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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.

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REMEMBER

In thy time and times of mourning,
When grief doeth all she can
To hide the prosperous sunshine,
Remember this, O man,—
"He setteth an end to darkness."

Sad saint, of the world forgotten,
Who workest thy work apart,
Take thou this promise for comfort,
And hold it in thy heart,—
"He searcheth out all perfection."

O foolish and faithless sailor,
When the ship is driven away,
When the waves forget their places,
And the anchor will not stay,—
"He weigheth the water by measure."

Outcast, homeless, bewildered,
Let now thy murmurs be still;
Go in at the gates of gladness,
And eat of the feast at will,—
"For wisdom is better than riches."

O diligent, diligent sower,
Who sowest thy seed in vain,
When the corn in the ear is withered,
And the young flax dies for rain,—
"Through rocks He cutteth out rivers."

—Alice Cary.

Our Contributors.

NATURE OF THE SABBATH.

BY ELD. E. W. FARNSWORTH.

It is not unusual, when the subject of the Sabbath is introduced in a community, for good people to say, "You observe the Jewish Sabbath, while I keep the Christian Sabbath." This erroneous idea is no doubt the result of false teaching concerning the nature of the Sabbath. In an effort to evade the binding force of the Sabbath law, religious teachers tell us that the Sabbath was peculiar to the Jews, no other people being subject to it. It will be readily seen that important conclusions follow such a position. If the Sabbath was peculiar to the Jews, then it must have been confined to that people; and when the Jews, as a nation, passed away, that which was peculiar to them must have gone also. Hence the conclusion is drawn that Christians ought not to observe the seventh-day Sabbath. Let us examine this phase of the subject.

We take the position that the Sabbath was not Jewish, but that it was universal in its nature, designed for all people, in all ages. Our Saviour says (Mark 2:27), "The Sabbath was made for man, and not man for the Sabbath." How extensive is the term "man" as used in this text? To whom does it apply? Is it confined to the Jews? Let us illustrate this point. We once learned a rule of language as follows: "A noun used without a qualifying adjective is to be taken in its broadest sense; as, 'Man is accountable.'" In this illustration the term "man" must include Gentiles as well as Jews; for all are accountable. Rom. 2:

12-16; 2 Cor. 5:10. It includes the whole human family. In Job 14:1 I read, "Man that is born of a woman is of few days, and full of trouble." Here the term "man" cannot be confined to the Jews; for we can all testify that Gentiles as well as Jews are born to trouble. Again, verse 10: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" This must include all; for all die, and waste away. "What is man, that thou art mindful of him?" exclaims the psalmist. Ps. 8:4. Many scriptures might be cited to illustrate this point, but none will dispute that words used in this way must refer to the whole human race. And when our Saviour says, "The Sabbath was made for man," he must have included the Gentiles as well as the Jews.

Much light is thrown upon this subject by ascertaining when, and by whom, the Sabbath was made. By a reference to Gen. 2:2, 3, we learn that after God had wrought six days in the creation of the world, he rested on the seventh; and after he had rested, he blessed the day, that is, he put honor upon it; then he sanctified the day; in other words, he set it apart for a sacred or holy use. Now for whose benefit was this done? Our Saviour replies, "For man's." Here we learn that in the beginning God made a man. That man, as he came from God's hand, perfect and upright, represented the whole human family; and whatever God gave to him, he gave to the whole human race, through him. Adam was their representative head; and the institutions which he received from God, he received not for himself alone, but for all his posterity.

The force of this truth is more sensibly felt when we compare the Sabbath with marriage, an institution given the day before. Gen. 2:2, 3 contains a record of the giving of the Sabbath institution; in the same chapter (verses 22-24) we find an account of the giving of the marriage institution. Now why do men say that the Sabbath was Jewish, while they will not admit that marriage is? Both these institutions were given in Eden before sin entered; and what was given before the fall cannot be said to be Jewish, for national distinctions did not then exist. It would be as correct to represent the Sabbath as a Dutch Sabbath, a French Sabbath, or an English Sabbath, as to call it a Jewish Sabbath. "But," asks the objector, "did not God give the fourth commandment to guard the sacredness of the Sabbatic institution; and did not the Sabbath therefore become Jewish?" I reply by asking a parallel question, Did not God give the Jews the seventh commandment, to guard the sacredness of the marriage covenant? And did not marriage therefore become Jewish? No one would take this position for a moment. But the same argument which would prove the Sabbath Jewish would prove the same for marriage; but that which proves too much, proves nothing, and therefore must be rejected.

The truth is, the Sabbath is neither Jewish nor Christian. We never read in the Bible of the "Jewish Sabbath" nor of the "Christian Sabbath." We hear these phrases so often from the pulpit that we seem to think the Bible must be replete with such expressions; but the book of God never uses them. God, in speaking of the weekly rest-day, calls it, "The Sabbath," "My Sabbath," or "The Sabbath of the Lord thy God." I repeat: the Sabbath is neither Jewish nor

Christian in its nature, but it is universal. If it were strictly Christian, none but Christians would have a right to it. The Lord's supper is a Christian ordinance. The worldling, the profane man, has no right to it. Paul said in his time that because many ate and drank unworthily, they were sickly, and many slept, *i. e.*, they had died. 1 Cor. 11:30. This is a *Christian* ordinance. Baptism is another; no minister would wish to baptize an unconverted man. The murderer and thief have no right to this ordinance until they are converted. We inquire, Is the Sabbath of the same nature as these? If so, then no man or woman outside of the Christian church has any right to it. As the blasphemer would commit a sin in partaking of the Lord's supper, and the thief, in his unconverted state, would sin by being baptized; so, if the Sabbath be a Christian ordinance, would the unconverted be adding sin to sin by an attempt to appropriate to their own use that which is purely Christian.

But the mistake is in claiming the Sabbath to be a Christian Sabbath. It is not so, but it is a *universal* institution, designed not for any one race or class, not for any one nation or sect, but for all nations, tongues, and peoples. Let no one say, then, "I keep the Christian Sabbath, but you keep the Jewish;" for the Sabbath of the Bible is not the property of the Jew or the Christian, but it is "the Sabbath of the Lord thy God."

The following valuable testimony on this point from two eminent critics will be in place here. The first is from Alexander Campbell's "Popular Lectures," pages 283, 284. Speaking of the creation of the heavens and the earth, he says:—

"Heaven left not this, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution, which was as universal as the *annals of time*, as the *birth of nations*, as the *languages spoken by mortals*. An institution, too, which, notwithstanding its demand not only of the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from the creation to the deluge, during the deluge, and after the deluge, till the giving of the law; and which, when transcribed by the finger of God from the tablets of memory to the tablets of marble, begins with the very word 'remember,' the only word which is legitimately inscribed in every land and language, upon every sort of monumental record, natural, religious, moral, or political. The humblest pillar in honor of the dead has 'in memory of' inscribed, either in fact or by circumstances, upon its front; and so reads the fourth precept of the *everlasting ten*, *Remember that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh day; wherefore, remember the seventh day, to sanctify and hallow it.*"

The second is from Prof. Wayland, President of Brown University (Baptist). In his "Moral Science," speaking of the fourth commandment he says (pages 183, 184):—

"It is found in the law of the *ten commandments*, which is always referred to in the Scriptures as containing the sum of the moral precepts of God to man. Our Saviour and the apostles, who made the most decided distinction between moral and ceremonial observances, never alluded to the law of the ten commandments in any other manner than as of permanent and universal obligation. Now, I know of no reason which can be assigned why this precept should be detached from all the rest and considered as *ceremonial*, when the whole of these taken together, are allowed, by universal consent, to have been quoted as moral precepts by Christ and his apostles. Besides, our Saviour expressly declares that '*the Sabbath was made for man*;' that is, for man in general, for the whole human race; and consequently, that it is binding upon the whole race, that is, that it is a precept of universal obligation."

