes shall behold the eyes of the king of Babylon*, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Yet hear the word of the Lord, . . . *Thou shalt not die by the sword*, but thou shalt *die in peace*; and with the burnings of thy fathers, the former kings which were before thee, so shall they *burn odors for thee*,' etc." "Now, instead of Zedekiah's beholding the eyes of the king of Babylon, and speaking with him mouth to mouth, etc., . . . the *reverse*, according to chap. 52:10, was the case. It is there said that 'the king of Babylon slew the sons of Zedekiah before his eyes;' then he put out the eyes of Zedekiah, and bound him in chains and carried him to Babylon, and put him in prison till the day of his death."

I should like to know how Zedekiah could be brought to the king of Babylon at Riblah, and the king of Babylon give judgment upon him, slay his sons before his eyes, and then put out his eyes, and yet Zedekiah's eyes *not* behold the eyes of the king of Babylon. Perhaps he, by his method of reasoning, could discover or invent some way; but I cannot. And it is likewise true that although Zedekiah was carried a prisoner to Babylon, yet he died in peace, and was buried with the burnings of his fathers, and they burned odors for him." Proof: "When the king was come to Babylon, he kept Zedekiah in prison till he died, and buried him *magnificently*."—*Josephus; Antiquities*, book x. chap. viii. sect. 7. And a magnificent burial was nothing less than one accompanied with a grand display of pomp and grandeur, and with great burnings.

On page 110 he says: "In the 39th chapter [of Jeremiah] we have another instance of the disordered state of this book; for notwithstanding the siege of the city, by Nebuchadnezzar, has been the subject of several of the preceding chapters, particularly the 37th and 38th, the 39th chapter begins as if not a word had been said upon the subject; and as if the reader was to be informed of every particular respecting it." "But the instance in the 52d chapter is still more glaring; for though the story has been told over and over again, this chapter still supposes the reader not to know anything of it, for it begins by saying," etc.

Compare with this, the following, from page 127: "But . . . the presumption is, that the books called the Evangelists, and ascribed to Matthew, Mark, Luke, and John, were not written by Matthew, Mark, Luke, and John; and that they are impositions. The disordered state of the history in these four books, the *silence of one book upon matters related in the other*," etc. Also on page 90. Mark the inconsistency. He condemns the book of Jeremiah as an imposition, because, as he petulantly exclaims, "the story has been told over and over again;" "as if the reader was to be informed of every particular respecting it;" and then turns around and condemns the books of Matthew, Mark, Luke, and John, because they do *not* tell the "same story over and over," and because each one does *not* inform the reader of "every particular." (On page 90, the books of Kings and Chronicles are condemned for the same reason.)

Cannot the reader, whoever he may be, see by this time that Mr. Paine is determined not to be satisfied with anything that is stated in the Bible? And this fact becomes still more apparent as we go on through the New Testament.

On page 10 he says: "That such a person as Jesus Christ existed, and that he was crucified, which was the mode of execution at that day, are historical relations strictly within the limits of probability. He

preached most excellent morality, and the equality of man."

On page 20 he says: "The first four books, called Matthew, Mark, Luke, and John, do not give a history of the life of Jesus Christ, but only detached anecdotes of him. It appears from these books that the whole time of his being a preacher was *not more than eighteen months*."

Had Mr. Paine understood the Bible, or had he taken the pains to read in John 2:13; 5:1; 6:4, and 11:55, or had he even looked at the chronology in the margin of his Bible, he could not have failed to discover that the time of Christ's ministry was *more than three years*. Nor can he make the excuse that this was written in Part First, when he had no Bible; for he repeats it in Part Second, when he had a "Bible and Testament." See page 124.

On page 128 we read: "The story of Herod's destroying all the children under two years old, belongs altogether to the book of Matthew; not one of the rest mentions anything about it. Had such a circumstance been true, the universality of it must have made it known to all the writers, and the thing would have been too striking to have been omitted by any."

Here, again, he demands that the evangelists shall tell the same story "over and over;" besides, he conveys a false impression when he speaks of "the story of Herod's destroying *all the children* under two years old." There is no such statement in the book of Matthew, nor in all the Bible. Matthew says (chap. 2:16) that Herod "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof." But Mr. Paine took good care to leave this out.

Again he says, on the same page: "This writer tells us that Jesus escaped this slaughter because Joseph and Mary were warned by an angel to flee with him into Egypt; but he forgot to make any provision for John, who was then under two years of age. John, however, who stayed behind, fared as well as Jesus, who fled; and therefore the story circumstantially belies itself."

What shall we think of the man? Is it utterly impossible for him to reason truthfully? Surely it seems so. Now notice the facts. The record says (Luke 1:39, 40): "And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias, and saluted Elizabeth." This city of Judah in the hill country was Hebron (see Joshua 21:9-11); and John was born, and was there, fifteen miles from Bethlehem, when Herod slew the children. Therefore, before that slaughter could have reached John, it would have had to sweep a compass of thirty miles in diameter, embracing twenty-nine cities and towns, and among them Jerusalem itself, which was only six miles from Bethlehem. If Mr. Paine's statement were true, he might well speak of the "universality of the slaughter." Call this the "age of reason!" A lunatic could do better.

On page 136 he says: "The whole space of time, from the crucifixion to what is called the ascension, is but a few days, apparently not more than three or four."

If Thomas Paine had ever read the first three verses of the Book of Acts, he would have found these words (Acts 1:3): "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them *forty days*." Therefore we are again left to the conclusion, either that he never read the first three verses of the Book of Acts, or that he glozed the record.

On page 148, he says of Paul's words in 1 Cor. 15:41: "'There is [says he] one glory of the sun, and another glory of the moon, and another glory of the stars.' And what then? Nothing, except that he says that 'one star differeth from another star in glory,' instead of *distance*. All this is nothing better than the jargon of a conjurer, who picks up phrases *he does not understand*."

Now we wish to inquire, Is Mr. Paine's position true, that one star differeth from another star in *distance* only? or is Paul's position true, that "one star differeth from another star in *glory*?" This question shall be answered by that science which Mr. Paine professed to know something about,—astronomy. "We have already noticed that the stars are of various colors. Sirius is white, Antares is red, and Capella yellow; while Lyra has a blue tint, and Castor a green one. In the pure, transparent atmosphere of tropical regions, the *colors are far more brilliant*. There, oftentimes, the nocturnal sky is a blaze of jewels, the stars glittering with the green of the emerald, the blue of the amethyst, and the red of the topaz. In *our* latitudes, there are no stars visible to the naked eye which are decidedly blue or green. [So it is true that one differeth from another in glory.] In the double and multiple stars, *every color* is presented in all its *richness and beauty*. We also find combinations of colors complementary to each other. Here is a green star with a blood-red companion; here an orange and blue sun; there a yellow and a purple one. The triple star Andromeda, is formed of an orange-red sun and two others of an emerald green. Every tint that *blooms in the flowers of summer* flames out in the stars at night. 'The rainbow flowers of the footstool and the starry flowers of the throne,' proclaim their common Author; while rainbow, flower, and star alike evince the same divine love of the beautiful."—*Steele's Fourteen Weeks in Astronomy*.

So just as surely as one flower differs from another in beauty, "one star differeth from another star in glory." And just so surely did the apostle Paul perfectly understand what Thomas Paine knew nothing at all about.

On page 150 he says: "Should the Bible and Testament hereafter fall, it is not I that have been the occasion." As I agreed with Mr. Paine in the first statement quoted, so also I agree with him in this, the last. For surely, if the Bible should ever fall, it will never be because the weak arguments, the shallow reasonings, and the shameless frauds, of Paine's "Age of Reason" have ever been the slightest occasion.

But that is not what he meant by this statement. He actually thought that the Bible would surely fall; and we can hardly repress a smile at the supreme self-conceit of the poor man. Would that he might have peace; but "there is no peace, saith my God, to the wicked."

Dear reader, have you been standing in doubt of the truth of the Bible? Let me beseech you in the words of the Lord, "Come now, and let us reason together." Oh! hear the call; take up the Bible; read it; study it; reason upon it. Love darkness no longer. Accept the Bible, even with the readiness with which you have been wont to accept the "Age of Reason." Accept it in faith, asking, "What is truth?" and when you know the truth, receive it in the love of it. "We pray you in Christ's stead, be ye reconciled to God," that you may be saved. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

Mr. Paine expected the Bible to fall. He himself has fallen, and moldered back to mother earth; while the Book that he thought he had destroyed stands yet, its glorious rays enlightening many a benighted soul with the blessed hope of *everlasting life and eternal glory*.

"The grass withereth, the flower fadeth; but THE WORD OF OUR GOD SHALL STAND FOREVER." Isa. 40:8.

—It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons who are ready to listen to everything on condition of forgetting all.—*Bossuet*.

WHAT WE BELIEVE OF MAN.

BY W. H. EBERT.

HAVING contemplated man in the light of philosophy and reason, tracing him through his existence here, and seeing that his career, whatever it may be, ends at last in death, we turn from his grave, and ask, Is it possible for him to live again? If so, how? Upon what may we base a hope? Nature fails us; reason fails us; and hope fails us. However much we may love life and desire to live again beyond the grave, we cannot hope so to live, without having some proper foundation upon which to base that hope. Nature furnishes no such foundation. Nothing less than a miracle repeated in each individual case, can bring the dead to life again. This ever has been, and ever will be, a miraculous act. Can it be done? Will it be done? There is nothing seen or known in man's nature that denies the possibility of a resurrection; but many considerations unite in declaring that man may live again.

Man never could have originated himself; he is the result of some superior, efficient cause, and that power, or cause, is to him a miraculous one. The origin of his present life is a mystery of which he knows but little. He is born; he lives; but he does not understand how he lives. The phenomena of life are all above his actual comprehension. How life is the result of organized matter, he cannot fully know; but he sees that such is the case. He believes it; he knows it. And he sees, believes, and knows that these bodies die, dissolve into their original elements, and that life is ended. Yes, indeed!

He has been once begotten and once born, has once lived and once died. And now unless he can be born again to life, he cannot live again. The power that first gave body and life could most certainly restore them again. But will this be done? What authority have we for believing it will be accomplished? Philosophy furnishes no proof that such a miracle will be wrought. We turn to the Bible—a book divine. In it we find a revelation from Heaven to man. God, the Creator of man, has made known to him his origin, his history, his duties, and his destiny. In the absence of this information, all that he knows on these subjects is the uncertainties of philosophical speculation. The Bible is man's intellectual telescope, through which he sees the distant future. By it he may explore the beauties and grandeur of a refined and purified world. In the distance, and beyond the shores of mortality, he sees it restored to its Eden state. He learns that he is offered a citizenship in the earth made new, not in its present degenerate condition, not in a state of rebellion against God and his laws. Immortality is offered to him, and to all mankind, upon the same conditions. He is made to see that the present life and the present world were forfeited by the rebellion of the first parents of our race; that death was threatened them, on conditions. Gen. 2:17. And because of disobedience they, and all their posterity became doomed to die, and return to dust again. Gen. 3:19.

Being no longer permitted to partake of the fruits of the "tree of life" (Gen. 3:24), corruption commenced upon man, and the seal of death was put upon him. It remains upon him. All was wrapped in death and gloom. The sentence was written, and stood unrepealed and unrepeatable: "Dust thou art, and unto dust shalt thou return." Friends consigned their loved ones to graves from which they could have seen no way of escape, had not God revealed unto the world that the dead should be made to live again. Luke 20:37; 24:27, 44, 46. God made the revelation through the prophets that the dead should be raised up; that man, though he had forfeited his first life, and could not be saved from death, would be redeemed from that death to a second existence.

Raised again from the dead! A miraculous proposition! This would require as much, and the same, power as it first took to create man. The proposition that God would re-organize and bring to life again

man's dead and decomposed body, required proof adequate to its wonderful nature. Man could not have this hope without believing the proposition. He could not believe it without sufficient testimony. God did not ask him to do so. Sufficient proof was given him. The Father sent his Son Jesus Christ, who both declared, explained, and demonstrated to men that they should be raised from the dead; and that they should, in their second state of existence, or life, be held accountable only for their own actions in this life; that such second life should be an everlasting one, or eternal, if the uses which had been made of life here should have been such as to warrant it. And that then those who should have refused to conform to what is lawful and right should die a second time, and remain eternally destroyed.

Christ raised the dead. John 5:25. Many did hear his voice and come forth from the dead. The world wondered at the miraculous demonstration of his power. But it was yet more wonderful to be told that all mankind should, in some future time, hear that same voice, and come forth, and that, too, to a Judgment, wherein each was to receive his doom,—either eternal life or eternal death. John 5:29. Rom. 2:6, 7; 2 Thess. 1:7-10. It was thus that Christ taught; and, to confirm all that he had said, and all that the prophets had foretold of him, he submitted to death; not only that he might thus become a sacrifice for the sins of the world, but that his resurrection by the Spirit of his Father, might furnish, to the utmost, all the proof that could be needed, that the proposition of a resurrection of the dead was true; and that all men might have an assurance that they, too, would be, at some time, by the same power, raised from the dead.

Yes; Christ died; Luke 24:5-7, 27-44, 46; and the facts, that he died, was buried, and raised again from the dead on the third day, became the great cardinal points of the gospel of Christ. 1 Cor. 15:3, 4. This makes the testimony as full as it could be made to man, with his limited faculties, that there will be a resurrection of the dead.

The same "all" of mankind that died in Adam, shall be made alive in Christ. 1 Cor. 15:22. Christ so taught when he was here. John 5:28, 29. This will take place in the resurrection, when all shall be quickened into life again. A miracle will be wrought in each individual case. All will be raised to life; some, to die again; and some, to receive an eternal existence, in a world of glory and beauty.