THE SOUL.

The Second of the Series of Discourses on Life, Soul, Death, and the Resurrection.

BY REV. N. WARDNER, D. D.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life [margin, 'breath of lives,'], and man became a living soul." "Lives," plural,—physical life and spiritual life. Gen. 2: 7.

Dr. Kellogg, in his work, page 75, says: "When the body dies, the brain undergoes dissolution with the rest of the body, and thought, with consciousness, perception, and all the other attributes of mind, must perish with it." If so, then all character perishes at death. And if perishing means annihilation, that character can never exist again without a new creation.

Again the Doctor says, "It should be borne in mind that immateriality does not mean non-existence. Qualities exist, but are not material." "Ideas have existed, but not materiality." "A plan exists, abstractly, as a concept, but not as matter." "The question is not, then, between a material soul and no soul at all, as some put it." p. 86. "The soul is not material." p. 96. "We cannot conceive of mind as independent of matter." p. 51. Then the soul cannot exist independent of matter, unless it is independent of the mind, and it has no moral character, and is not subject to rewards or punishments. "A plan," a "concept," says the Doctor, may exist without matter; but a plan or concept is a thought; yet he says, "Thought cannot exist independent of matter." How can both these statements be true? If thought cannot exist independently of matter, it must be a quality of matter.

On page 104, he says: "A record of the acts of both the righteous and the wicked is preserved in Heaven. . . . In this record is embodied a detailed plan of each person's organization, whether he be good or bad. The record forms a perfect photograph of the individual, being, indeed, a representation of the abstract organization which was once represented in matter." On page 95, he says: "The organization, like the plan of a house, is only an idea, a concept." If a soul is merely a concept of a human organization, whose concept is it? Man's or God's? If man's, then here is a human thought *without matter*, which "cannot exist" without matter; for a concept is a thought. If God's, then it may have existed eternally, and he also rewards and punishes his own thoughts, because of what human beings had done who were annihilated ages before. How can an organization exist without organs, or organs exist without matter? "The soul is immaterial." p. 96. "Matter is incompetent to constitute the soul." p. 86. A soul, then, is not an organization.

The Doctor asks, "How is the soul, or organization, which loses its association with matter, at death, to be preserved for becoming again associated with matter in the reproduction or re-organization of the individual at the resurrection?" He answers thus: "If it is preserved, then, and re-associated with matter at some time subsequent to death, it must be because God has made some special arrangement for the purpose. This arrangement we discover in the perfect record of men's lives, which is preserved in Heaven according to the Scriptures." "This record . . . is, in the most thorough sense, a photograph; a perfect pattern of the organization of each individual. The character of an individual as pictured by his acts, including, of course, words and thoughts, bears the perfect impress of his organization." pp. 94, 95.

How can an organization "lose its association with matter," when it cannot exist without matter? According to the Doctor's theory, even a thought, or conception of such organization, cannot exist without matter. "Thought is inseparable from matter." If "thought is inseparable from matter," it must be a property of matter; and hence character, and all that makes man responsible, are only properties of matter. Yet he says, "The soul is not material," still it exists between death and the resurrection. Here we have that existing without matter which cannot exist without matter! He claims that an immaterial spirit cannot exist. "Such a thing as an immaterial substance is a nonentity, an impossibility." p. 36.

Again he says, "The soul or organization, like the plan of a house, is only an idea, a concept." Is a conception and the thing conceived one and the same? The conception of every existence was in the mind of God ages before it existed in fact. Was his concept of a human soul that soul itself? If so, then it existed from eternity.

The Doctor says the Bible and science "recognize no human existence, but a material existence." p. 76. Then he says, "The soul is not material." p. 96. Hence the soul is no part of human existence.

Again: "Since human identity consists in identity of organization, if we have reproduced in the resurrection the same organization as that which an individual possessed at death, the personal identity of that individual will be restored. He will have the memory of the person who died, with his individual peculiarities—leaving out defects—and will recognize himself as the same person." p. 93. If so, then he will recognize as true what is untrue; for if "man is made wholly of matter," and absolutely goes out of existence ("death is non-existence." U. S.), he can no more be reproduced out of other matter and be identically the same, than the identical flames produced by the burning of London, A. D. 1666, were reproduced in the burning of Chicago, A. D. 1871. The idea that a newly created being should be made to believe himself to be another being who went out of existence ages before, and be held responsible and

punished for what that other being did, is not only absurd, but monstrous injustice.

The Doctor claims that a human body, constructed after the same plan, though of different materials, and even with "defects left out," is absolutely the same being who had long been out of existence! If a house burns down, and another is built, of different materials, after the same plan, leaving out defects; is it the same house? If my coat wears out, and I have another made after the same pattern, out of different material, is it the same coat? If one house or coat may succeed another and be identical, because constructed after the same pattern, then they may exist side by side, and still be identical; and so may thousands of them!

The fact that spirit manifests itself through organized matter no more proves that it is produced by that matter than the fact that electricity manifests itself through a machine proves that it is produced by that machine, and cannot exist independently of it. If thought is entirely the product of the brain, it can no more change till the brain changes than sweet water can flow from a bitter fountain. It is a universal law of nature that a cause, acting under the same circumstances and in the same manner, always produces the same effects; and if said effects ever change, a change must first take place in the cause that produces them. We all know that mind has a controlling power over the body to make it act at will, thus proving its superiority and independence of action. But if the mind is simply an effect of the brain, or body, then the effect is superior to its cause, and controls its cause, and so we may expect soon to see a stream control and change its fountain, instead of being controlled by its fountain!

Again says Dr. K., "Matt. 10: 28 shows that the soul is of greater importance than the body." p. 70. Then, according to his theory, the thing produced is of greater importance than the cause which produced it; hence, superior. Can even God himself produce anything superior to or of greater importance than himself? If he cannot, how can matter? If God, a spirit, did or can exist independently of matter, then such is the law of his existence, and it is therefore conceivable that he may have created other things capable of existing in like manner. But the Doctor says, "Mind is the result of the force of matter." p. 51. If so, then spirit is a product of matter, and cannot be renewed or regenerated till that corrupt matter which produces it is first regenerated and purified. "Who can bring a clean thing out of an unclean? Not one." Job. 14: 4. Christ says a bad tree cannot produce good fruit; hence, every tree is known by its fruit.

What does the Doctor mean when he says, "The perfected character will be represented in a perfect body, which will no longer be a trammel to the soul in its aspirations after good, but will accord with it in perfect harmony?" p. 150. Here he talks like an orthodox minister, that the body is the *instrument* of the soul instead of being the producer of it, making the soul superior, which in its aspirations might be helped or crippled by its medium, the body. Character results from choice, will, habit, etc., all exercises of the mind, and when developed by one class of circumstances cannot possibly be the same as a character developed by different circumstances and influences; and how can a newly created being possess the exact character of another, formed by different influences, and had ceased to exist ages before, or be justly held responsible for his deeds?

Finally, was Christ's character and divinity simply the product of his physical organization and the influences around him? We are told that in *all respects* he was "made like unto his brethren." Heb. 2: 17. Did his divine spirit, wisdom, and power cease to exist when his body died? Or were they merely preserved in a record or photograph? Since only one true divinity can exist, and Christ was that divinity, did it pass out of existence so that there was only the photograph of divinity for three days and nights? How was this?

REPLY.

The first point made by Eld. W. in the foregoing article is that if, as we claim, the mind is dependent upon the brain, and the brain undergoes dissolution at death, so that thought and consciousness perish at death, then "all character perishes at death," and "can never exist again without a new creation." Our reviewer's conclusion is too hasty. A little more thought upon the subject would have shown him very clearly what we think no one can fail to see, that character is not "an attribute of mind." Character, in its broadest sense, pertains not to the brain alone, but to the individual as a whole, and depends not upon the material structure of the individual, but upon his organization. During life the character is preserved by the material representation of this organization; after death, and between death and the resurrection, by the record representation in Heaven. The record of a man's life in Heaven, including as it does a complete account of his every thought and act, may be said to be a character, representative of the individual. It appears, then, that the character does not perish with the body, but survives so long as a record of the man's life is preserved in Heaven, in the same way, though in a much more complete sense, as a man may be said to live in the memory of his friends after he is dead. It is not the man, but his character, which lives, even though everything material that went to

compose his body has returned to dust in obedience to the command, "Dust thou art, and unto dust shalt thou return."

After making several quotations from our work, showing that we believe the soul to be immaterial, Eld. W. says, "Then the soul cannot exist independent of matter, unless it is independent of the mind, and it has no moral character, and is not subject to rewards or punishments." Certainly; we accept the conclusion. In the work criticised by Eld. W., we have endeavored to show that the mind and the soul must be entirely distinct in character. Eld. W. leaves us to infer that he believes the mind and the soul to be identical. He must admit that lower animals have minds as well as man. There is no way to escape the unequivocal declaration of science that the same evidence that proves that man has a mind establishes the same for lower animals. Eld. W., then, will have to agree with the eccentric English divine who asserts that horses, dogs, cats, and other lower animals, have souls and a hereafter as well as man. An argument that proves too much proves nothing; and it appears to us that our reviewer's argument involves him in this dilemma.

In the sense in which we use the word soul in the quotations made by Eld. W., we grant that it cannot be subject to rewards and punishments. The soul is not the individual, but a representative of him. Men, women, persons, are rewarded and punished, not souls. The Bible gives no hint of either reward or punishment until after the resurrection of the dead. The soul, independent of the body, cannot be punished. The idea of punishing an immateriality is in the highest degree absurd. In the instances in which the Bible speaks of the soul as being punished, as "The soul that sinneth it shall die," the term soul is used in a figurative sense to mean the whole person. The evident meaning of the text is, the person who sins will be punished with death.

Again Eld. W. says, professedly quoting us, "'A plan,' a 'concept,' says the Doctor, *may exist without matter*," [Italics ours]. He then continues, "But a plan or concept is a thought; yet he says, 'Thought cannot exist independent of matter.' How can both these statements be true? If thought cannot exist independently of matter, it must be a quality of matter."

Again we agree with Eld. W.; both the statements to which he refers cannot be true. Does the reader inquire further, Which is not true? We answer, The first. We never stated that a plan or a concept *may exist without matter*. At least, we do not believe such a statement, and if it occurs in our book it is an accidental error; but after having several persons read the book through for the express purpose of finding the statement, we are confirmed in the belief that it does not occur in the work reviewed, even as an error. We did say, "A plan exists, abstractly, as a concept, but not *as matter*." This is quite a different thing, as will appear to the most casual reader by the aid of a simple illustration. Suppose we had said, Hearing exists as a sensation, not as sound, and Eld. W. had quoted us as saying, Hearing may exist *without sound*, he would have misstated our position in the same way that he has now done. Fire is not heat, and yet fire cannot exist *without heat*. So a plan, a concept, is not itself matter, and yet it cannot exist without matter. It thus appears either that our reviewer has resorted to very ingenious sophistry to make us appear to be in error, or else has committed a very serious philosophical blunder. We are unwilling to entertain the first hypothesis, and will leave the reader to decide as to the second. An equally grave philosophical error is involved in his next sentence. He says, "If thought cannot exist independently of matter, it must be a quality of matter." This is certainly incorrect reasoning. The relation of dependence does not imply that of quality, as another illustration will show. An animal cannot exist independent of air. Does it follow from this that air is a quality of animals?

Thus far, all the arguments of our reviewer have been based upon illogical deductions.

Let us now notice his further strictures. After quoting from pages 104 and 95 of our work, he says: "If a soul is merely a concept of a human organization, whose concept is it? Man's, or God's? If man's, then here is a human thought *without matter*, which 'cannot exist' without matter." This argument needs no attention, as it is based on an error of our reviewer, which we have just pointed out. We never claimed that thought *could exist without matter*; but, as our reviewer himself pointed out in a preceding article, have contended that thought *could not exist without matter*. But Eld. W. continues, "If God's, then it may have existed eternally, and he also rewards and punishes his own thoughts, because of what human beings had done who were annihilated ages before." Here is a most glaring absurdity, surely. We must

protest, however, against being made responsible for it. The reader will find nothing like it in the book under consideration. It is a structure of error builded by our reviewer out of an illogical deduction from our premises, and preconceived views of his own which to us appear to be incorrect. We have not claimed that the soul is "a concept of an organization," but that the human soul is the sum of the relations existing between the material components of a human body. It may be said to be the plan of a man's make up, and it represents an individual just as the plan of a house represents the house. The drawing which is termed the plan, is not the real plan any more than is the house itself; it is one way of representing the plan, just as the house is another and the most perfect mode of representing it. The thought, idea, or conception of the organization is only another mode of representation in which it is presented to the mind by the imagination. We believe, with Aristotle, that the soul is "form, pure and simple," considered apart from matter or any other possible means of representation. Our reviewer will grant that there is a difference between a relation and the things related. The things related are material; the relation is not material, but is dependent, in a certain sense, upon matter for its existence. The soul seems to us to be simply the sum total of the relations existing between the various parts of a human being. We may not have expressed our idea the most happily in the sentence under consideration, but hope we have now made our meaning clear. We can see no more difficulty in the fact that God may have had in his mind a conception of each human soul from all eternity than in the equally certain fact that, knowing the end from the beginning, he knew what would be the acts of each individual long before man was created. As the latter fact does not affect the question of human responsibility, the former does not affect the question of the nature of the soul.

Our reviewer asks, "How can an organization exist without organs, or organs exist without matter?" He then quotes us, "The soul is immaterial," and concludes, "A soul, then, is not an organization." This seeming incongruity is wholly the result of a play upon words. Our use of the word organization must make it evident that our meaning is, "The relations included in such a state [of organization] or condition."—*Webster*. With this meaning the inconsistency disappears. The meaning attached to the word by Eld. W. is wholly foreign to our use of it.

Eld. W. next quotes us as representing that the soul loses its association with matter at death, and asks, "How can an organization 'lose its association with matter,' when it cannot exist without matter?" The expression may not have been sufficiently guarded to make a misunderstanding or misconception impossible, but we think it must be evident to the reader that reference was made not to matter in general, but to the matter composing the body. The record representation of the organization in Heaven, if it has any existence at all, must have some sort of a material existence. Hence we are justified in claiming that the criticism does not hold.

Eld. W. further says, "If 'thought is inseparable from matter,' it must be a property of matter, and hence character and all that makes man responsible are only properties of matter." We have not said that "thought is inseparably connected with matter;" hence we are not responsible for the conclusion drawn by Eld. W., that "character and all that makes man responsible are only properties of matter." The attributes of mind are properties of organization, not of matter, just as the beauty of a portrait is not a property of the paints with which it is colored, but of the arrangement of the various colors.