We believe that man will live again. The foundation upon which to rest such a hope is a good one. It is not laid in man's wisdom, but in the word and power of God. Man never even originated such a thought. That man could and would live again, was never taught by any philosopher in any age, until he had borrowed the idea from God's revelation of it to man. While the true foundation upon which it was promised was soon lost sight of by an idolatrous and heathenish set of philosophers, the idea of life became incorporated into all their important traditions and superstitions. And they now are made to teach that man has an immortality of his own nature, dwelling in him; that it cannot die, and that he does not really die, and does not, therefore, need a resurrection to live again. And this was the teaching of the devil through the serpent, by the influence of which, sin entered into the world. Gen. 3:5. And so it remains to-day, one of the greatest deceiving falsehoods, preventing mankind from accepting salvation upon the terms of the gospel, by which life and immortality are brought to light by the resurrection of the dead. 2 Tim. 1:10. We believe that man will live again, by the same power that first created him,—the power of God,—manifested in the resurrection of the dead.

—Without earnestness no man is really great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in its depth of shadow.—*Peter Bayne.*

The Family Circle.

LONELINESS.

BY ELIZA H. MORTON.

WITHOUT, the storm is raging drear,
O homesick heart within!
Without, the world is cold and chill,
Oh, traces sad of sin!

Alas! man often proves untrue,
And frailty dwells below;
The beauty that we see in dreams,
We waking never know.

The heart oft yearns for human love
With longings tender, strong,
And finds the aching void unfilled,
The way still lonely, long.

The loveliness we might have gleaned
Along life's rugged way,
Is past and gone, and bitterness
Comes with the fleeting day.

The storm without has spent its power;
O heart, why thus so sad?
In Gilead, lo! there's healing balm,
And mourners may be glad.

Above, there's endless joy and bliss,
The changeless is to come;
"Eternity ne'er sheds its leaves,"
O glorious, sun-bright home!

Battle Creek, Mich.

MRS. MARTIN'S MISTAKE.

A GENTLE ripple of admiration passed over the faces of the ladies in the village missionary-meeting as Mrs. Mayhew sat down. Her essay on "The Macedonian Call from Africa," was felicitous in its adjectives, fresh in its information, almost rapturous in its devout enthusiasm. The society took a pardonable pride in Mrs. Mayhew's talent. Mrs. Brown thought the paper ought to be read at the approaching annual meeting of the "Board." Miss Spencer wished it could be printed for general circulation. As for Mrs. Mayhew, she was appropriately modest; if the paper had any value, it was because her soul had been deeply stirred by the thought of the wide doors that were opening in pagan lands for the heralds of the gospel. There was nothing that made our petty every-day affairs seem so petty as an adequate conception of the grandeur of this glorious missionary campaign to conquer the heathen world for Christ.

Poor Mrs. Martin, sitting on a back seat in the lecture-room, listened to the essay and the comments that followed with a humbling sense of her own incapacity and short-comings. Mr. Mayhew was absorbed in his banking business; but he took a husbandly satisfaction in his wife's prominence in church activities, and encouraged her to lead the list of the monthly contributors to the support of the society's Bible-reader in Bulgaria. Having no literary gifts himself, it was pleasant to think that he shone with a sort of reflected light in the papers which his wife read, now and then, before the Temperance League and Missionary Society. To pay well for it seemed as much a matter of course as to respond cheerfully to the assessment which his political party made upon him for the honor of nominal membership on the Central Committee. Mr. Martin, on the other hand, was making but a meager living from his shop;—neighbors said he had too many scruples and too little faculty to hold his own with his sharp rivals;—and while Mrs. Mayhew gave a dollar a week to the Bible-reader, Mrs. Martin could give but half a dime. Mrs. Mayhew was one of the officers, too, of the State Society; and her name was always to be found in the somewhat effusive newspaper reports of the annual meeting, where her talents found a pleasant field of activity. But Mrs. Martin had never even attended an annual meeting. And while Mrs. Mayhew stirred every one up to new zeal by her fervent essays, a short and stumbling prayer was the most that Mrs. Martin had ever been able to contribute to the exercises of the semi-monthly missionary-meeting. It was this comparison of Mrs. Mayhew's abilities and opportunities with her own, as she sat there on the back seat, that made Mrs. Martin feel that any aspirations of her own toward active Christian usefulness were almost absurd. There was nothing elating to Mrs. Martin in the hour that was all elixir to Mrs. Mayhew.

Reaching home, however, Mrs. Mayhew found need of all the tonic there was in the exhilarating atmosphere of the missionary-meeting, to prepare her for an unexpected complication in her domestic affairs. The widow Way, whose eldest daughter, Eliza, had been for some time Mrs. Mayhew's efficient right,

hand in housework, had met with a serious hurt. Eliza had been sent for at once, as the only one who could be looked to, to stand in the wide gap of work and care. She was waiting, her eyes red with weeping, for Mrs. Mayhew's permission to go.

Mrs. Mayhew was "tried." Dr. Traley, the eloquent missionary from India, was to occupy their pulpit the next Sunday, and she had planned to detain him for a select tea-party at her house on Monday evening. Young Campbell's wife was only too glad to come over for a day's work any time, it was true; but no one rose to the supreme demands of Mrs. Mayhew's ideal for such an occasion as Eliza did. She felt as if Mrs. Way's accident was little better than a deliberate disregard of her comfort. In her momentary impatience she told Eliza that she should think the boys could wait on her mother and do the housework—anyhow she did n't see how she could spare her now; but if Eliza was determined to go, she could not keep her place open for her, if Mary Gowan, who was looking for work last week, chose to take it.

Poor Eliza! this was the last straw. Her heart ached for the hard-worked mother, lying at home in painful helplessness. She must go to her, of course. But the thought of losing her own wages for several weeks was none the less a trial to her; for Eliza was studiously saving every penny she could earn, and carrying a light heart under all the exactions of Mrs. Mayhew's service, since John, the hard-working, manly carpenter, who had loved her so long, was sure that his little cottage would be ready for a house-keeper next year. How many times she had spent, in imagination, every dollar of her next twelve months' wages, how well she knew just how far it would all go in house-furnishing! And now to lose not only her wages for some weeks to come, as she must at the best, but to lose her situation altogether, was doubly hard. She choked down, though, the appeal that it was in her heart to make that the place might somehow be reserved a little while for her. Long as she had lived with Mrs. Mayhew, and liberal as her wages had always been, she had never felt encouraged to carry to her any of her woman confidences, and had never looked to her for counsel or sympathy in her trouble. Mrs. Mayhew was not stony-hearted; but she was too busy in broader fields of benevolence to explore the lives that were lived in her kitchen.

So with what courage and cheer she could rally from her own buffeted heart, Eliza went back to the fatherless family,—to nurse the dispirited mother; to care for the younger brothers, who were none the more tractable that they had not been under a father's eye for several years; to do the washing which had so long been the chief reliance for the support of the family. But the hill was very steep, and her load was very heavy. She chafed sorely, sometimes, under her burden. She cried herself to sleep at night, and started in the morning with the shivering consciousness of the dread presence of trouble, even before she had waked enough to define it in her thought. Mrs. Mayhew met her one day on the street. "Good morning, Eliza," she said. "Is your father about well? No, it was your mother that was hurt, was n't it?" And then, without waiting for an answer, she added the hope that Eliza would return to her old place soon, for Mary Gowan was n't suiting her very well—and then went on her way. For some reason Mrs. Mayhew's well-meant words, even when coupled with the promise of her old situation again, carried no special comfort in them. They did not come from the deep place in one heart, and they could not find the deep place in the other.

But there was one woman whose commonplace, neighborly kindness was to Eliza like cold water to a thirsty soul. Mrs. Martin lived on the other side of the town, but heard of Mrs. Way's accident from the doctor as he was driving by the next day, the fact being that the kind-hearted physician really drove down there for the sake of telling her. She came over that afternoon—some cookies in her pocket for the children—to cheer up the sufferer, and lend a hand for an hour in any service she could render. She had no lack of work, good woman, at home; but she found time to drop in one day and piece down a pair of trousers for little Bennie; to come another and cut out the new coat that was the despair of Eliza's small skill at tailoring; to send one of her children over occasionally with a last week's paper borrowed of a neighbor; to sit now and then in the early evening for awhile by the bed-ridden woman, so that Eliza could have an airing for an hour or two in a quiet walk with the young carpenter.

It was worth everything to Eliza to have such a sympathetic, sister-like friend with whom she could talk over her household perplexities, to whom she

could confide all the little precious nothings of her affairs, on whose shoulder she could cry a little when things had gone harder with her than usual. And it was worth more to her than she knew till years afterward to get so near a Christian woman's heart, and see, underneath all mere profession, its generous purpose of personal helpfulness, and its loving, joyful faithfulness to humble, every-day ministries. She had never before seen just that side of the religious life, in just that setting. It touched her heart and won her into something of its own beautiful likeness. From it came, by-and-by, a family altar in the carpenter's cottage, and a family life that shed gracious influences through the community. Even the rattle-headed, fatherless little boys, who seemed to shed the religious appeals and rebukes of all other people with such impartial nonchalance, were wound about with some subtle influence from this friend in family need who never once in set fashion "talked religion" to them, and years afterward they recognized its stimulus and restraint.

But of all this Mrs. Martin suspected nothing. Year by year she never read the reports of "the annual meeting" without a little pang from the thought that her usefulness was so small as compared with Mrs. Mayhew's. Perhaps she is not the only humble soul, in these days of "Christian activities," that makes a similar mistake—*J. B. T. Marsh, in Christian Weekly.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE SPRING QUARTER.

BY W. C. WHITE.

As we enter a new quarter, it will be profitable for each Sabbath-school worker to review carefully the work of the last three months, and note the degree of progress and improvement that has been made. Study carefully the weak points in the work, search out the cause of the failure, and then decide to make that point a special study, and by earnest effort to become particularly successful on that very point. Nothing short of steady and continual improvement should satisfy the Bible student.

Besides a steady improvement in the methods of the school, we should aim at a large increase of membership, and the establishment of many new schools during the spring quarter. Now that the winter is past, all of the old members who have been kept away by bad roads and their distance from the school, should join the school for summer work. A committee may be appointed by each school to look up all the Sabbath-keepers in reach of the schools, and encourage them to attend. The whole school should be active and earnest in the work of bringing in new scholars. Visit your neighbors, tell them about your school, give the *Instructor* to their children, and invite them to visit your school. Whenever visitors come, meet them cordially, make them at home, give them a place in your best class, and then furnish them with the lesson for next Sabbath, and urge them to come again.

The children especially should receive attention at this time of the year. Many children of our neighbors and friends who would not come in the winter, can be induced to attend during the summer. The very little ones should be gathered in; many who were too young to attend last summer may be brought in and formed into infant classes.

CLASSIFICATION AND LESSONS.

The infant and children's classes should be furnished with the small book, "Bible Lessons for Little Ones." Those who can read, and those whose parents will teach them the lesson at home, will find but little difficulty in learning a lesson each week; but for those who cannot read, and who are not taught at home, one-half of a lesson is usually enough, and this should be taught to them by the teacher.

Those children who have thoroughly mastered the first book should be furnished with the new book just completed for them, called, "Bible Lessons for Little Ones, No. 2." This contains fifty-two lessons

upon Bible history, from the birth of Moses to the time of Joshua. It is bound in flexible cloth, and can be obtained of the tract societies, or from the offices of publication, for 15 cents a copy. In many schools there are children studying the lessons printed in the *Instructor*, that cannot understand them, because they are too young, or do not get the assistance which they need at home. Such children should join the classes studying these little books.

New scholars between the ages of fourteen and twenty should usually be classified in one of those divisions studying the lessons on history printed in the *Instructor*. These lessons will be of the greatest interest, and to the person not thoroughly posted in Bible history, of the greatest importance; for a good knowledge of Bible history is indispensable to a correct understanding of the prophecies.

It is contemplated in the plan of these lessons to notice briefly the remaining historical events of the Old Testament, and then, after tracing the history of the Jews through the intervening period, to enter upon the study of the New Testament. We should therefore advise the majority of those studying the historical lessons given in the *Instructor*, to continue without change.

But there are, in some schools, a number of adults who are well qualified to study the prophecies, but who did not commence with the division when it took up the lessons, and therefore joined the history, or youths' division, rather than to begin the study of prophecy when the class was in the middle of a long and difficult subject. For the use of such persons, and for new schools that may be organized, we have bound the lessons on prophecy for 1879, in a neat pamphlet, called, "Lessons on Prophecy, for Bible Classes." Price 10 cents.

We recommend all schools that contemplate making changes, to weigh the matter carefully, and change only where there are real advantages to be gained; but if changes are necessary, make them as soon as possible, so that all new classes may begin the new books, on, or soon after, the first Sabbath in the quarter. Then if each school which fails to begin the first Sabbath in the quarter, will make up lost time by some extra study, there will be many classes studying the same lesson each Sabbath, and whenever these classes meet at camp-meeting or quarterly-meeting, they will be prepared to work together.

THE STRAIGHT PATH.

"The Bible is so strict and old-fashioned!" said a young man to a gray-haired friend who was advising him to study God's word, if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, don't use a crooked ruler!" —*Churchman.*

—It is not hastily but seriously reading and meditating upon holy and heavenly truths that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he who reads most, but he who meditates most, on divine truth, that will prove the choicest, wisest, strongest Christian.

—Our children need to be thoroughly instructed in right principles. Youth is the best time to form character, and the Bible is the best text-book for this purpose. An hour each day, or a few hours during the week, spent in conversation with them on Bible topics, will go far in developing their minds for the active duties of life. They should be prepared for the trials of life as well as for its pleasures.

—Every opportunity to do good is a demand upon us for our best and wisest action.—*Congregationalist.*

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 15, 1880.

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

BIBLE RELIGION.

THE CHURCH OF CHRIST ILLUSTRATED BY THE HUMAN BODY.

"WOE unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Christ guards his people on every side. In the figure of the little child, considered last week, he would teach his disciples simple, confiding faith. He also warns them to be very tender of the brethren, and not to offend. But in the figure of the offending members of the church, he would guard them against laxity of discipline, in retaining members in fellowship whose influence is corrupting to the whole body. On the latter we remark:—

1. The hand, the foot, and the eye represent persons. This is evident from the fact that persons are the subject of the discourse. And it will be remembered that Paul uses the several members of the human body to illustrate the members of the church of Christ. Therefore, the offending hand, the offending foot, and the offending eye represent offending persons in the church.