Eld. W. evidently fails to understand our position or he would be unable to say as he does, quoting from our work, "The soul is not material,' still it exists between death and the resurrection. Here we have that existing without matter which cannot exist without matter!" Our reviewer is evidently astonished at the absurdity of our position, and, as represented, it certainly is absurd; but he omits to notice that we have in our work called attention to the fact that the soul is represented by the heavenly record of an individual's life when his body goes back to dust, existing thus until the resurrection. All that is necessary to dispel the absurdity of the position is a fair presentation of it.

Eld. W. says again, "He claims that an immaterial spirit cannot exist." Such a thing as an immaterial substance cannot exist. Will Eld. W. claim the contrary, viz., that an immaterial substance can exist? This would be equivalent to believing that there may exist a substance which is not substance, for immaterial means not substance, or not matter! Will Eld. W. give us evidence of the existence of an immaterial spirit or substance?

The next paragraph we have already answered in

substance, and hence do not need to notice again. Our reviewer quotes us as saying that the Bible and science recognize no human existence but a material existence, and that "the soul is not material," and adds, "Hence the soul is no part of human existence." If we did not know our reviewer to be an honest and honorable man, we should say that such reasoning was inexcusable. The least that can be said is that it is very bad logic, since it violates one of the plainest rules of logical reasoning, as an illustration will show. A house is recognized by science only as a material existence. The plan of a house is not material. Hence the plan of a house is no part of it. The absurdity of the conclusion must be patent to all. If our reviewer will refer to any text-book on logic he will see that one of the fundamental rules laid down is that *no conclusion can be drawn from negative premises*. This is what he has done, and hence we have just grounds for complaint that the reasoning is illogical and incorrect.

The next argument is based upon a statement supposed to be quoted from our work; viz., "Man is made wholly of matter." We never believed such a statement, and cannot find it in the work under consideration. As Eld. W. does not give the page on which he finds it, we conclude that he quoted from memory and thus fell into error. The statement seriously misrepresents our position, as will be seen by reference to page 64 of our work, where in referring to this very subject we say, "Man is made up of two parts, matter and organization." Now we would humbly submit to the candid reader whether or not Eld. W.'s statement properly represents our views. If not, then all the arguments which he proceeds to build upon it are as erroneous as the quotation which he makes.

With reference to the quotation made from Eld. Smith, that "death is non-existence," we have to say, as we remarked at the outset, that we shall not hold ourselves responsible for any but our own views. To attempt to disprove our views by showing an inconsistency between them and a statement made by Eld. S. several years ago in accordance with a view quite different from ours, does not seem to us to be strictly fair. But as the argument fails from having been based on a misquotation, we need not notice it further.

We agree with Eld. W. that if man and all there is of him goes out of existence at death, he could never be reproduced. But we do not believe such a theory, and have not taught it; on the contrary, our book was written for the purpose of showing that man has a soul which does not perish with the body, and which represents an individual during death and secures his identity in the resurrection, even without identity of matter.

We also agree with Eld. W. that "the idea that a newly created being should be made to believe himself to be another being," etc., "is not only absurd, but monstrous injustice." But we cannot help feeling that we are subjected to the same sort of injustice, since we have never expressed any such idea, either in the work under review or anywhere else. On the contrary, we have labored at length to show that a person resurrected without any of the original matter composing his body, but with the same organization, is not a newly created individual, but the same person that died. On pages 217 to 219 of the work reviewed by Eld. W., we argue as follows:—

"The resurrection must concern especially the same elements of man's nature that were involved in creation. The thing that was created, goes into the grave; a human body dies, is disorganized. At the resurrection we have a restoration of the same person by re-organization of matter in the same order, manner, or arrangement. The matter of which Adam's body was composed was not created at his creation. The only new thing made in the creation of man was an organization. God formed man from the dust of the ground; that is, he gave to inorganic matter an arrangement which invested it with life. The organization was created, not the matter. Through the creation of an organization and its representation in matter, Adam was created. In death, the material representation of the organization is destroyed. The person is dead. In the resurrection, the same organization is again represented in matter, the re-organization being effected by the same omnipotent power which created the first organization. Thus the resurrection concerns chiefly the very same thing which was created; viz., the organization. It appears, then, that a resurrection which excludes or ignores the original atoms of the body is not in any proper sense a new creation, since the same individual is reproduced. The creation of man was making a living being out of dead matter without reference to any previously existing man. The resurrection is making a living man out of dead matter, with direct reference to a previ-

ously existing man, who is reproduced by the preservation and reproduction of the identical organization. There is no new creation involved, but a resurrection in every sense of the word."

Eld. W. continues to argue on the supposition that we believe in annihilation at death, which doctrine we do not believe, and have taken particular pains to controvert. After expressing astonishment at our view of human identity, by means of an exclamation point, he continues thus: "If a house burns down, and another is built, of different materials, after the same plan, leaving out defects, is it the same house?" If a house were a fit analogue of a human being, the argument against us would be conclusive; but as it is not, the quotation has only the value of an illustration, and is without logical force. Eld. W. does not mention to his readers that we have established the fact that the nature of identity differs with different classes of objects. Objects which naturally undergo change of substance do not require identity of substance for their identification, but do require identity of organization, at least in a certain degree. Objects which do not naturally undergo a change of substance require identity of matter, for their identification. For instance, a river, the material element of which, the water, continually changes, retains its identity notwithstanding; while a house or a rock, which does not by nature undergo such changes, requires the same material elements for identification. In one or the other of these two classes all natural objects may be placed, man with the rest. If the human body is characterized by permanency of matter, then it may be classed with such things as houses, coats, and similar objects, as is done by Eld. W.; if, on the other hand, it is known to be naturally subject to change of material elements, it must be conceded that man belongs in the other class,—that in which identity consists in organization, not in matter,—and must be compared with such objects as a river, a cloud, a rainbow, a society. Let us take one of these objects as an illustration, and see if there is a just analogy; for example, a river. In many tropical countries, and in some parts of this country, rivers disappear in the hot season, their beds becoming dry. Two years ago, in passing through Western Kansas on the cars, we observed a dry river-bed of this sort. There was no river there; but when the fall rains came, water appeared, and the river flowed again. Now will Eld. W. tell us that this was not the same river that had been flowing there before? Surely not. The river is the same, because its bed, its banks, its source, its mouth, all its relations to other objects, in short its organization, is the same. If these had been materially changed, the river would have been annihilated; but as they were preserved, the river was reproduced, literally resurrected as man will be in the resurrection of the dead. Where is the "monstrous absurdity" in this; if we are mistaken, we shall be glad to have the error pointed out.

Eld. W. next says, "The fact that spirit manifests itself through organized matter no more proves that it is produced by that matter, than the fact that electricity manifests itself through a machine proves that it is produced by that machine and cannot exist independently of it." In answer we will say, 1. We have never claimed that spirit is a product of matter. None of the attributes of mind are products of matter, but of organization, of which God is the author. We submit, however, that the evidence that mind is inseparably connected with matter is of exactly the same character as that which proves electricity to be inseparably connected, not with any particular machine, but with matter.

Eld. W. says again, "We all know that mind has a controlling power upon the body, . . . thus proving its superiority." Let us see. Suppose the skull be crushed in upon the brain; the mind has no further power; indeed, it disappears altogether! What would be the natural conclusion? Evidently it must be that the brain is the controlling organ after all, and that the mind is merely the manifestation of its action. Thus the argument that we have made an effect "superior to its cause," falls to the ground.

Eld. W. continues, still combating a position which we do not hold, and which cannot be legitimately drawn from our premises, quoting us: "Matt. 10:28 shows that the soul is of greater importance than the body." From which he argues that we have represented the thing produced as being "of greater importance than the cause which produced it." This is incorrect, for we have never claimed that the soul was a product of the body. It is, according to our view, and as we have stated again and again in the work under consideration, *the most essential part of the body*.

Eld. W. says, and we agree with him, that "if God, a spirit, did or can exist independently of matter," it is "conceivable that he may have created other things

[beings] capable of existing in like manner." But there is an insurmountable "if" in the way. In order for this argument to be of any value, the supposition must be established as a positive proposition.

Eld. W. next argues that if "mind is the result of the forces of matter," then spirit is a product of matter. Here our reviewer begs the question altogether. He first assumes, without offering more than suppository proof, the existence of spirit, and then assumes further; without offering any evidence at all, that spirit and mind are identical. Such argument is inconclusive.

With reference to the quotation in which Eld. W. thinks we talk "like an orthodox minister," we have to confess that we indulged in a rhetorical flourish that may be construed contrary to our real views as elsewhere expressed; but we intended to advance no different theory. We used the word soul in a figurative sense, for one of the dependencies of the soul, the mind,—a common figure of speech. However, this is wholly irrelevant to the subject, as we based no argument upon the expressions employed.

Eld. W. has maintained that mind, thought, character, etc., are independent of matter. Now we are astonished to find him saying that character is developed from circumstances. Circumstances are material, or at least are the product of material agencies. If, then, character depends entirely upon circumstances, it must depend upon matter; and if, as Eld. W. claims, character is an attribute of the mind and the responsible part of man, he does not come very far from agreeing with us that man possesses no such thing as a conscious, thinking, immaterial entity independent of the body.

Eld. W. asks, "Finally, was Christ's character and divinity simply the product of his physical organization and the influences around him?" Let Eld. W. himself answer. "Character results from choice, will, habit, etc., all exercises of the mind, and when developed by one class of circumstances," etc. He makes no exception, and even goes on to say that a character "developed by one class of circumstances cannot possibly be the same as a character developed by different circumstances and influences." He even questions the power of God to make a being whose character should be the same as that of another which had been developed by special circumstances. His reasoning would seem to establish beyond question, then, not only that the character of Christ was a product of the circumstances under which he was placed, but, as his divinity is included in his character, his divinity also. Apparently to strengthen this view, our reviewer quotes Paul in Heb. 2:17, to show that "in all respects He was made like unto his brethren." If our view of the nature of the soul is unorthodox, it is certainly not more so than such a doctrine as this.

Eld. W. further asks, "Did his divine spirit, wisdom, and power cease to exist when his body died?" We will let Paul answer. In Rom. 5:6 he says, "Christ died for the ungodly." He does not say that Christ's body died, as does Eld. W., neither do the Scriptures anywhere intimate that Christ himself did not die upon the cross as really as died the lamb of which he was the great antitype, at the hands of the high priest in the Jewish atonement service. Eld. W. concludes, "Since only one true divinity can exist, and Christ was that divinity, did it pass out of existence so that there was only the photograph of divinity for three days and nights? How was this?"

Does Eld. W. really wish us to explain "the mystery of godliness," how "God was manifested in the flesh?" We make no pretense to such wisdom. Will his philosophy make clear this wonderful mystery? We must confess, however, that we can much more easily reconcile the supposed difficulty with our views than we can reconcile with the teachings of the Scriptures and logical reasoning the doctrine of the trinity, to which our reviewer holds.

In conclusion we would remark that it seems to us that Eld. W. has devoted most of his criticisms to points of comparatively small consequence. He has not attacked at all the fundamental ideas upon which our views are based. We call his attention to this fact, so that he may not fail to point out, if he can do so, the fundamental errors in our views, if such there be, and thereby lead us to the truth.

J. H. KELLOGG.

—It is not the dress occasion, but it is the everyday life, which shows a person's real measure of character and conduct and taste. His highest attainment proves what he is capable of being and doing. His average performance proves what he is contented to be and to do. Not the winsome smile and the gracious manners put on before visitors or while visiting, but the common expressions of face and speech, as known at home and in private, indicate one's true temper and spirit. Not the showily arranged parlor,

but the adornment of bedroom or kitchen, marks the standard of refinement in every home. Not the table and the table manners when "company" is being entertained, but the table and the table manners when no one from outside the family is present, disclose the measure of good-breeding deemed essential in any household. Not the street or the evening dress, but the dress when about daily housework, not the best suit, but the common one, evidences the real neatness and taste of the wearer. Occasional displays impress others, but the ordinary course of one's life expresses one's self.—S. S. Times.

ACQUAINT THYSELF WITH GOD.

"Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Job 22:21.

POOR friendless wanderer in a world of woe,
Why dost thou seek for peace from aught below?
Relieve from anxious cares thy aching breast,
Acquaint thyself with God, and be at rest.
Hast thou a soul that loves to mount sublime
On wings of fire, and search through every clime
For dazzling forms of beauty and of grace,
Such as the limner's pencil loves to trace?
Hast thou in nature's awful temple knelt
A worshiper devout—her grandeur felt
'Mong deserts wild, and valleys dark and deep;
Or where the forest climbs the mountain steep?
And hast thou heard the loud and ceaseless roar
Of ocean's waves upon her rocky shore?
Hast thou a worshiper of nature been,
And is there still an aching void within—
A thirst for joy, which neither fertile field,
Nor mountains high, nor flowing streams can yield?
Thy labors cease—thy fruitless search give o'er—
Acquaint thyself with God, and sigh no more.
In nature's works the God of nature see,
And joyful own a present Deity.
His power in every blade of grass is seen;
His hand the meadow clothes in cheerful green;
He paints the lily white—the violet blue;
He gives the evening clouds their varied hue;
His finger marks the path the lightning flies,
When lowering tempests veil our summer skies;
Upon the storm he rides; the thunders loud
Around him roll; the shining heavens are bowed
Beneath his radiant feet; we move and live
In him who did at first our being give.
Praise him, ye clouds; praise him, ye lakes and streams,
Ye hills and fertile fields. Praise him, ye beams
Of day, that scatter wide the shades of night,
And to the watchman's eye restore the light.
Or hast thou, mortal, worshiped at the shrine
Of fortune, deeming still her power divine?
And hast thou dreamed, that in her hour of strife
Blind chance has sway supreme o'er human life;
That joy and sorrow at her bidding fly,
And weave the fearful web of destiny,
Involving all—the wise, the good, the great,
The vile, the worthless—in one common fate?
Pray, what is chance? A fragment of the brain,
A heathen deity, powerless and vain,
Much worshiped once, by the unthinking crowd,
When Greece was of her fame and learning proud;
But now her rites have ceased; her spell is o'er;
And offerings on her altars smoke no more.

Jehovah reigns o'er earth, and sea, and sky;
Each hair is told; nor can a sparrow die
Unnoticed by his bright, all-seeing eye.
Then think not o'er thy life the fates preside;
Worship thy God, and lay thy fears aside.
Thy way to him commit. 'Tis not in man,
That walketh, with unerring eye to scan
The path that he should take. 'Tis God alone
Can guide where sin and shame are both unknown.
His hand can shield thee in the dangerous hour,
When clouds and tempests dark around thee lower.
Nor death, nor hell, with all its hosts, can harm,
If o'er thy head is stretched his powerful arm.
Then place in him thy hope. In him confide,
And safe beneath his shadowy wings abide.

—Selected.

THE CIPHER DISPATCH.

A COMPANY of gentlemen were engaged, not long ago, in raising funds for the endowment of a college professorship. After having subscribed a thousand dollars among themselves, it was suggested that they should telegraph to a certain very wealthy gentleman who was known to be a strong friend to the college in question, asking him for a subscription. A message was accordingly sent, stating the amount pledged, and requesting a donation. Immediately the answer came back, "Put me down for a cipher."