2. All those who shall enter the future, immortal kingdom, will have two hands, two feet, and two eyes. When we apply this figure to the church, all is plain. Some of the members of the church may offend, and be severed from the brotherhood, and be lost; while those who remain true to truth and duty are saved. The main body of that church enter the kingdom, while some of the members, even of those who might have been as important to the church as the hand, the foot, and the eye are to the human body, do not enter the kingdom of God.

3. As the safety of the human body sometimes depends upon amputating an affected limb, so it may be as necessary to the salvation of the church to withdraw from offending members. This important duty in church discipline is forcibly impressed upon our mind by the fact that some churches are completely blotted out by the course of those of its members who have power to exert great influence for good or for evil.

J. W.

THE WORDS OF CHRIST.

It was at the transfiguration that the voice from Heaven was heard in reference to the glorified Saviour, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. The Son was one with the Father in creation, and he is one with the Father in the work of redemption. "I and my Father are one." John 10:30. In the work of redemption Christ is clothed with all the power and authority of the Eternal One. "All power is given unto me in Heaven and in earth." Matt. 28:18.

The nature of the divine law was such that the first transgression had separated man from glorious Eden and the visible presence of his Creator. God could no longer communicate directly with Adam. He could, however, speak to fallen man through his Son. He who had undertaken the redemption of the human race, as mediator, was the only medium through which God could approach man. It was, therefore, the voice of the Son of God that proclaimed the moral code from Sinai. We hear him speaking the ten com-

mandments, while lightnings flash, thunders roll, and the smoke ascends from the trembling mountain.

With the view that Christ participated in the work of creation, and that all power in Heaven and on earth was given to him in the execution of the plan of redemption, we affirm that there is no portion of the Sacred Scriptures of higher authority than the words of Jesus Christ.

Humiliating as it may be, we have to acknowledge that many Seventh-day Adventists shamefully disregard the words of Christ. Strict obedience to them would save our people nine-tenths, if not ninety-nine one-hundredths of all the church trials which are weakening our churches, discouraging our ministers, and detaining them from their work. Strict obedience is the only remedy. Reformation is the only hope of our people. Persistent disobedience will result in certain ruin.

We warn our people to be consistent. Why not as strictly observe the practical teachings of Christ to the church as the Sabbath of the fourth precept of the moral code? Are the words of Christ in the New Testament less sacred than anything that may be read in the twentieth chapter of the Book of Exodus? There are those among us whose unsanctified tongues will prate about the Sabbath, in a pharisaical spirit, while on them is the sin of casting the words of Christ behind them.

Said Christ to the pretending, self-righteous Jews, who were very strict on some points, while they were violating others of equal importance, "But woe unto you, Pharisees! for ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone." Luke 11:42.

No man can too highly exalt the moral code. The Sabbath of the fourth precept is holy, and it is a very great sin in the sight of God, for those who understand its claims to trample it under their feet. But we can hardly conceive of a greater sin in the sight of high Heaven than the violation of the commandments of our Lord Jesus Christ, by those who profess to take the Bible entire as their guide, and who solemnly, in the presence of God, of Christ, of holy angels, and in the presence of their brethren, write their names to the "Covenant," to keep not only the "commandments of God," but the "faith of Jesus Christ." Those who take the high and holy position of our people, and yet indulge in the spirit of gossip against certain of the brotherhood, and eagerly bend the ear low to the whisperings of the tongue of slander concerning those who may be both ignorant and innocent of what is being said behind their backs, should be regarded by the church as the tallest hypocrites that walk beneath the heavens, and utterly unworthy to have part with those of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus."

Probably no portion of Christ's teachings are of so great importance to the church as his words directing in the case of trespass, and at the same time there is no portion of his explicit injunctions so fully trampled under foot by his professed people. Mark the points:—

1. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." This is the duty of the offended to the offender. This is a very humiliating step for the innocent party to take, and yet the most powerful means to reach the offender.

2. "But if he will not hear thee, then take with thee one or two more." These, as a matter of course, should be persons of good standing and judgment, to be called as witnesses in the case if necessary, that "every word may be established" between the offender and the offended.

3. "And if he shall neglect to hear them, tell it unto the church." Two important steps must first be taken before the several members of the church should be burdened with the case. These taken, without

good results, the third painful one must also be taken.

4. "But if he neglect to hear the church, let him be unto thee as a heathen man and a publican." The extreme point is now reached in the course pointed out. The offender has been surrounded with circumstances the most favorable for his recovery. All has been done that could be done to save him; and the very best course has been taken to save the church from being divided over the case.

The definite statement of our Lord as to the course to pursue applies not only to trespass, but to all personal offenses and trials which have not come to the knowledge of the church. Its great object is the proper settlement of personal offenses and personal trials without the several members of the church being troubled with the knowledge of them. If the professed people of the Lord followed this distinct plan of Christ as a rule, and the violation of it were the exception, the case would appear more favorable. But it will not be denied that the violation is the rule, and obedience is the exception.

Neither will it be denied that in the popular churches of our day, almost every petty trial is blazed abroad, giving ample scope to the spirit of gossip, of universal prevalence. With many of them, the precious words of Christ relative to cases of trespass and the like, are too old-fashioned for our times, as in the case of the ten commandments. These churches have outgrown both the moral code of Jehovah, and these simple, practical words of his Son, applicable to all cases of personal offense.

J. W.

THE PARABLE OF THE LOST SHEEP.

OUR Lord seems to anticipate the fact that the cutting-off process would meet the minds of the impatient and rash; and to put such on their guard, and impress them with the value, in the estimation of Heaven, of the poor, halting, wandering soul, he next introduces the parable of the lost sheep.

"Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish." Matt. 18:10-14.

The love of the Lord for all his dear people, however humble and feeble they may appear in the eyes of the world, and his tender care for them, are the subject of this part of the discourse. They may be despised of proud and sinful men, but they are honored of high Heaven, inasmuch as they have holy angels that excel in strength to guard them, who can appear at any moment in the court of Heaven in their behalf. Please notice:—

1. The mission of the Son of God was to save lost sinners. He would have the tenderest care, and the most anxious vigilance manifested toward the weak, and those who unwittingly stray from his fold. And at the same time, for the safety of his church, he would have his people withdraw from those who persist in walking disorderly, who are fault-finding, murmuring, and rebellious.

2. There is a class of minds that wander innocently. And it is the duty of those who are stronger, and see the way of life more clearly, to bear the infirmities of these weaker ones. The shepherd, leaving the ninety and nine, and going in search of the sheep that was lost, and his tender care for that one, most simple of all the flock, is an impressive lesson to the church to care for, and bear with, the weak, the simple and honest humble ones in the church. But obligations are mutual. If it be the duty of the stronger to help the weaker, the weak ones must be

willing to be helped. If they need to be taught, they should be willing to learn.

3. True happiness consists in doing good to others. This is illustrated by the rejoicing of the shepherd over the one sheep that was found. It is a great work to rescue from danger one soul for whom Christ died. "Brethren," says the apostle James, "if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."

4. The preciousness of Christ's little ones, in the estimation of the Master, and the sin of offending them, are illustrated by the statement that "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." And again the Lord says, "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven."

These little ones who believe in Christ, once sold for naught, are now purchased at the immense cost of the precious blood of the Son of God. The labors of the ministers of Jesus, who have brought them to a saving knowledge of the truth, are of great value, and they are honored with the guardian care of sinless angels from the throne of Heaven, who can appear in the presence of God as quick as thought. How grand the situation! How exceedingly hazardous to offend and despise Christ's trusting ones, who have humbled themselves, have been converted, and are the charge of sinless angels who excel in strength. Take care, reader! If you offend and despise one of these who believe, his guardian angel will report you at once at the very court of Heaven.

Let these facts cheer the heart of the humble, trusting believer. And however aggravating may be the offense from those who are the tools of Satan, let the fact that Heaven is pledged to care for you, and that an angel stands by your side, lead you to sweet submission to the will of Christ, and to bear with Christian fortitude, and even rejoicing, all that reproach which may be heaped upon you. For Jesus has said in another place: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of Heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you."

Are you reproached and despised? Your guardian angel reports the fact, and for every offense, reward is set down to your account in the records of Heaven, until your treasure there becomes immense. Joyous thought! By faithfulness on your part, you are laying up a treasure in Heaven, while the tongue of slander, led on by the spirit of persecution, is piling up your treasure still higher.

J. W.

TAKE IT FOR GRANTED.

THE *Christian at Work* says: "The *Herald of Gospel Liberty* is editorially discussing through several issues the question, 'Will the soul survive after death?' It ought to go back further and inquire, 'Is there a God?' or it might ask, 'Was Jesus a true prophet?' Both questions would be equally pertinent to a religious journal, which is ordinarily supposed to take some things for granted."

That, friend, is just the trouble with many conclusions adopted in the theological world: they are taken for granted. This has been the case with the doctrine of the immortality of the soul; and it would be immensely pleasing to many parties, if people would continue to treat it in the same way. The nervous solicitude expressed that we take this still for granted, reveals the secret misgivings that exist in the minds of the friends of this doctrine. Oh! don't investigate. Just take it for granted.

But, good friends, the Bible does not ask us to

take anything for granted, not even the existence of a God; for he declares himself the maker of the heavens and the earth; nor the fact that Jesus was a true prophet, for he declared that he was the Son of God, and the words that he spoke were not his own, but the words of Him that sent him. But if the doctrine of the immortality of the soul is in the Bible at all, it must be taken for granted; and there is the rub.

More and more unwilling are people becoming to accept of doctrines which rest on such a foundation. The spirit of inquiry is abroad. Better not try to weight down the safety-valve by pressing people to take this matter for granted, lest the accumulating pressure, too long restrained, should rend into fragments more theological systems than is either desirable or necessary.

SPRINKLING NOT BAPTISM.

IN several numbers of our journal we have been engaged in an examination of the subject of baptism. We have seen that the New Testament has much to say upon this subject, and that it makes the duty of baptism very important. It presents baptism as the first public duty after faith and repentance. The Saviour presents it as a condition of salvation. "He that believeth and is baptized shall be saved." It is one of the acts for the remission of sins. Acts 2:38. Baptism was preached by John the Baptist in preparing the way for the manifestation of Christ. The Saviour was baptized by him, and it appears very certain that the apostles of Christ were also baptized by John. Baptism was practiced by the apostles during the ministry of Christ. When the Saviour, after his resurrection, gave the apostles the commission to go into all the world, he bade them baptize as well as preach. Matt. 28:19; Mark 16:16. And we have many cases of baptism recorded in the book of Acts. In the apostolic epistles baptism is set forth as an important duty, and as an ordinance designed to impress upon the mind certain great truths.

In the last article of this series we have seen that baptism is designed to represent the burial and resurrection of Christ, and to commemorate those events during the gospel dispensation. In accordance with these facts, baptism itself is represented as a burial and a resurrection. It is an ordinance which can only be administered by means of water. John baptized in the Jordan; he also baptized at Enon, where there was much water. After Christ was baptized, he went up out of the Jordan, which shows that to be baptized he went down into it. When the eunuch was baptized by Philip, both went down into the water, and both came up out of it.

Now these facts are all consistent with one another. They show that baptism is a burial and a resurrection, and that it can only be administered where there is water sufficient for such burial. But we now come to consider the important fact that what is called baptism in our time bears not the slightest resemblance to this ordinance which we have been tracing through the New Testament. Men do not now repair to rivers, or lakes, or pools of water, for the administration of this ordinance; they do not now go down into water and come up out of it; and such an act as being buried in baptism is never witnessed in any of the cases where this ordinance is said to be administered, except in the case of those who still adhere to Scriptural baptism. A very different rite has usurped the place of baptism, and taken its name. The minister sprinkles water upon the head, and calls this baptism; yet it bears not the slightest resemblance to the ordinance as set forth in the New Testament. The Greek word rendered "baptize" has but one proper signification, and that is, immerse. The Greeks have a verb which signifies, literally, to sprinkle. This is the verb *rantizo*. But the Holy Spirit did not employ this word to designate the act enjoined in this ordinance. If it had done this, Christ's commission would have been, Go and teach all nations, sprinkling them in the name of the Father, the Son,

and the Holy Spirit. But instead of this, the word *baptizo*, which signifies "to immerse," was chosen; and it is easy to understand that if men obey this command, they must go down into the water and be buried in the likeness of Christ's burial.

How, then, does it happen that sprinkling has almost universally superseded baptism? The answer is direct and simple. The Church of Rome has changed this ordinance, and all those Protestant churches which come directly from the Church of Rome have continued the practice of sprinkling instead of returning to the ancient ordinance of baptism. It is only a few hundred years since, that the Catholic church abandoned immersion. When the writer was in Italy, he saw at Pisa and at Rome baptisteries still standing, that were built for the practice of immersion. The baptistery at Pisa is a splendid edifice, capable of convening a great multitude of people. It has a large font for immersion. This building was erected about 600 years ago. When the Church of Rome abandoned immersion, it suffered this great font still to stand as an ornament to the church, for it is a very beautiful structure; but there was cut in the top of the wall of this font a small cavity sufficient to hold water with which to sprinkle the people. Thus, in the providence of God, there stands in this baptistery a font where immersion was practiced before the change of the ordinance; and in the side of that font another for the practice of sprinkling, which has taken the place of immersion. This building was erected before the Church of Rome had changed the ordinance. But before the Protestant Reformation the change took place; and those Protestants who have brought sprinkling from the Church of Rome now seek to prove that sprinkling is Scriptural baptism. The baptistery of which I have spoken stands near the leaning tower of Pisa, and is really much more worthy of being visited than is that famous tower.

Reader, have you ever been baptized? If not, this is your first duty. You have been sprinkled, perhaps, but this is not baptism. Do you justify yourself in the neglect of this duty by appealing to prevailing custom? What is that to thee? follow thou Christ. "If ye love me," says Christ, "keep my commandments." Do you say, "I have been many years a professor of religion, and should be ashamed now to be baptized"? Have you not long enough neglected your duty, and has not God's patience been long enough exercised in your case? But perhaps you say that baptism is not necessary to your salvation. By this you mean to say that you can be saved and yet neglect this duty, and that if you can be saved in the neglect of this duty, you do not intend to perform it. Can you not see that there is rebellion against God in your heart, and that any unpleasant duty which you dare to neglect, you have no disposition to perform? If God should take people into Heaven with this spirit, Heaven would be filled with rebellion. The first duty of every sinner is to repent and believe on Christ; the next is to be baptized: and those who have neglected this duty hitherto should neglect it no longer.