It might have been supposed that he had simply given nothing; but the gentlemen at once interpreted his intention, and added a cipher to the sum already subscribed, which at once raised it, as will be seen, from one thousand dollars to ten thousand. The rich man had added a cipher, which standing alone would have been simply nothing, but standing in connection with the numeral and the ciphers already subscribed, amounted to a very large sum.

Is not here a perfect illustration of grace? In the story of the church's beginning and growth, as written in the Acts of the Apostles, much is said, and said constantly, about addition: "And believers were

the more added to the Lord;" "And much people was added unto the Lord," etc. But what was added? So many men and women of deep piety and great spiritual gifts and eminent holiness? No! the rather so many who had utterly renounced their own righteousness, and thrown away all claim to merit and goodness, and confessed themselves as nothing and having nothing. It is so always in genuine conversion. It is the addition of a cipher to Christ, the joining of an empty soul to him in whom dwells all fullness. And what happens thereby? The same as in the illustration—the soul, which is nothing in itself, shares all the work and value and righteousness that belongs to Christ, as the cipher takes the value of the numeral which stands at the head of the column of figures.

"Christ is all, and in all." When the sum of ten thousand dollars had been written, the numeral one, that stood first, was the only figure that had any value in itself. All the rest were so many naughts. And yet that one numeral extended its value to all the other figures, and gave them significance. It was all, and it was in all. Christ Jesus is the only being in the church who has a positive and perfect value in God's reckoning. Not that others do not exhibit something of righteousness and true holiness in their lives, but the evil so preponderates that they confess it more than neutralizes the good that they do. But blessed be God, the Christ who is all, is also "in all." He extends his divine value to all who have added themselves to him by faith. He lifts them into a worth and significance of which they were utterly destitute without him. He gives them a standing which can be reckoned in God's book, who "is made unto us wisdom, and righteousness, and sanctification, and redemption."

And this is not all—oh, blessed revelation! they are honored to add something to him as well as to receive value from him. The zeros add powerfully to the numeral, as well as take immense value from it. The greatness and worth of Christ are shown in a single expression,—"In him dwelleth all the fullness of the godhead bodily." But what unthought-of value is assigned to his redeemed and believing church, when it is called "the fullness of Him that filleth all in all." Such value and importance do they have, who, while nothing in themselves, are joined by faith to Him who is all.—Rev. Dr. A. J. Gordon, in *The Watchword*.

CHRISTIAN PATIENCE.

JOHN CALVIN has said, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience."

The Alexander is strong within us. To conquer obstacles and difficulties without, and even curb passions within, is easier than to "rule the spirit" and bridle the tongue. With what pains and patience men study the art of speaking Saxon and French and German and even the classics, that they may give the most delicate light and shade to thought. But the divine art of silence—holding the tongue under neglect or insult, being calm under every pressure of adversity—this surely is greater. Patience measures the character; it perfects it. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Yet what do we see in the large measure of cases? Men living as if passion were strength. They groan and tug away as if there were no God at the helm. They hurry and bustle, rushing hither and thither, as if fire in the glow could make everything peaceful and fruitful. But who has found fussing, fuming, and fretting, elements of strength? What character have they provided? What plans have they perfected? Impatience never made anything better in this world.

"Our cross and trials do but press
The heavier for our bitterness."

But more than this. When the spirit of impatience has been curbed and harnessed into submission, then we have patience as an aggressive power. That patience which has learned to endure well soon has power to fight well. "Running with patience the race which is set before us" is no anomaly. "The meek shall inherit the earth" because they conquer it. This divine patience, then, is not confined to a holy defense. It possesses the soul, putting the quality of endurance into all our graces, without which they would be worthless. John's love was enduring love. Paul's glory in the cross was an enduring glory. They held themselves ready to wait or to go, according as the Spirit bade them; and though it seems to us they were always going, they were wise in their generation, watching with calm judgment for the moment of action. They were like the fabled Argus with his hundred eyes till the occasion was ripe, and then they were like Briareus with his hundred hands. Waiting and speeding were alike to them divine service,

See this personal patience in our Lord. He conquered evil by enduring evil. He broke the malice of his enemies by his enduring patience. God's law is broken, and the guards of his majesty torn away and trampled under foot, and lo! he comes forth in human form with a power greater than law, greater than majesty, even the power of his patience. Now we can understand the scripture, "Thy gentleness hath made me great."

With this truth before us, can we not now see why so many who are very active in religion accomplish so little, while others who are little known accomplish so much? One is converted to the kingdom of works (which generally becomes a kingdom of war); the other to the kingdom of patience. The one comes with warnings, with anathemas, with complaints; he rails at his adversaries; he blows the blasts of scorn upon all who oppose him; he is impetuous, hot, willful in his goodness. Men must follow him or fall before him. Write "Jehu" upon him, not Jesus.

But take the other class, who are converted to patience before they are converted to works. They unlock souls by the glow of Christ, and not by the sharp ax of reproach. They have that charity which "suffereth long and is kind." No bitter words at your conduct, no malicious construction of what you do, no fretting and impatience, no implacable resentment of supposed injuries: but in them the calm composure of a soul which waits. Before such a spirit a flood of influence will continually roll. The world is to be disarmed only by this abiding patience. "The kingdom and patience of Jesus." They go together.—*Edward P. Ingersoll, D. D., in Christian Weekly.*

OUR SAVIOUR'S PRAYERS.

THE inspired record shows that our Saviour's life abounded in prayer to his Heavenly Father.

He is first presented to us at prayer, at the very beginning of his ministerial work: "Being baptized, and praying, the Heaven was opened." Luke 3:21.

He next appears at prayer in the course of his sermon on the mount, when he first delivered the "Lord's prayer." Matt. 6:9.

Later in his history, on a different occasion, we find him repeating essentially the same form of prayer. Luke 11:1.

About the beginning of his miracles, after great success, he goes out into a mountain near Capernaum, a great while before day, to pray. Mark 1:35.

When his enemies were powerfully stirred up against him, he spent a whole night in prayer, and the following day called his twelve apostles. Luke 6:12.

At another time his history presents him in the wilderness, praying. Luke 5:16.

Again the scene is Jesus alone, praying. Luke 9:18.

Again, he is surrounded by a great multitude: mothers present their little ones, asking him to put his hands upon them and pray. Matt. 19:13-25.

After feeding the five thousand with the five loaves, we find him withdrawing in the evening to a mountain near the Sea of Galilee, and spending a greater part of the night in prayer. At the fourth watch of the night (about 3 o'clock A. M.), he came to his disciples, walking on the sea. Matt. 14:23-25.

At the grave of Lazarus, deeply sympathizing with the bereaved, we hear him groaning (probably mentally praying), and then making a prayer of thanksgiving. John 11:33, 38, 41, 42.

The next scene of prayer is upon a mountain near the Sea of Galilee, at the time of his transfiguration. "He took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Luke 9:28, 29.

Next, a few days before his death, he prays and is answered by an audible voice from Heaven. John 12:17, 28.

The fullest of all his prayers on record, is that one just after he had instituted the supper, and at the close of his sermon. John 17.

Next, the scene is in the dark retired walks of Gethsemane. Alone, at a little distance from Peter and James and John, at the critical period of redemption, with the most urgent entreaty, and yet with submission to the divine will, he prays three times. Matt. 26:39-44.

Last of all, on the cross, he prays for his enemies, "Father, forgive them," etc., and then prayerfully commends his spirit into the hands of his Father. Luke 23:34, 46.