J. N. A.

Bâle, Suisse.

THREE BEAUTIFUL INSCRIPTIONS.

OVER the triple doorways of an Italian cathedral there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath the legend, "All that pleases is but for a moment." Over the other is sculptured a cross, and there are the words, "All that troubles is but for a moment." But underneath the great central entrance in the main aisle is the inscription, "That only is important which is eternal."

—It is never safe to look upon the hour as any other than the hour of final and irrevocable judgment concerning yourself, your character, and your modes of conduct.—*Sunday-School Times*.

—No man is ever good for anything until he has found two things,—something to love and something to reverence.

THE NEW TESTAMENT ON ENDLESS
TORMENT.

BY ELD. D. M. CANRIGHT.

(Concluded)

8. "THE same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:10, 11.

The whole objection in this passage turns upon the meaning of "forever and ever." It is maintained by our opponents that it must necessarily mean *unending*, and cannot mean anything else. We as stoutly maintain that it does often mean a limited period of time, and we find in this case that it does not mean *without end*. We might quote scores of passages where the term in the English Bible and in the original is applied, as all will admit, to a limited time. We will take a few. In Ex. 21:5, 6, we have an account of a certain bondman who loved his master so much that he wished to stay with him always. In that case the Lord says that his master "shall bore his ear through with an awl, and he shall serve him forever." We ask our opponents if the term "forever" does not here mean a limited period? It simply means that as long as the servant should live, he was to serve his master. And this is a good illustration of the equivocal meaning of that term. Now that servant might live after this fifty years. In that case the term "forever" would cover a period of fifty years. On the other hand, he might die the next day, and then the term "forever" would cover but one day. This all must admit.

Take another case. Lev. 25:30. Here the Lord says: "Then the house which is in the walled city shall be established forever to him that bought it." That is, if a man bought a house on certain conditions, it was to be his *forever*. Does the Lord mean that he was to own that throughout eternity? Everybody knows better. It is to be his for his natural lifetime, and no longer.

So in the case of Jonah, who was in the whale's belly three days and three nights, and yet when he comes up, he says: "The earth with her bars was about me forever." Jonah 2:6. Jonah exclaims that he was there forever, and yet was there only three days. But we have another passage almost exactly parallel to that in Rev. 14, where all must admit that the same terms have a limited meaning. Let us notice the special phrase used in Revelation. The wicked are to be tormented with fire and brimstone; the smoke of their torment is to ascend up forever; they are to have no rest day nor night. Now turn to Isa. 34, where the Lord foretold the destruction of Idumea, a land near to Judea. We have these same phrases employed here. Thus he says: "The Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Verse 6. "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." Verse 9.

When this is fulfilled, pitch and brimstone set on fire, we shall certainly have fire and brimstone, the same as in Revelation. "It shall not be quenched night nor day." Here we have unquenchable fire, and the expression "day and night," also. "The smoke therefore shall go up forever." Here we have the same thing. "It shall not be quenched night nor day; the smoke thereof shall go up forever; from generation to generation it shall lie waste; none shall pass through it forever and ever." Verse 10.

You will see that this passage is fully as strong as that in Revelation; and yet in this case it is simply a prediction concerning the destruction of all the land of Idumea. This was all accomplished ages ago, and that country was laid desolate; but is the fire now burning? No. Hence if God could destroy Idumea with fire

and brimstone, the smoke of which was to go up forever and ever, and yet that be a total destruction and the fire go out, then God can do the same with the wicked. Therefore we maintain that in Revelation 14, "forever and ever" has a limited meaning. We do not know how long the wicked may be in burning up, whether it will be an hour, a day, or a year. It will be very severe and long drawn out. But we certainly know that it will not be unending; for other scriptures say that they shall "die," "perish," "burn to ashes," "be as though they had not been," etc.

But the opposer says, Then if the phrase "forever and ever" does not necessarily mean *unending*, how do we know that the righteous will live an unending life? How do we know that God himself will live eternally? for the same phrase is applied to the saints of God, to Heaven, and to all these things. The answer is readily given. The simple words "forever and ever" do not in themselves necessarily contain the idea of unending duration. We must look at the circumstances under which they are used, and the nature of the thing to which they are applied. In the case of the wicked, the expression is applied to that which is corruptible, mortal, hateful to God, that which is thrown into the fire, and of which it is declared it shall utterly perish. Hence in this case these words cannot reasonably be taken to mean *unending*. But in the case of God himself, for instance, the circumstances are very different. Other texts positively declare that God is immortal, eternal, almighty, omniscient, and from everlasting to everlasting; that he is the source of all life and strength: hence when applied to God, unlimited duration is meant. So of the saints. It is said of them that they shall be immortal, and have an endless life, neither can they die any more; and all such phrases. And then the situation in which they are placed, freed from disease, having right to the tree of life, placed in the midst of the heavenly city; they of necessity must live eternally. We think that every candid reader must see the difference. It is by ignoring such plain distinctions as these, that our opponents make out their desperate case.

9. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. 20:10.

This is the ninth and last text for our opponents. It declares that the devil shall be tormented in the lake of fire forever and ever. Now we can answer this very briefly. The whole controversy turns on the meaning of the phrase "forever and ever," as in the case just examined. Hence, all that we have said on that text applies with equal force to this. Notice further that this text declares that the devil is to be burned in the same lake of fire with the wicked. See Matt. 25:41: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Having previously answered this text, it answers the one now under consideration; because the devil goes into the same fire with the wicked. We admit that the expression "forever and ever" may signify a very long time. The devil is a very bold and hardened sinner. His case will be a desperate one, hence his punishment will be very severe and protracted; but it nowhere says that his sufferings shall be unending. It is never declared that he is indestructible, immortal, or anything of the kind; but Paul affirms that the devil is finally to be destroyed. Heb. 2:14. He says that Jesus Christ was partaker of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil."

Thus we have examined every pillar upon which this structure of eternal torment is built. We have found that they do not support the theory. Here, then, are all the texts upon which this terrible doctrine of a never-ending hell has been built. There are only nine of them, and we maintain that every one has been candidly and fairly answered. Can those on the other side answer the scores of texts which support this view of the destruction of the wicked? No; they never have, and never can.

PURE LIVES; LASTING SUCCESS.

EDITOR OF THE REVIEW, DEAR BROTHER: Would it be considered an assumption for one reared a Seventh-day Baptist to make a few suggestions and recommendations? If so, you will not publish this my production.

My experience with the progress of the S. D. Baptist denomination, its success and failures, leads me to these suggestions. The slow progress and many failures of our people have not come from a lack of Bible truth, but from a lack of conformity to the truth in their lives.

It has been truthfully said that "many times truth suffers more from its professed friends than its open enemies." Thus we fear it has been with S. D. Baptists. The Sabbath and baptism was a Bible foundation for its structure; but allowing a mixture of material to enter into the structure is what has weakened its power. The structure, doubtless, was commenced upon truth; but through anxiety to become popular among other denominations, and to build up faster, they came to using material that only put on a name, while the heart was not in the cause of truth. Had this people ever drawn the line strictly against every evil, its strength and power in the world would to-day have been far greater than it is.

The use of tobacco and rum has never been forbidden by the church. Many resolutions have been passed in our annual gatherings against their use; yet no action has been taken to shut out from membership in the churches those who use these articles. Our Conferences have repeatedly passed resolutions against members uniting with secret societies; yet no permanent action has been taken to prevent them from doing so. In many of the churches there are persons who are Masons, Odd Fellows, or members of some other outside organization; and doubtless some of the churches are controlled by their influence, so that a reform could not be accomplished, if, as a denomination, we desired it. Resolution after resolution has been passed against extravagance in dress and conformity to the world; yet no permanent action has been taken to prohibit these evils. Thus extravagance and failure are among this people as in other fashionable churches in the world.

Resolutions have been passed against Sabbath-breaking and business partnerships with Sunday-keepers, by which professed Sabbath-keepers allow their business to run on the Sabbath; yet no rule is laid down on this subject. So this practice goes on, and it is doubtless the greatest disgrace and the most prolific source of weakness of any one inconsistency practiced by this people, and probably there are more apostasies from the Sabbath on this account than on account of all other inconsistencies combined. These Sabbath-breakers are allowed to become leaders in the churches, and superintendents and teachers in the Sabbath-schools without rebuke.

Theater-going and dancing were originally condemned by Seventh-day Baptists; but of late these practices have become quite popular, especially in the East; and many of the churches have introduced the theater, tea-parties, auction sales, and tableau performances to raise funds for the church and other benevolent purposes, just as other popular churches have done. Is it any wonder that there is no greater growth among this people, while these abominations are allowed in the churches?

I have watched the progress of the S. D. Adventist denomination from its origin, and I attribute its rapid growth and great prosperity as much to its strict adherence to the principles it professes as to the principles themselves. Consistency in life, in practice of professed principles, has more power with sinful men than much preaching without the practice. To this practice I attribute your denominational success. This success is fast bringing your people and principles before the professed Christian church and the world; and as you become better known, and more popular, so-called, men will the more lean toward you and your principles. In view of this tendency, the great need of strengthening your stakes and guarding your borders becomes apparent, and of closing, while you have the power, all these avenues of evil of which I have spoken, that have hindered, and ever will hinder, the progress of the Seventh-day Baptist denomination.

May the watchmen ever be on the watch-tower, warning the people against these abominations, is the wish and prayer of your unworthy correspondent,

E. LANPHEAR.

The Commentary.

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

SCRIPTURE QUESTIONS.

60.—THE BRIDE, THE LAMB'S WIFE.

"WHAT reason, or argument, or scripture, for the belief that the New Jerusalem is the bride, the Lamb's wife?"

A. L. C.

ANS. Rev. 21:9, 10: The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God."

Our first evidence that the city is the bride, the Lamb's wife, is that we do not believe that the angel deceived John when he told him he would show him the bride, the Lamb's wife, and then showed him the great city.

Our second reason is Gal. 4:26: "But Jerusalem which is above is free, which is the mother of us all."

Third, Rev. 19:9. The redeemed are the guests at the marriage supper. "Blessed are they which are called unto the marriage supper of the Lamb." The marriage of the Lamb is evidently a definite future event, and the figure sets forth simply the reception of the kingdom by Christ, when he receives the city, New Jerusalem, as the metropolis of the kingdom in which his throne is located.

Fourth, in Rev. 22:17, the bride is spoken of in connection with the Spirit, as something entirely distinct from those who hear, or those that are athirst. With the view that the city is set forth under a figure as the bride, there is consistency and harmony throughout; but if we endeavor to make the church the bride, we confound the bride with the guests, the children with the mother, and involve Rev. 22:17 in tautology and contradiction.

61.—ROMANS 14:5, 14.

"Please explain Rom. 14:5, 14." A READER.

ANS. Rom. 14:5 reads, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." We understand the apostle here to be speaking of the days connected with the Jewish ritual, associated with eating and drinking, and other features of the ceremonial system. Paul was willing to concede to those who were weak in the faith, the privilege of making a distinction in these days, if, not appreciating entirely the liberty of the gospel, they thought they ought so to do. See verses 1-3.

In the 14th verse the same principle is carried out in reference to distinctions between clean and unclean meats. While that distinction in meats is done away under the gospel, if any one still thought that it yet continued, he was wronging his own conscience to eat that which he considered was forbidden.

62.—WERE THE FOUR KINGDOMS OF DANIEL 2 AND 7, UNIVERSAL?

"An objection to our views of prophecy is raised by some who have studied history, who claim that Medo-Persia and Grecia, and perhaps Babylon, were not universal kingdoms, and hence that the representations of the prophecy in this respect are incorrect. Medo-Persia, they say, never had dominion over Grecia, and Grecia never conquered Rome, Carthage, or Farther India. How shall we meet these objections?"

J. D. R.

ANS. It is true that Medo-Persia never conquered Grecia, nor Grecia, Rome; and if the date of 753 B. C. is the correct date of the founding of Rome, Rome, the last of the four kingdoms, was founded before the old Chaldean kingdom; the first of the four, was introduced into prophecy, which was 677 B. C. But it is nothing against the prophecy that God begins to prepare his agents long years before they enter upon the prominent part they are to perform on the stage of action in the development of prophecy. We are to adopt the same point of view held by the prophet, and consider his statements in the light of the location he occupied, the time in which he wrote,

and the circumstances by which he was surrounded. It is a rule of prophetic interpretation that nations are not particularly noticed in prophecy until they are connected with the people of God. When this was the case with Babylon, it was the great and over-towering object in the political world. Before the prophetic eye, that would eclipse all else. He would naturally speak of it as a kingdom having dominion over all the earth. So far as we know, all provinces or countries against which it did move, were subdued by its power. That there were some portions of territory, and perhaps considerable numbers of people, unknown to history, and without the pale of civilization as it then existed, which were neither discovered nor subdued, is not a fact of sufficient strength or importance to condemn the expression of the prophet, or to falsify the prophecy.

When Medo-Persia was introduced into prophecy as the conqueror of Babylon, and the next great power with which the people of God were connected, Grecia had risen to no prominence among the nations of the earth, and the people of God were in no way affected by its history at that time. Hence it is left out of the prophecy until it had developed strength sufficient to overthrow the Medo-Persian dynasty.

Just so we may say of Grecia in respect to Rome. Rome played no prominent part in the world's history till after Grecia had long been introduced into prophecy; and hence stands as the fourth of the great kingdoms, in order. It is sufficient to be governed by the general tenor of history in this respect.

SPECIAL MENTION.

HOW SHALL WE GET MONEY?

THE question of raising means is one which greatly troubles religious organizations at the present day. There is no trouble on this point so long as people, realizing the claims of the religion of Christ upon them, maintain a devoted and fervent frame of mind in the service of their Master; but in proportion as this spirit departs, and a spirit of worldliness and covetousness takes its place, difficulty arises on the question before us. Hence the resort in these days to fairs, festivals, lotteries, religious gambling, and all the ways and means, worldly and wicked, which are resorted to, to raise means for religious purposes.

Some see the evil of these practices, and deplore it; but their general adoption by almost all denominations, in face of the earnest protests that arise in some quarters, is a sure indication of the great departure which these denominations have suffered from the spirit and principles of primitive Christianity.

As an article in point, we quote the following from the *New York Weekly Witness* of Jan. 15, 1880, under the head above given:—

This is an age of progress. Old customs and theories pass away, and new ones take their place. The world is moving on, and we must keep up with it. There are many great Christian enterprises to carry forward, and we want to do our part in the grand work. Churches must be built; the gospel must be carried to the heathen; benevolent enterprises for the destitute must be multiplied, as poverty and suffering increase. What is our part in this work? To do all we can. How shall we accomplish it? That is the question. In general, we go to the Bible for direction in practice as well as in faith. Let us see whether we can find in it any light on this important question. A few passages must suffice, and we hope they may stimulate to further study of the subject.

David vowed unto the mighty God of Jacob (Ps. 132:4, 5): "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." How did he fulfill his vow? A beautiful description is given in full in 1 Chron. 29:1-25. David said to the people: "I have prepared with all my might for the house of my God; * * * then the chief of the fathers and princes, . . . and the captains . . . with the rulers . . . offered willingly, and gave for the service of the house of God, of gold 5,000 talents and 10,000 drams; of silver 10,000 talents; . . . and they with whom precious stones were found gave them; . . . then the people rejoiced, for that they offered willingly; . . . and David the king also rejoiced with great joy." Christ says (Luke 9:58): "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Yet he was fed and clothed by the kindness of disciples, friends, strangers, and even sinners. In Acts 6:1-6, we have an interesting lesson: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among your seven men of honest report, full of the

Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles; and when they had prayed, they laid their hands on them." Again, there were poor saints in Jerusalem to be cared for. Acts 11:29, 30: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did."

1 Cor. 16:2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 2 Cor. 8:1-4: "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints."

2 Cor. 9:1-7: "For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. . . . But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Rom. 15:26: "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." These are some of the Scripture examples.

Let us now examine briefly some of the modern ways of raising money for similar purposes. Imagine David advertising a grand series of bazars, fairs, festivals, socials, and dime parties to get money for the temple. Imagine, if you can, the beloved disciple saying to the others, "We must have an oyster supper to get money to provide our Master with suitable clothes for his work." Suppose the disciples (Acts 6) had said: "We have had a great revival, now let us raise money for the widows. We will stop preaching the gospel for a little while; we can do that any time. Let us have various entertainments, and give the proceeds to the widows. Get all the young people, sinners and all, stirred up, and let us see what we can devise to bring in money. The cause is noble, and should arouse enthusiasm. Let the shrewd ones devise, and we will carry out their plans; the end justifies the means."

Paul wrote from Philippi to Corinth; suppose he were writing to-day from Cleveland to Oberlin, and conforming to present customs. He must write somewhat as follows: "The people of Cleveland, as you have seen by the *Leader*, have been doing a noble work in raising money for the different Christian enterprises; the churches have held grand bazars, fairs, and festivals, and oyster suppers, and socials, and dinner parties, and almost everything which could be thought of, and have got a little money out of everybody. They have furnished entertainment for all who would pay for it. They have enlisted saints and sinners; all have done nobly. The young ladies have written letters to all the young men, and these were sold from their post-offices for ten or fifteen cents apiece. They have had fish ponds, and sage ministers have fished out, at twenty-five cents each, dolls and jumping jacks which cost only a trifle. Grab-bags have furnished great fun, and have brought in large returns. All kinds of fancy articles have been made, and sold at magnificent prices. Now I am coming to Oberlin, and we want a good time there. What I have written will give you some hints as to the line of effort. Some one may suggest additional plans, for some of you have made it a study. Get the people aroused,—ministers, faculty, students, all. Oberlin people have lost some of their notions. They will take hold, if you get them awake. Make it a grand success, and rival Cleveland."

Why should these things sound incongruous, almost sacrilegious, when put into the mouth of Paul? He was a disciple and preacher; so are we disciples and preachers.

In a recent number of the *Advance*, in an article under the title "A New Departure," Mrs. Emily Huntington Miller gave a defense of Paul's methods. We would like to hear the other side, if there be any.

Now I am a young man preparing to preach the gospel. I want to succeed in it; and all these questions must be met. Shall I follow David and Paul and the other disciples? or have their methods become obsolete? Some wiser one please answer, for several of us want to know.

—"Whom the gods will destroy, they first make mad." Read the following from the *Christian Weekly* of April 10, 1880:—

"The Turkish government has officially announced that no Moslem will henceforth be allowed to become a Christian, under penalty of death; that no one will be allowed to teach doctrines subversive of Islamism, and that any foreigner doing so may be arrested and imprisoned. Was it that it might thus break its solemn pledges and revive fanatical hate and strife, that Great Britain interposed to save from destruction the morally and financially bankrupt Ottoman power?"

OUR DAILY RECKONING.

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay,
If through it all
You've nothing done that you can trace
That brought the sunshine to one face,
No act most small
That helped some soul and nothing cost,
Then count that day as worse than lost.

—Selected.

Progress of the Cause.

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

ILLINOIS.

Dist. No. 9.—During the past month, besides spending two Sabbaths with the little church at Aroma, where a man of worth has taken his stand for the truth, I have given nine lectures in this place, and held meetings, and attended to the ordinances with the churches at Pittwood, St. Anne, and Kankakee. One was baptized, and one received as a candidate for baptism. Two of our new s. b. books and one of our Sabbath-school records were brought into use, and two V. M. records were put in shape.

Manteno, April 6.

D. T. BOURDEAU.

DAKOTA.

Sioux Falls, March 29.—Spent last Sabbath at this place. It was very windy and stormy, and but few were out; yet our Sabbath-school and meeting were good, and the brethren are of good courage.

Elk Point, April 5.—Attended the quarterly meeting at this place. The weather was still unfavorable, yet our meeting was well attended and of interest. Steps were taken to improve the discipline of the church, which, though they may result in lessening the number of names on the church roll, will yet be an advantage, and, we trust, prepare the way for the blessing of God to come in more abundantly.

S. B. WHITNEY.

TENNESSEE.

Mt. Gilead.—This little church met at the regular time, April 3 and 4, in quarterly meeting. Four discourses were given, and two business meetings held. The s. b. pledges were paid to the amount of \$17.00. There was a small outside attendance.

We have a good little Sabbath school, with an increasing interest. Many are beginning to admit that we have the truth. The members of this church are so scattered that it is almost impossible to gather them all at once. Some have moved away; others have made unequal marriages, that stand very much in their way; two have apostatized; and one has been dismissed by letter, which leaves us ten members at present.

Our dear young brethren and sisters would do well to take warning by the sore trials of others, and not compromise the precious truth by being "unequally yoked together with unbelievers." 2 Cor. 6:14. None need be deceived; the divine injunction is, "Only in the Lord."

P. D. MOYERS.

MINNESOTA.

Canby and Golden Gate.—Since my last report, I have preached thirteen times to the dear people at Canby. The Lord has been very good to us. Sixteen are now keeping the Sabbath here, nine of whom have lately commenced its observance. Three followed their Lord in baptism. Obtained three subscribers for *Advent Tidende*, and sold two Bibles and one copy of "Spirit of Prophecy." I expect soon to see a good church here.

I attended the quarterly meeting at Golden Gate. The Lord was present by his Holy Spirit. Three were received into the church, and one joined the tract society. Will the people of God remember the cause among the Scandinavians in Minnesota?

C. NELSON.

Riceland, April 6.—From the 18th to the 26th of March, I held meetings in Aurora. Some were interested, and those who embraced the truth before I was there were strengthened.

March 26 to April 1, I held quarterly meeting with the Steele Center church. Although the roads were very bad, there was a good turnout. We had the blessing of the Lord in all our meetings. I have spoken here thirty-five times, and the word has been received with gladness. Five have united with the church, and five others have commenced keeping the Sabbath. They have nearly all

pledged one-tenth of their income to the Lord. Twelve have signed the teetotal pledge.

April 2, I came to Riceland. Sabbath and Sunday we held six meetings, two of which were business meetings. We celebrated the ordinances of the Lord's house, and his blessing attended us in doing so. These brethren made a great deal of sacrifice to come out to meeting. They paid \$35.17 on s. b. They had labored faithfully in the missionary work. I expect to stay here during the week, to visit and hold meetings. Pray for us.

L. JOHNSON.

TEXAS.

Labor among the Churches.—During the winter I have visited nearly all the companies in the State, and have spent several days at each place, encouraging, strengthening, and instructing the brethren. At Denison, Plano, Cleburne, Clifton, and Peoria, organizations were perfected, and officers were ordained.

We have been much encouraged to see the unanimity and readiness on the part of the brethren and sisters to adopt the tithing system, and to enter into the tract and missionary, the Sabbath-school, and the health and temperance work.

At each place there were accessions to the church, and others are more or less interested. At Peoria, sixteen have been added to the church, and five were baptized yesterday. At this place also a vigilant missionary society has been organized, and clubs of the *Signs* and *College Record* have been ordered. I attended the quarterly meeting here last Sabbath and Sunday, which was appointed for that time so that I might be present, before my departure to attend the quarterly meetings at Cleburne, Dallas, and Plano respectively, and to fill other appointments previous to commencing tent-labor.

Peoria, March 29.

R. M. KILGORE.

MASSACHUSETTS.

South Lancaster.—The church at South Lancaster was favored with a visit from Eld. J. O. Corliss, Sabbath and first-day, March 27 and 28. It was a pleasure to meet with our dear brother and hear him relate the wonderful dealings of God with him, in raising him from a bed of suffering.

In the short time that Bro. C. was with us he delivered six excellent sermons. These were well appreciated, especially the one founded on 2 Cor. 3:18, which was just what we needed. We should be much pleased if Bro. C. would give us this sermon through the *Review*.

After the regular services of Sunday afternoon, Eld. Corliss spoke briefly of the missionary work, and especially of the propriety of sending out the *College Record* with the *Signs*. Our brethren and sisters, seeing the point to be gained in this, subscribed enough at this meeting to pay for nearly 200 copies to be used for this purpose. This is another step in the right direction. Of the many young men who are determined to have an education, some of them, at least, may be induced to attend our College, and thus be saved from the effects of the tide of skepticism and infidelity which is fast creeping into the schools of our land, under the name of science. And in addition to this, they will be brought under the influence of the truth, and perhaps eventually become channels through which the light of present truth shall be borne to a doomed world. Now is our time to labor.

G. F. HAINES.

OHIO.

Chardon, April 7.—Since my last report, I have visited Parkman, Geneva, Madison, Peninsula, Strongsville, Parma, Cleveland, Bedford, North Solon, and Chardon. During the past quarter I have personally visited every Sabbath-keeper in the district except two or three. I held meetings with each company, sold \$27.09 worth of books, and obtained 41 subscribers for our periodicals. I have done what I could to encourage and instruct in the missionary work. All but one of the families that I have visited now take the *Review*, and the most of them take *Good Health* and the *Instructor*. We had good meetings, though sometimes but few were present.

The Sabbath-keepers in this district are very much scattered. This, dear brethren and sisters, affords us an excellent opportunity to do missionary work. If we sow in tears, with hearts imbued with the spirit of Christ, we shall reap with joy.

R. A. UNDERWOOD.

Liberty Center.—Have just closed a ten-days' meeting here. Only a few were present from the other churches in the district, and most of these stayed only one Sabbath. It is very discouraging when we attempt to help our brethren, to find no effort on their part to co-operate with us. There are whole families of professed Sabbath-keepers in this district who are comfortably off, and yet they never pretend to go to any meeting away from home, however near or however important. Worldliness and covetousness have taken full possession of them.

There was a good interest on the part of those who did attend. Each day Bro. H. M. Mitchell gave instruction in the various branches of the missionary work, which will be very profitable to those who attended. Four were added to the church, and nine, I think, to the missionary society. Bro. Hoffer was elected and ordained elder, and other matters of interest were attended to. Their new church, 28x42, was done, and paid for into less than \$50.

This was far better than we expected. At the dedication about \$80 was raised, which leaves them in favorable circumstances.

The outside interest was excellent, though our time was so fully occupied with other matters that we could not do it justice. I gave two lectures on the subject of health, which met with special favor. Bro. Bigelow will now canvass the town for *Good Health*. Sr. Sharpe and myself spent most of our time in getting our T. and M. records and business correct. We shall never rest till we have every book in the Conference correct to a cent.

I enjoyed the hospitality of the pleasant home of Mr. C. C. Young, a prominent citizen of the place, who has helped us much. He is writing a long series of articles on the Sabbath, through the county papers.

Bro. Guilford, who has the charge of the work here, did a good share of the preaching and labor of the meeting.

D. M. CANRIGHT.

GEORGIA.

Reynolds.—On returning to this place from Alabama, I found our people steadfast in the faith. They have continued their Sabbath and weekly meetings, handing out reading matter as they have had opportunity. Although few in number, they are firm in God, walking in his light and truth. I am confident the truth will shine here while life is spared to them. During my trip to New Orleans and back, I traveled 1,320 miles. Declining health and advanced age will prevent me from taking such rides in the future.

My labors in the South have been widespread. I have visited seven States, going across them one way, and have given away over 1,200 lbs. of reading matter. I have sent to others 365 addresses for the *Signs*. I have preached, prayed, and sung the truth freely. What it will all amount to, the day of God will tell. I see some fruit of labor. Some are keeping the Sabbath in all these States except Louisiana. I said in one of my reports that there was but one Sabbath-keeper in Mississippi. I have since learned of two others. I am confident that others would obey, if they could hear the truth preached.