After the resurrection, on four occasions, we find him pronouncing a blessing upon his disciples. Such was the last act of his life on earth. "He led them out as far as to Bethany, and he lifted up his hands, and

blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven." Luke 24:50, 51.

We may observe that his prayers were often made alone, sometimes where two or three were met together, sometimes in a larger social circle, and sometimes in the great congregation. He prayed when temptations were before him, after great successes, in times of deep trial, and when he was about to accomplish some important work.

As our High Priest, he has now entered into the most holy place, within the true tabernacle, and there "he ever liveth to make intercession for" us.

When he taught that "men ought always to pray," he was himself practicing what he preached to us, and as he taught so much both by precept and example, and the Bible introduces the subject so many hundreds of times, and under so great a variety of forms, prayer must be a momentous agency in the economy of grace. "Lord, teach us to pray."—*S. F. T., in American Messenger.*

THE SEXTON AND THE PRAYER-MEETING.

THE minister took especial pains to be on the best terms with the sexton, who is a means of grace—or disgrace—to the church.

Well, they two worked together, talking over the many little items that go to make the church pleasant or otherwise,—such as heat, light, and air, cleanliness and order, paths, and a thousand other little things, which, if carefully attended to, build the church up, though the preaching be very commonplace. People do care for such things as much as for great sermons, and they will go where they can find them.

One Thursday morning the sexton called at the study. It was snowing and blowing. The anxious pastor looked out upon the drifting snow, saying,—

"Now, Bro. Nicols, you'll see to it early, will you not? Have the sidewalks shoveled off, and make a broad path all the way to the chapel door. Mrs. Thomas says she cannot attend our meetings; she cannot wade through the snow this winter, as she did last. The sexton did not clear away the walks, and she took cold several times. I've promised better things this time, if she will only come. Will you not keep my promise?"

"And I will, if I spend all the afternoon digging."

"And then please be particular always to ring the bell, and ring it at just the time, and so loud that every one will know it is prayer-meeting night. Mrs. Smith says she didn't come last week, because the bell didn't ring; she supposed the meeting was postponed for some good reason."

"You need have no fear about the bell. If Mrs. Smith is n't chopping mince-meat, or letting her noisy children raise Cain in the kitchen, she will hear the meeting hour."

"And you will surely make a rousing fire in the furnace, right after dinner, and have the atmosphere of the chapel as agreeable as that in our homes. Deacon Day complains of the cold; he says it is n't safe for his wife and daughters to come. Then please sweep and dust, and put the hymn-books and everything in the best order. The Worthingtons find fault with the untidiness of the chapel, and stay away on that account, they say. Please also clean the globes of the chandelier, and make clear as crystal."

"I'll see to it all, as you wish, and more." And the good sexton went his way.

The Thursday evening came, and seven o'clock. Just then the bell pealed long and loud above the din of Mrs. Smith's household hubbub, and she was soon on her way, hymn-book in hand, and her dear boy Arthur by her side.

Mrs. Thomas was surprised to find a broad path all the way to the chapel door.

And when Deacon Day and wife and three daughters took their long-neglected chairs near the minister that evening, they did n't have to draw their shawls tightly around them, and grind their feet upon the floor to keep them warm, and look at the clock for the meeting to close.

Good old faithful Father Jeremiah declared that he was certainly getting his second sight, the print of the hymns seemed so plain, or the light of the chapel was improving.

When the Worthingtons went home from the meeting that night, Miss Laura began to put the sitting-room to rights; "for somehow things here seem all topsy-turvy since coming from that chapel," she said. And she wondered why she had always supposed the prayer-meeting must needs be uninviting.

The pastor and his wife sat up till midnight, talking about the meeting. "Did you notice how hard it was for me to close the exercises?—so many wanted to speak. As for Deacon Lee, I did n't know when he

would get through his gratitude to the Lord. How he did praise him for this 'goodly temple!' Well, I was just going to pronounce the benediction when Sister Simms called for 'How Charming is the Place.' And did you notice, wife, when we got to

'My willing soul would stay
In such a frame as this,'—

she sung at the top of her voice, 'Such a place as this?' And the Worthingtons came to me after the meeting, and said, 'It was so short; it seemed as if the clock went on the gallop the moment we came in. Why did you close so soon? What if it was after the time? Can't you have another meeting this week?'

"I wonder," put in the wife, "how much our faithful Bro. Nicols had to do with the good meeting. If the people come out next week this way, and seem to enjoy it all so, we ought to set it down that good broad clean paths, and the other things, are a means of grace."

• They came.—*Church and Home.*

A PUZZLED TEUTON.

ONE who does not believe in immersion for baptism' was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his discourse he said: "Some believe it is necessary to go down into the water and come up out of the water when they are baptized." But this he claimed to be fallacy, for the preposition "into" of the Scriptures should be rendered differently, as it does not mean "into" at all times. "Moses" he said, "we are told, went into the mountain, and the Saviour was taken into a high mountain, etc. Now we do not suppose that either went into the mountain, but upon it. So with going into the water: it simply means going down to or near the water, and being baptized in the ordinary way by sprinkling."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given to any who felt disposed to rise and express their thoughts. Quite a number of the brethren arose and said that they were glad they had been present on this occasion, that they were pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally a corpulent gentleman of Teutonic extraction, a stranger to all, arose amid a silence that was almost painful.

"Mister Breacher, I ish so glat I vas here to-night, for I has had explained to my mint some tings I never could belief before. We reat, Mr. Breacher, dat Taniel vas cast into a ten of lions, and came out alive. Now I never could pelief dot, for de wild peasts would shust eat him right off. He was shust close py or near to, and did not get into de ten at all. Oh, I vas so glat I vas here to-night.

"Again ve reat de Hebrew children vas cast into a firish furnace, and dat alwais looked like a peek story, too, for they coult have been burnt right up; put it is very plain to my mint now, for dey vas shust cast close py or near to the firish furnace. Oh, I vas so glat I vas here to-night.

"And den, Mr. Breacher, it ish said dat Jonah vas cast into the sea and into the whalsh pelly. Now I never could pelief dot. It always seemed to me to be a peek feesh story, but it ish all blain to my mint now; he vas not taken into the whalsh pelly, but shust shumped on his pack and rode ashore. Oh, I vas so glat I vas here to-night.

"And now, Mr. Breacher, if you will shust explain two more passages of Scripture, I shall be oh! so happy dot I vas here to-night. One of dem is vere it is said de vicked shall be cast into a lake dat purns mit fire and primstone, or shust close by or near to—shust near enough to pe comfortable? Oh, I hope you tells me I shall pe cast shust by a good way off, and I will pe so glad as I vas here to-night. De oder passage is dot von which said, Blessed are dey who do des commandments, dot dey may have a right to de tree of life, and enter in through de gates into de city. Oh, tells me I shall get into de city, and not shust close py or near to—shust near enough to see what I have lost—and I shall pe so glat I vas here to-night."

—The question was once asked in a party of children, which character in Bunyan's Pilgrim's Progress they liked the best. One replied, "I like Christian;" but another said, "I like Christiana best, because she took the little ones along with her."

—God has called Heaven our home, that he may teach us to make home our Heaven; and any wife and mother who knows not how to do this, needs to seek instruction in the first principles of her life-duty.—*Christian Union.*

The Family Circle.

PICTURES.

BY ELIZA H. MORTON.

A TINY babe in mother's arms,
A fairy, dimpled form,
A helpless infant, sweet and pure,
A heart all loving, warm;
A little child, with sunny hair
And laughing eyes of blue,
With sprightly step and happy song
And cheeks of rosy hue.