I copy from a letter sent to Bro. Ellitt after he had been there, and had held a few meetings: "I hope you will return soon, and preach for us again. You have already made a great impression on the minds of the people throughout the country as far as I can hear. Two-thirds say they are determined to hear you if you ever preach here again. I gave away all the tracts you left with me, so you will have no difficulty in collecting a large congregation the next time you come. From what I learn, all are satisfied with the tracts, or at least they cannot fall out with them, for they contain Bible facts. I hope you will bring a supply of reading matter with you; for I think it will awaken a great interest in the minds of the people."

I am able to say much about the South from personal observation. I have mingled with all classes, and very much with the common people. The truth we as a people hold, finds opposition here as everywhere, yet some are waiting for it. I have never been treated ill because of my Northern birth. As far as that is concerned, I feel as much at home here as in the North. I feel it duty to both North and South to say that much, and I could say much more. I will only add, Northerners that come South, and attend to their own business, and let the Negro question and politics alone, are as safe here as in the North. There may be some excitement the coming season on account of the Presidential election, as there always is on such occasions; yet I have no more fears of remaining here this year than I had last. Sickness obliges me to leave. My address, for a time, will be Battle Creek, Mich., Sanitarium.

C. O. TAYLOR.

CALIFORNIA.

Santa Rosa.—We have closed our meeting at Pleasant Hill. Three took their stand for the truth. Yesterday we organized a Sabbath-school of fourteen members.

W. C. GRAINGER.

March 22.

J. G. HURLEY.

Woodland.—Our meeting at this place was of an encouraging nature. Friends were present from Vacaville, Dixon, and Arbutle. They brought encouraging reports from their respective churches. Through the Sabbath-school work and missionary effort, an interest had been awakened in some of these places for miles around. In Woodland also the Sabbath school interest is good.

Our meetings commenced Friday night. Sister White's testimony was no less appreciated here than elsewhere. The friends showed their interest in the prospect of laborers coming from the East, by donating liberally toward the tent fund. They also voted to use the twelve-page edition of the *Signs* for missionary work.

On Sunday, Sister White spoke to an interested audience composed largely of those not of our faith; and at 7:30 P. M., to a full house on the subject of Christian Temperance. At the close of her address the temperance pledges were circulated, and sixteen names were secured to the teetotal pledge, nine to the anti-rum and tobacco pledge, and seven to the anti-whisky pledge.

Our brethren seemed much encouraged by the meeting, especially at the result of the temperance effort. A number of teams leave this morning for Arbutle, where we hold meeting this evening and to-morrow.

March 29.

S. N. HASKELL.

Petaluma and Healdsburg.—Sabbath morning, March 20, Sister White spoke to the church at Petaluma, from the words of Christ, Matt. 5 : 13 : "Ye are the salt of the earth ; but if the salt have lost its savor, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Her remarks were impressive, showing the fearful consequence of encouraging a spirit of questioning, of doubt, and unbelief. Following her discourse was an interesting social meeting. The Stony Point church was well represented, and several were in from other places. It was stated that the largest number were present that had met together in their church for two years. In the evening Sister White spoke in the M. E. church on the subject of temperance, also Sunday afternoon at the theater.

Sunday at 5 P.M., we took the cars for Healdsburg, where Sister White had an appointment for the same evening, at 7 : 30. Before the hour for service had arrived the house was well filled with an intelligent audience, who listened to her discourse with manifest interest. Through the occasional labors of Eld. Healey since the camp-meeting, the work here has been moving on, and some precious souls are taking their stand for the truth. It is deeply regretted that Eld. Healey's health will not permit continued efforts in the field.

Mrs. L. M. HALL.

A TEMPERANCE MEETING IN OHIO.

HELD a temperance meeting in Milan, Ohio, Sunday evening, March 28. The people began coming in at an early hour, having a curiosity to see how S. D. Adventists would handle the temperance question, and at half past seven, the time appointed for meeting, the house was well filled. Conspicuously seated on the anxious-seat in the front part of the house, was a row of snuff-takers, chatting and snuffing. After speaking one and a half hours, I invited all to come up and sign the pledge. After a little counsel among the snuffers, one of them said she was going to sign the pledge, remarking that if her nose had been designed for a dust-box, it would have been set the other side up. So one after another signed the pledge, and then emptied their snuff-boxes on the floor, saying they would have nothing more to do with the filthy stuff. Several signed the anti-rum pledge. Heard many friendly remarks ; nearly all seemed well pleased. The writer was the only S. D. Adventist present. Hoping that some good was accomplished, I take courage and go forward.

WM. BEEBE.

Our Tract Societies.

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

A DIFFICULTY REMOVED.

BY ELD. S. N. HASKELL.

THE Publishing Associations have tried from time to time to remove the various hindrances which have stood in the way of our missionary workers. An objection to obtaining subscribers for the *Signs of the Times* has often arisen upon the ground that it requires a long time for the papers to reach their destination. If it takes one week for the State Secretary to receive the business from the canvasser, through the proper officers, one week for it to reach the *Signs* Office (the time required from the East), and another week for the paper to reach the subscriber, three weeks, at least, will elapse, and often a longer time, after the subscription is taken, before the paper will be received. Not unfrequently this gives rise to complaint and dissatisfaction on the part of the subscriber, which is a source of annoyance, at least, to the canvasser.

We are exceedingly anxious that our ministers, colporters, and brethren and sisters throughout this country and the Canadas, should obtain subscriptions for the *Signs*; and that the above-mentioned difficulty may be removed, the Publishing Association will send to each State Secretary a club of ten copies, so that they can furnish the paper to subscribers immediately, and continue to do so, weekly, until they can receive a return from the Office. In those Conferences where the individual subscriptions exceed ten copies per week, a larger number will be sent free, if desired.

It is expected that a general effort to obtain subscribers for the *Signs*, in new fields, will be made by all.

AN ANTIDOTE TO THE PARIS COMMUNE.

THE following article, besides being a narrative of great interest in itself, showing the good work that is being done in Paris by a presentation of the simple principles of the gospel in contrast with the hollow forms and superstitions of an effete and anti-Christian priesthood, may also contain many good hints to the workers in our missionary cause. It is from *The Christian Union* of March 24, 1880 :—

In order to describe Paris socially, we must divide the city by two lateral and two vertical planes. Of the three lateral divisions, the upper third consists of the aristocratic and literary classes, the middle third includes the tradesmen, while the lower third is made up mainly of

communistic artisans and laborers. The vertical divisions give us one-half of Paris, through all its grades, from top to bottom, Roman Catholic. Perhaps three-fourths of the remaining half are atheistic. Only one-eighth of Paris remains, a column running through all planes of society, which may be looked to in the interest of Protestant religion and morality. The communistic third of the city has been for ages, as everybody knows, the lighted shell in Europe. Ever since 1466, when malefactors and vagabonds from all countries were publicly invited to come to Paris, and recruit a population decimated by the plague, this under third of the French capital has been what Victor Hugo calls it,—a "smoking volcano,"—a mass of 200,000 *ouvriers*, educated by centuries of riot, despising the church, distrusting the government, welded into a political and social unit, acute, daring, desperate,—a force of ruin, like the red horse of the Apocalypse, both the dread and the despair of Christendom.

It is necessary to emphasize these familiar facts in order to bring into relief what follows. The surprising and novel feature is that now for nine years this mad horse of Parisian communism has not slipped the halter in his stall. The crushing vengeance dealt out by the Nationals to the Commune in 1871 may partly account for this unwonted tranquillity ; but this of itself cannot fully explain it. It must be remembered that the past nine years have been anything but monotonous years in the political history of France. On the contrary, abrupt and frequent changes have taken place. Ministry has succeeded ministry. The Assembly has been often in a blaze. The strife of parties has never been more acute. Why, then, for nine years, has the old riotous scream been unheard in the streets of Paris? What has quieted Belleville, that "bloody quarter"?

The police of Paris answer, "The McAll Mission." Dr. Horatius Bonar says, "The gospel has come in between Paris and revolution."

It was in August of 1871, just after the outbreak of the Commune had been suppressed, that a Highland Scotchman, pastor of the Congregational church in Hadleigh, Lancashire, the Rev. R. W. McAll, came with his wife to tarry a few weeks at the French capital. While there, he distributed a few French tracts. Noticing how cordially they were received, he proposed one day to penetrate the dreaded communistic quarter, Belleville. His wife accompanied him. Taking their stand on a crowded street, they offered their tracts to the passers by. Soon a threatening mass of workmen were assembled. Suddenly a young, stalwart *ouvrier* broke through the crowd, and, addressing Mr. McAll, said, "Are you a priest?" "No." "Do you come to set up a new church?" "No." "Well, sir," the workman continued, "we are to a man done with the priests. We distrust the churches, but if you can bring to us a religion of freedom and reality, there are thousands who want it."

The young workman was the "man from Macedon." Mr. McAll resigned his pastorate in England, came back to Paris, hired a hall in Belleville, and not without fear and trembling, invited the workmen to attend a Sunday evening gospel meeting. At first, suspicion was aroused. Threats were heard. Assassination was hinted at, but the police stood by. At the first meeting, forty persons attended ; at the next, one hundred. The movement spread with undreamed-of facility and rapidity. That was in January, 1872. Now twenty-three missionary stations shine out every night in the godless city. In the year 1872 four stations were established. In 1873 the number had risen to eight ; in 1874, to eleven ; in 1875, to seventeen ; in 1876, to nineteen ; in 1877, to twenty-two ; in 1878, to twenty-three. Reports have not yet been made public for 1879. Meetings at these stations are held every night. Ten thousand workmen every week attend them. The work has popularized itself with an ease and power unparalleled in the annals of France.

To-day Belleville would turn out to a man to fight for Mr. McAll. The police welcome the missions as their most efficient allies, and urge the people to attend them. Everywhere the idea is that expressed by the young workman at the outset,—"a religion of freedom and reality." The French Protestant churches had shared with the Roman Catholic the suspicion and hatred with which the Communists regarded every form of organization in church or state ; but here they say is "no church, no priest, no payment demanded."

The method of the meetings is very simple. Everything that would suggest a church service is avoided. Even prayers are introduced only on Sundays. On entering the room—which is generally a shop, located on the track of travel, with a sign made of printed calico hung out at the door—a magazine and a Bible are handed to every one. The magazine is frequently secular. The French translation of the *British Workman* is the journal most in demand. Then follows singing—simple gospel songs, alternating with readings from the Bible and brief addresses. Mr. McAll says, "In every service, at every station, the Bible is read first of all. Every meeting, without exception, from the beginning of the mission, has been conducted with the direct aim of bringing the Bible as God's word, and Christ as the atoning Saviour, directly before our hearers." It would seem that religion, as an affair of the heart and life, is something absolutely new to the people of Paris. The workmen are profoundly interested in the Bible. It is to them a new book. The true democracy of the New Testament, "All ye are brethren," is an idea which at once fascinates and subdues these lawless *ouvriers*.

As a specimen of the common feeling in Paris, a wealthy man said, "No one in Paris cares to be religious. The priests have made the road to Heaven so difficult no one cares to go. Only the women go to church. It would

be a disgrace to us men to attend church." Hitherto this has been the prevailing feeling, but in these gospel meetings, with their deft mingling of freedom and faith, the French artisan now finds a quality which at once conciliates his independence and charms his heart. There is very little opposition. No separate church is established. When a man is converted, he is sent to the nearest Protestant chapel. It ought to be said that the French Protestant pastors have without jealousy lent a willing hand to this movement.

And the effect of it has been simply magical. Belleville tranquil, even when they are fighting duels in the French Assembly! The fierce communistic frenzy quieted for nearly a decade of years! France given an opportunity to settle herself into the steadiness of a dignified Republic! Europe spared untold horrors! Let me quote from an eye-witness : "No city in an uproar. No orator like Pere Hyacinthe. No vast crowds. No ambitious enthusiasm. No monks or nuns proclaiming their errand by their costume. No show. No processions. No banquets. No *fete*, beyond a tea party or a Christmas gathering. No confessional. No compulsion. No bribery. It is the tranquillity of the work that wins. It is no storm that has fallen upon Paris, but the dew, bright and silent."

The lesson of such a movement is a stirring one, for it is by a work like this, so graceful and gracious, so vital in its spirit, so simple in its method, so broad and blessed in its results, that the most effective answer is given to current rationalistic criticism upon the name and the fame of Jesus. This one precise fact, that when the bayonet and cannon had failed, when the famous police organization of Paris had proved incompetent, when the finished repressive devices of Assembly and Academy had been as parchment before flame, the simple story of Jesus and his free salvation has matched the situation in Belleville, and pacified for nine years the wild beast of the French Commune. This is a fact which must be explained, before Christianity can be explained away.

THE MEDFORD, MINN., INSTITUTE.

THIS Institute, to which brief reference was made in report of last week, proved a decided success. In fact, we have not seen a better interest in any Institute held thus far, nor do we think the same length of time has been spent to greater profit in any of these meetings.

The meeting was much larger than any one anticipated, the class numbering seventy-five ; and the brethren came together to learn and to work. All the active ministers but one were present, and an excellent spirit of love and unity prevailed in the deliberations and discussions of the meeting. The questions pertaining to the work in its various departments were discussed with the utmost freedom, but always with brotherly love and unanimous votes at the conclusion.

In no Conference have the ministers adopted the recommendations of the late General Conference with more heartiness than here ; and the result of this action on their part will, we are sure, be of great advantage to the society, as well as of great service to them in their regular work.

Having enjoyed the benefit of this meeting, these brethren are also fully awake to the importance of holding a more general and longer Institute this fall, as will be seen by the resolutions adopted at the closing meeting.

We have left the States of Wisconsin and Minnesota, feeling a deep interest in the success of the cause in these Conferences. Surely the Lord has given us tokens for good in these meetings, for which we ought to thank him, and take courage. These States will prove excellent fields for the sale of our publications, though perhaps for local reasons it may be somewhat difficult to sell at this season of the year.

B. L. WHITNEY.
Sigourney, Iowa, April 2.

THE MINNESOTA T. AND M. INSTITUTE.

THIS Institute was held with the Medford church, March 25 to 31. The season of the year was unfavorable to a general attendance, and but few were expected from other parts of the Conference. All were agreeably surprised, and perhaps none more so than our President, when forty-five reported from the churches outside of Medford. Among the number present were twelve of the fifteen ministers of the Conference, three of the directors, the State Secretary, three district secretaries, and six librarians. The whole number enrolled was seventy-six.

A part of the time the weather was very unfavorable and the roads exceedingly bad, but the attendance was quite regular, few feeling that they could afford to lose the opportunity for gaining all the instruction possible in the time allotted. All regretted that the time that Bro. Whitney could tarry with us was so short.

The T. and M. work occupied the larger portion of the time ; but the Sabbath-school, Conference, H. and T. work, and parliamentary practice, each received a reasonable share of attention. The claims of the General T. and M. Society were presented, and an opportunity was given to invest in life-memberships. Twenty-five names were secured as life-members of the society.

On the subject of the sale of books and publications, the ministers adopted this resolution :—

Resolved, That we, the ministers of the Minnesota Conference, heartily approve the action of the General Conference in relation to ministers acting as agents in selling books and

other publications; and we hereby pledge ourselves to help sustain the T. and M. society by giving it the profits of such sales.

On the H. and T. question the following resolution was adopted:—

Resolved, That, as the H. and T. Association is one of the important branches of the work in which we as a people are engaged, we therefore recommend that all the ministers of our Conference introduce this work, and that they organize H. and T. clubs wherever practicable, in their respective fields of labor, upon the plan adopted and recommended by the General H. and T. Association.

A committee appointed to prepare resolutions expressive of the sense of the members in regard to the Institute, reported the following, which were unanimously adopted:—

Resolved, That it is the sense of this Institute that such a school of instruction was greatly needed in our Conference; and that we are grateful to the General Conference for affording us the efficient labors of our brother, B. L. Whitney, in our Institute.

Resolved, That we hereby tender to Bro. Whitney our warmest thanks for his patient and untiring efforts to make the Institute a success.

Resolved, That we deem it very desirable that a similar Institute be held in our Conference next autumn, to continue two or three weeks; and that we extend to Bro. Whitney a hearty invitation to conduct such Institute, at such time and place as may be designated by the President of the Conference. Also that we deem it important that a suitable instructor be employed in practical elocution.

Resolved, That we tender our heartfelt thanks to the brethren and sisters of the Medford church for the kind and hospitable entertainment which they have extended to their brethren from abroad.

It was unanimously voted that a copy of these resolutions, with a summary report of the proceedings of the Institute, be sent to the REVIEW AND HERALD for publication. D. P. CURTIS, Sec.

Hutchinson, Minn., April 5.

BATTLE CREEK MISSIONARY SOCIETY.

THIS society has, during the past quarter, made a specialty of the home missionary work, and, as the result, quite an interest has been awakened in the vicinity to investigate our views. Several have subscribed for our periodicals, and some have already embraced the truth. The members who have engaged in the work have realized the divine blessing resting upon them in an unusual degree while in the performance of this duty, and are encouraged to still continue.

The quarterly meeting, held on the evening of April 7, was well attended, and it was the general testimony that the interest is on the increase.

The society voted to change the two hundred copies of the eight-page *Signs* which it has been taking to the twelve-page edition; and, to meet the increasing demand for papers, to add three hundred to the number, making in all five hundred copies of the twelve-page edition for weekly distribution.

Thirty minutes were spent in giving instruction relative to the use of the pass-book, and on convenient forms for keeping the memoranda, in order to report more readily at the close of the quarter.

The following is the summary of quarterly reports collected:—

No. of reports, 139; No. of missionary visits, 1,186; No. of letters written, 896; pages of tracts loaned, 87,926; pages of tracts given away, 34,102; pages of tracts sold, 924; No. of periodicals distributed, 8,832; No. of Annuals sold, 26; No. of Annuals given away, 2,185; No. of subscribers obtained, 76; No. of subscribers on trial, 31.

FINANCIAL REPORT.

Received on book-sales, etc.,	\$12.96
“ “ membership,	39.00
“ “ donations,	291.80
Total.	\$343.76

Eld. Smith exhorted those present to labor with greater zeal during the coming quarter than they had done in the past, and the members dispersed feeling that this is indeed a great and glorious work.

JENNIE THAYER, Sec.

TO V. M. SOCIETIES.

WE desire to secure as many copies of the *Signs*, *Advent Herald*, *Tidende*, and *Stimme der Wahrheit* as possible, to circulate in this city, Minneapolis, Minn. This is the largest city in the State of Minnesota, and contains nearly 60,000 inhabitants, 12,000 of whom are Scandinavians, and several thousand Germans. We would suggest that our brethren make a specialty of sending us the Scandinavian papers. Our camp-meeting is to be held here. We have a small church. Elds. J. W. Moore and J. E. Norstrom are now doing missionary work in the city, and we appeal to our V. M. workers everywhere for help, as above suggested. All requests for names sent to Mrs. Louisa Collie and Mrs. Jennie Norstrom will receive prompt attention.

All the above-named papers please copy.

JOHN COLLIE, Sec.

Minneapolis, Minn., April 6, 1880.

Notes of News.

—Parnell is elected to Parliament from the city of Cork.
 —Switzerland is to have an agricultural exhibition in 1881.
 —Paris is now said to be the principal center of Nihilism.
 —Manchester, N. H., manufactures 148½ miles of cloth daily.
 —The King of Siam proposes to visit this country the coming summer.
 —Rear-Admiral Thatcher, of the U. S. navy, died April 5, aged 74 years.
 —An Arctic expedition is to sail from Washington about the middle of May.
 —The Peru-Chilian war is still in progress; a recent Peruvian victory is reported.
 —The German government is endeavoring to prevent immigration to this country.
 —China is to have a complete system of telegraphing, established by the government.
 —The recent rise in the price of white paper has resulted in the failure of many journals.
 —It is said there are not far from 60 newspapers in this country edited by colored men.
 —It is said that there is in Congress a growing feeling in favor of a national bankrupt law.
 —The French Minister of Finance says that the Cabinet unanimously approve the anti-Jesuit decrees.
 —April 7, the centennial anniversary of Wm. Ellery Channing, the theologian and statesman, was celebrated in Chicago.
 —A dispatch from London dated April 9, reports a strike of 1,800 pitmen in the South Hetton and Murton collieries, Durham.
 —Five churches of the Ningpo Presbytery, China, are self-supporting, and three are doing missionary work for their countrymen.
 —In Austria children from seven to fourteen years of age are not allowed to attend with their parents unrecognized places of public worship.
 —The oldest house in New England stands in Newbury, Mass. It was built in 1642, and has been occupied by one family for eight generations.
 —In consequence of the prevalence of the potato bug, Norway has prohibited the importation of potatoes from this country, the prohibition to continue to 1885.
 —The clearing-house returns for the last three months, as compared with the corresponding period last year, show an increase of 55 per cent in the volume of business.
 —All Europe is arming and watching and waiting. Scarcely a monarch is happy, or devoting his time and energies to the pursuits of peace and the happiness of his subjects.
 —Before embarking for Zululand, to visit the spot where her son was killed, the ex-Empress Eugenia presented her very valuable crown to the church of Notre Dame of Victories, Paris.
 —Roumania refuses to sign the commercial treaty between that country and the United States, because the United States, instead of sending it by the hands of a special envoy, drew up the treaty, and forwarded it by mail.
 —The Maine Beet-sugar Company at Portland manufactured 900 tons of sugar and molasses last year, at an expense of \$107,000. The selling price was \$110,000, leaving \$3,000 toward the \$60,000 that the machinery cost.
 —It is said that the English and American Bible Revision Committees have decided to print the revised Bible in paragraphs, according to the sense, rather than in chapters and verses, and the poetic parts in poetic measure.
 —“The demon of Militarism,” is Mr. Gladstone's phrase, which, to one at all familiar with the European war-system, needs no explanation. “Everywhere,” he says, “east and west, north and south, the demon of Militarism makes progress.”
 —A dispatch from Copenhagen, Denmark, states that Baron Gedalia, the head of a banking house, late Consul-General to Portugal, etc., has been sentenced to 30 days imprisonment for the using, on bills and stocks, of stamps already canceled.
 —The Secretary of War has transmitted to the Senate a report from General Sherman urging the importance of the construction of a fort near the junction of the Gunnison and Grand Rivers in Colorado. It is estimated that \$100,000 will be required for that purpose.
 —Wm. H. Vanderbilt is said to be next to the Rothschilds the richest man in the world. His income from government bonds is \$3,450 per day; and this is only one of several sources of revenue. Mr. Vanderbilt's property is estimated to be worth more than \$130,000,000.
 —The Governor-General of East Siberia has telegraphed to St. Petersburg that no regular Chinese troops have invaded Russian territory. The raiders were irregular Tartars, and will be sharply punished by the Chinese government. However, Russian troops have been ordered to the Chinese frontier.
 —During the first week of March the steamers sailing from New York to English ports carried 1,221 head of cattle, 650 sheep, and 300 hogs, alive; also 2,408 quarters of beef, 850 carcasses of sheep, and 605 tons of fresh meat, several steamers reporting the dead meat carried only by weight. This is the largest shipment in one week for several months.
 —About the middle of February, some fishermen on the western coast of Norway, not far from Bergen, discovered a smashed and dismantled railway carriage, with the words “Edinburgh and Glasgow Railway” painted on it. There was a portmanteau inside, containing clothing. It is supposed that this is one of the relics of the Tay-bridge disaster, separated from the other carriages, and floated out to sea by the tide.

—On the occasion of the celebration of his birthday, the Emperor William, in replying to the congratulations of his generals, said he believed he was able to assure them that they would probably have no more opportunity of putting in practice their military knowledge, all fear of war having apparently, for the present, been dispelled. The *Inter-Ocean* thinks this confidence was inspired by the belief that the German military establishment is so vast that none dare oppose it.

—The Imperial Constitution of Germany gives to Prussia 17—a little less than one-third—of the 58 votes distributed among the members of the Bundesrath; while her proportion of the imperial population is about five-eighths of the whole. It is thought that Prince Bismarck's object in recently proffering his resignation of the Chancellorship was to call attention to this defect in the Constitution. The Emperor wishes him to remain in office, and help remove it.

—It appears that many of the columns used in the construction of the Tay bridge were defective. They were made of inferior material, and cracks and holes were patched up with cement. Not a few testify to the habitual recklessness of the drivers on the bridge; other travelers gave up the bridge on account of its oscillations, and took to the ferry. “Altogether, the evidence thus far taken,” says the *Scientific American*, “seems to indicate such ‘scamping’ in fitting up the bridge, and such recklessness in using it, as our British brethren have been accustomed to depict as exclusively and characteristically American.” From the above we infer that running Sunday trains was not the exclusive cause of the Tay-bridge disaster.

—On the 9th of April the *Times* estimates on the Parliamentary election were that the new House would stand as follows: Liberals, about 340; Home Rulers, 60 to 65; Conservatives, not more than 250. It is not decided who will be the new Premier, but it is said that Beaconsfield will advise the Queen to send for Gladstone. It is understood that the Liberal policy will be to withdraw British troops from Afghanistan as soon as possible. Hence the Liberal triumph creates great disappointment in India, where it is everywhere believed that the effect of a premature withdrawal of the troops will be to throw away all the objects attained with so much sacrifice of blood and treasure, to dishearten the British troops, puff the Afghans with the idea of their own invincibility, encourage sedition among the subjects of Great Britain, and give a serious shock to her prestige among the princes and people of India.

Obituary Notices.

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

WHITCOMB.—Nancy Whitcomb died of consumption in Bethany, Gratiot Co., Mich., March 19, 1880, aged 30 years. She embraced the third angel's message two years ago last September, by reading, and till her death was a faithful Christian. Her last words were, “Meet me in the first resurrection.” A husband and one child are left to mourn. Funeral discourse by the writer; text, 2 Kings 4:26.

J. M. NICHOLS.

FRANCIS.—Died of consumption, in Albany, Wis., March 4, 1880, Edward A., son of Wm. and Jane Francis, aged 21 years and 6 months. He received some light on the claims of God's holy law while with a brother near Whitewater, but never practically accepted it until the last few weeks of his life, when he sought the Lord earnestly. We expect him to awake in the morning of the first resurrection. Funeral discourse by E. T. Briggs (Methodist). THOS. FRANCIS.

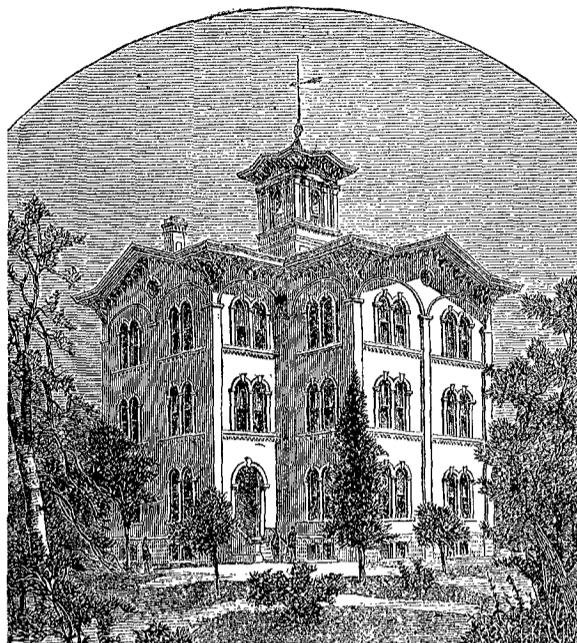
BAIRD.—Died near Cedar Creek, Mich., April 2, 1880, Sister C. A., wife of Bro. Matthew Baird, aged 28 years and 3 months. A note signed “A Neighbor,” was read at the time of the funeral services, which stated that “she gave her heart to God at the age of twelve years, and has lived an exemplary Christian ever since, as known by all her neighbors.” She leaves a husband and three sons (one adopted) to mourn her loss. Funeral services were performed on the 3d inst. Many listened to the words, “Let me die the death of the righteous.” G. W. COLCORD.

CARLETON.—Died of consumption, in Norridgewock, Maine March 8, 1880, Ellen M., wife of J. F. Carleton, aged 38 years, 11 months, and 20 days. She embraced present truth thirteen years ago, under the labors of Elds. J. N. Andrews and M. E. Cornell, and was faithful to the cause which she espoused. She was elected secretary of the V. M. society when it was first organized in this place, and was a faithful worker. A husband and three children mourn their loss, but not as those who have no hope. She sleeps, but not forever. “Jesus died and rose again,” and “even so them also which sleep in Jesus will God bring with him.” A prayer was offered on the day of her burial by Eld. Clark; and on the 21st of March the writer spoke to a large and attentive audience, from Rev. 14:13. J. B. GOODRICH.

BOOTH.—Died of lingering consumption and general debility of the nervous system, in Hancock, Waushara Co., Wis., Feb. 25, 1880, my dear companion, Hannah Booth, aged 71 years, 2 months, and 25 days. For thirty years she had been a great sufferer, but she bore it all with patience, until about two years ago, when her mind became unbalanced and gradually failed. She gave her heart to the Saviour when she was twelve years old, and joined the Disciple church. About eleven years ago she embraced the third angel's message, under the labors of Eld. Sanborn. She leaves six sons, twenty grandchildren, and twenty-four great-grandchildren. While we mourn, we have a hope that she will rise in the first resurrection, and be one of that happy number that shall meet the Saviour in the air. Funeral discourse by Eld. Page, a United Brethren minister, from Heb. 4:9.

ISAIAH BOOTH.

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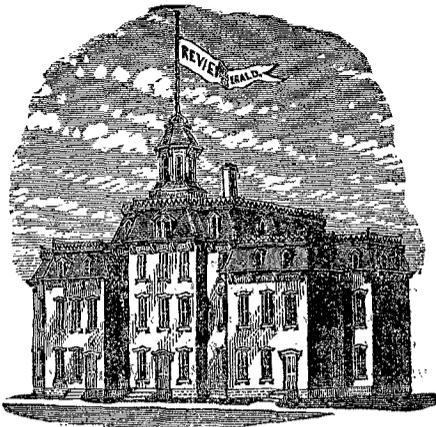
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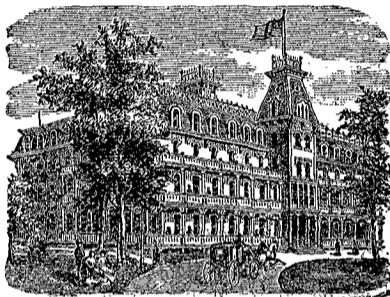


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The Review and Herald.

Battle Creek, Mich., Thursday, April 15, 1880.

CAMP MEETINGS FOR 1880.

KANSAS, Wakarusa,	May 20-25.
MISSOURI, _____	May 27-June 1.
IOWA, Des Moines,	June 3-8.
WISCONSIN, Portage,	" 9-15.
MINNESOTA, _____	" 17-21.

THE CAMP-MEETINGS FOR 1880.

THE brethren in Kansas, Iowa and Wisconsin have decided upon the time and location of their camp-meetings, as given above. We venture to suggest the time for the camp-meetings in Missouri and Minnesota. The brethren in these five States should be in season with their notices in full, giving definite statements as to locality, time, how the meetings may be reached, and all other necessary particulars. We can make no definite statements relative to laborers, with the exception of Iowa. Mrs. W. is pledged to join us in the camp-meeting at Des Moines.

JAMES WHITE.

SPECIAL NOTICE.

CHANGES in appointments for Otsego, Monterey, Douglass, and Wright.

The meetings at Otsego and Monterey, last Sabbath, were good, far beyond our expectations. We trust a great work is well begun in Allegan county. It seemed duty to labor in that county another week. Therefore Eld. Decker will fill the appointment at Wright next Sabbath and first-day, April 17 and 18. Eld. Corliss will spend the Sabbath and first-day at Otsego. And we shall, the Lord willing, labor with the church at Monterey. We will speak to the church at Wright Monday evening, the 19th; Greenville, the 20th; Bushnell, the 21st; Lyons, the 22d; Bancroft, the 23d to the 25th, at which time their house of worship will be dedicated. Returning to Battle Creek, we will speak to the church at Potterville, Monday evening, the 26th.

J. W.

The following item, showing the difficulty of maintaining the standard of church discipline in one of the popular denominations, appeared in one of our recent exchanges. We immediately wrote to a brother residing in the place to ascertain the correctness of the report, and he informs us that it is correct, with the exception that it was the young lady's father, instead of the young lady herself, who horsewhipped her pastor. The item is as follows:—

"Miss Norma Comer, the organist of the Methodist church at Van Wert, O., attended some dances recently, and on Sunday was publicly censured in church by the pastor, Rev. J. R. Henderson. He was severely criticised for the act, and called on Miss Comer to apologize and was met by her in her father's store, where she gave him a sound horsewhipping, which he received without resistance."

HEAPS.

THE apostle speaks of a time when certain classes of men not over fond of the truth, nor particularly desirous of learning it, shall heap up teachers who will devote their energies to the work of speaking just the things which will please their patrons, who have itching ears. The time was to be the last days. And now we learn from this week's exchanges, that there are, in the Presbyterian denomination, six hundred more preachers than can find employment, and in the Congregationalist, one thousand one hundred and thirty-six who have nothing to do.

STATE MEETINGS FOR PENN. AND N. Y.

THE State meeting for the Penn. T. and M. Society will be held at Wellsville, N. Y., May 1, 2, and 3, 1880. It is expected that every minister in the Conference will be present, and as far as consistent, we hope to see the directors, district secretaries, and librarians. The brethren generally are also earnestly invited to attend this meeting, as important questions concerning tent labor during the coming season and our camp-meetings will be decided at this time.

If twenty-five persons shall attend the meeting from the stations of the N. Y., L. E. & W. R. R., return passage will be granted at one-third the regular fare. Without doubt more than that number will attend.

The N. Y. State meeting will be held at Rome, N. Y., May 8, 9 and 10, 1880. The above remarks in reference to Pennsylvania meeting apply to this appointment. We desire as general an attendance as possible at both these meetings. If desired, a week's course of instructions for district secretaries and librarians will follow this meeting. If a majority of the district secretaries can attend such a drill it will be decided to hold it.

Let all district secretaries and librarians who can attend, report at once to me at Rome, New York. Brethren let us have a general rally at these meetings. I am happy to state to the brethren that it is expected that Eld. D. M. Canright will attend these meetings, and this will be an additional reason why there should and will be a general turnout.

B. L. WHITNEY, Pres.

TENT FOR INDIANA.

WE need a new tent to properly carry forward the work in this State this season. It will cost us \$200. We would like to raise the money to pay for it immediately. Let the leader of each church and company present the matter before his company, and raise what he can. All who love the truth in the State should donate something. Let all the scattered brethren and sisters send in their contributions. If you cannot donate cash at present, let us know how much you will pledge. Let all money donations be sent to Dr. Wm. Hill, Rochester, Fulton Co., Ind.; or to my address at Battle Creek, Mich. Please let us hear from you immediately.

S. H. LANE.

A dispatch from Rangoon via London reports that seven hundred persons,—men, women, boys, girls, priests, and foreigners—have been buried alive by the king of Burmah as a sacrifice for his restoration to health. The panic in Mandalay is frightful, and hundreds are leaving the city. The king's disease is said to be leprosy.

Appointments.

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

OTSEGO, Mich.,	evening, April	14
Douglass,	" "	15
Monterey,	" "	16-18
Wright,	evening, "	19
Greenville,	" "	20
Bushnell,	" "	21
Lyons,	" "	22
Bancroft,	" "	23-25
Potterville,	evening "	26

JAMES WHITE.

J. O. CORLISS.

CAMP-MEETING IN IOWA.

THE annual Iowa camp-meeting for 1880 will be held in the city of Des Moines, the capital of the State, June 3-8. At this meeting the business connected with the Conference, tract society, Sabbath-school, and temperance organizations will be transacted. We expect this camp-meeting to be the largest ever held in the State. We have made special application to have Bro. and Sister White present, and we trust we shall not be disappointed. We hope other able speakers will be present also.

Des Moines is the most central point for the mass of our people. Railroads center there from all directions. It is the capital of the State, and many will wish to attend for that reason. We want our people to commence immediately to plan for a grand rally to this meeting. We shall not have camp-meetings, as last year, in several sections of the State. We think the time will suit our people generally better than any other which could be selected.

Let all plan to come, and seek the Lord at this meeting. As a Conference, we need a great awakening.

GEO. I. BUTLER, Pres. Iowa Conference.

LAPERR, Mich., April 17, 18. R. J. LAWRENCE.

THE Wisconsin camp-meeting will be held at Portage, June 9 to 15. H. W. DECKER, Pres.

PALMYRA, Mich., April 24, 25. Will the brethren from Jasper attend this meeting? M. B. MILLER.

NOTHING preventing, I will meet with the friends in Wisconsin as follows:—

Sand Prairie,	April 17, 18
Darlington,	" 24, 25
Albany,	May 1, 2
Avon,	" 8, 9
Johnstown Center,	" 15, 16

G. C. TENNEY.

A GENERAL meeting will be held at Pleasant Grove, Minn., commencing Sabbath, May 1, and continuing two days. On

this occasion the house of worship will be dedicated. The churches of Greenwood Prairie, New Haven, Dodge Center, Grand Meadow, and Otranto are especially requested to be present.

H. GRANT.
N. BATTIN.

STATE quarterly T. and M. meeting for Division 1 at Potterville, Mich., May 1, 2. The tract and missionary interests of the section will be carefully considered and some instructions concerning keeping books and reporting will be given. We desire a full attendance of the librarians, officers, and tract workers in the section.

J. FARGO.
M. B. MILLER.

Publishers' Department.

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

THE MUSICAL HERALD is a new musical monthly magazine published at Boston, Mass. Price \$1.50 a year. It is spoken of in the highest terms by the press everywhere, and contains matter of value and interest to those who are cultivating the musical art. Each number contains 24 pages, 8 of which are music.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

WANTED.—To take or rent a small farm in Northern or Central Michigan, among Sabbath-keepers if possible. Only three in the family. Address E. P. Mansell, Hopkins Station, Mich.

WANTED.—A good farm-hand is wanted, to work for a Sabbath-keeper through the summer. Would like to have him commence work soon. Address, Melvin Martin, Lakeview, Montcalm Co., Mich.

WANTED.—Three young men, to drive team. Work will last to Oct. 1. None but Sabbath-keepers need apply; health reformers preferred. Address, James Hunter, Boonesboro, Boone Co., Iowa.

FOR SALE.—Nine acres of land; small brick house with cistern; 100 apple trees; excellent fruit; peaches, cherries, grapes, currants; located one mile east of the city limits. Address, J. H. P., Battle Creek, Mich.

WANTED.—Two able-bodied, industrious, trustworthy young men, devoted S. D. Adventists, to work at making hedge fences, and to do farm work, by the month or year. Applicants please give references. Address, Marcus Adams, Half Rock, Mercer Co., Mo.

WANTED.—A man of a mechanical turn of mind to work at blacksmithing and wagon repairing. A young man preferred. Must be a Sabbath-keeper, and health reformer. For particulars, correspond with Wm. H. Logan, Peru Chautauqua Co., Kansas.

FOR SALE.—A farm of 40 acres three miles northeast of Battle Creek, suitable for fruit, early gardening, and general farm purposes. Has a young orchard of 125 trees in good bearing condition, also 1 acre of strawberries, and 18 acres of good wheat on the ground. For further particulars, inquire at the farm, or address Wm. N. Woodworth, Battle Creek, Box 1928.

Books Sent by Express.

W T Henton \$23.07, M A Kerr 6.07.

Books Sent by Freight.

Jacob Newlan \$8.55, Bert VanDewert 10.28, N G White 66.44, S N Haskell 110.78.

Cash Rec'd on Account.

Iowa T & Society per L Hornby \$369.99, S Manser per M B M 2.25, G S Honeywell 41.00, Vt T and M Society per T H Purdon 165.00, Gen T & M Society per M L H 6 51, Ind Tent Fund per S H Lane 9 30, Ohio T & M Society per D M Canright (total) 383.27, Ky T & M Society per Bettie Combs 39.03, N Y T & M Society per A Bowen 72.90, Neb Conference N Peace 1.50, Wis T & M Society per M A Kerr 180.00, O A Johnson 3.00, Ill T & M Society 23.25, Ind T & M Society per S H L 21.18.

Mich. Conf. Fund.

Thetford Center Nettie Johnson \$3.57, Holly per S Willson 16.40, Locke per L E Rathbun 3.00, Edwin Wolcott S B 3.78, Jackson per L A Bramhall 40.77, Spring Arbor per Mrs A L King 54.31, Gowen per Lars Jorgensen 26.53, St Charles per J M Wilkinson 40.00, Birmingham per A S Perrin 4.50, Memphis per J C Wade 35.00, Carson City per T R Evans 18.40, Westphalia per M J Parkhurst 24.62, Alma per Daniel Wood 8.00, Partello per M B Miller 2.00, Spring Arbor per M B M 2.30, Brookfield per Mary M Lane 19.33, Dimondale per D Houghtaling 10.00, Sand Lake 4.22, Douglass per Mrs M A Dietrich 11.00, Woodland T W Phinisey & wife 9.25, Burlington per H Miller 27.18, Kalamazoo per E M Butler 14.35, Leslie per G G Dunham 33.21, Wright per C Buck 100.00, I G Evans per G H Gilbert 2.00, Lakeview per G H G 6.50, Morley per G H G 5.62, Fremont per E B Lane 23.00, Jasper per E A Randall 15.86.

Mich. T. & M. Society.

Per M B Miller 75c, per D A Wellman 2.00, Dist 6 per R Fargo 75c, Dist 4 per Jennie Reid 32.69, Dist 14 per Ella Carman 5.40.

Gen. Conf. Fund.

A friend, thank offering, \$10.00, Two friends each, 5.00.

European Mission.

A Schanpp \$15.00, "N N" 25.00, O A Johnson 10.00.

English Mission.

J L Syp \$10.00.

Danish Mission.

Masie Johnson \$5.00, Andrew Olsen 100.00, M J Bartholf 5.00, J Akersten 5.00.

S. D. A. E. Society.

Mrs Nellie O Taylor \$3.00.