The picture changes—oh, how sad!
A darkened room, behold!
A little casket silvered o'er,
An inmate white and cold;
The laughing eyes have lost their light,
The little feet are still,
The tiny hands are folded now,
O God, is this thy will?

The silence of the lonely night,
The agony, the tears,
The bleeding heart, the wounded life,
The gloomy doubts and fears;
The May-day song is mournful, low,
The life-long chime of love
Has broken chords, and rising clouds
Obscure the light above.

Another change—and oh, how sweet!
All weeping now is o'er;
The morn of joy, the "sweet, long calm,"
Bright glory evermore.
A glad re-union in a land
Where love is love for aye,
And clouds of sorrow never mar
The light of perfect day.

Battle Creek, Mich.

"THE NIGHT OF WEeping."

BY ELIZA H. MORTON.

YOUTH and old age alike lift streaming eyes to Heaven; for all must know the night of tears. The babe that wept in its mother's arms becomes a man, strong, yet tender and loving in his strength; suddenly his limbs grow weak, his cheeks turn pale, his eyelids close, and he must be carried as in "days of yore." Mother's arms are not strong enough now to lift her darling, and other hands bear him away to a narrow bed. Roses and green boughs cover the resting-place, but it is lonely, oh, so lonely! The sleeper is no longer restless and tearful, but mother's eyes are dim, her heart is tempest-tossed, and she longs to lie down beside her son, and rise not until the break of day.

Death is the "root of wormwood that embittereth all things below." The wild, bewitching music of the world's careless song cannot cheer the spirits of those who mourn. Gilded walls, martial parade, and gay company cannot fill the one place in the heart made vacant by the Destroyer. Beauty, odor, and ointment, pearl, gold, and amaranth, all blended together, cannot still the sad, despairing cry of the sorrowing soul.

As the golden tints that gild the horizon melt and vanish away, so fair forms that brighten earthly homes fade and are seen no more. As the twinkling stars oftentimes leave their places among kindred orbs and disappear in darkness, so the keenest intellects glow for a season, and then are lost to the world.

"Is there no balm in Gilead? is there no physician there?"

Is the life-work of millions for naught? Is the toil of ages lost in oblivion?

Thank God! the "dreamless rest" is not eternal; the bitter wail is not for aye. A sweet, long calm lies hidden in the future. The Infinite Beyond has no graves, no coffins, no tears. In the sorrowless land no voice will whisper, "Hush! be still; for death is on that couch, within these curtains! Tread softly, lest you should disturb the dead!" When the day breaks, the badge of mourning will be exchanged for a robe of white, and the "night of weeping" be lost in the "morning of joy."

The world was fair in "days of old," and "will be fairer still in days to come." A purer sunshine than earth has ever known will settle o'er the land; a clearer atmosphere than man has ever breathed will

encircle the globe; a greener verdure than mortal eye has ever seen will cover the plains; and a higher, grander life unfold itself to the children of men.

The "night of weeping" is dreary in its long loneliness; but we are nearing the borders of the sunny land, and soon our "mouths will be filled with laughter," and our lips break forth in songs of joy and praise.

LOVING OUR FRIENDS.

It is wonderful, the exquisite pain we contrive to give to people whom we really love very much. We give it by snarling and snapping, saying sarcastic, biting things, the idlers of the family being often the busiest in this occupation. Now, with the bee, we forgive the sting for the sake of the honey; but who can forgive the wasp? And who could forgive the bee if he stung, not his enemies, but his friends? And that is what some of you do; and, oh! the sting rankles and poisons the lives of people for whom, I verily believe, you would lay down your own life. Yes; you would die for them, but you will not check your ill-temper or your ill-feeling enough to enable you to live with them. "When two conscientious people quarrel, both think themselves right. Hard words, at least, will not mend the matter; one might as well try to mend glass windows by pelting them with stones."

Will you learn from a child? Two boys were caught in a snow-storm. When they were found, the elder was shivering, having taken off his overcoat to wrap around his younger brother. Will you learn from a heathen? Euclid—a mathematical abstraction to most of us—having offended his brother, the latter cried out in a rage, "Let me die if I am not revenged on you!" to whom Euclid replied, "And let me die if I do not soften you by my kindness, and make you love me as well as ever."—Selected.

KILLING THEMSELVES WITH WORK.

MANY a husband has said, "Don't ask my wife to do anything for the church, or the missionary society, or the temperance cause; she has enough to do at home—she is killing herself with work, as it is;" and he tells the truth.

But if the husband would look a little closer into matters, he would find that his wife was killing herself with overwork that was ruining his children, cursing the world, and blighting the church,—that she was sacrificing all to fashion and show.

Month after month, and year after year, the worldly women of the church toil on for the personal adornment of themselves and their children, till heart and flesh fail, and an untimely grave covers them out of our sight. "Martyrs to fashion," would be the most truthful and fitting epitaph that could be put upon their tombstones.

Many a professedly Christian mother has wrapped her enfeebled infant in embroidered muslin and flannels into which her child's life-blood had been stitched. In many a professedly Christian home the first lesson a child learns is how to dress in the prevailing style. It leaves its cradle admiring its fine clothes, and suffers hours of torture with curling papers and crimping-pins before it has learned to say, "Now I lay me down to sleep."

It is not surprising that the tender twig, bent worldward from the very first, should turn from the church to the opera, the theater, and the ball-room. When we look about, we are grieved to find that so few of the young men and women reared in the church are living, working Christians.—Selected.

Sabbath School Department.

"Feed my Lambs." John 21:15.

SUPERINTENDENTS.

BY ELD. D. A. ROBINSON.

THE success of a Sabbath-school depends largely on its superintendent. Of course, if the school does not second his efforts, he can do but little, and there are schools that will succeed notwithstanding their superintendent is almost a failure. But generally speaking much depends on him to give character to the school.

A POOR SUPERINTENDENT

usually comes into school late. His spirits are soured by something that occurred before he came. It is either too hot or too cold; the snow is too deep or

the roads are too muddy. He has no disposition to exhibit any cheerfulness, and no time to spend with the little ones. He not unfrequently seats himself with his back to the school in the most awkward position that he can easily take. If any remarks are made by him, it is difficult to tell from whence they come. Review questions are asked in a mechanical kind of a way. The smaller children must not claim any of his time, for he can't bother with them. They are of no consequence, and to spend time with them is to lose it, is his motto. How different is it with a

GOOD SUPERINTENDENT,

who comes into the school with his countenance all aglow, and with words of good cheer for all he meets. At the proper time he arises before the school, and announces something to sing that he has selected beforehand. This causes no delay. He moves about the room in a quiet manner. In his review of the different divisions of the school, he puts an earnestness and vigor into his questions that rivets the attention of all upon what he says. He gives especial attention to the little ones, and plans to have something in the exercises that will be of interest and profit to them. He gives prayerful thought to his work, and puts forth efforts to have it go forward. Every interest of the school has his attention.

All should try to excel in whatsoever position they may be placed. A successful superintendent will reform wrong habits, cultivate good ones, have a special regard for the smaller members of the school; in short, will be determined to make it a perfect success. A most sacred trust is committed to the Sabbath-school workers, and happy will they be who have not proved recreant thereto.

THE FORMATION OF CHRISTIAN CHARACTER.

BY F. C. OVIATT.

To be a Christian is to be Christ-like,—to possess character bearing some resemblance to that of our Lord. By studying his life we learn of his character, and by following his example, a similar one may be formed. It is close, self-denying work to follow the example of our Saviour in all the little affairs of life,—to yield cheerfully the better position, to always regard the rights and feelings of others, and to willingly forego one's own convenience and gratification. Before we can attain to this standard, we must realize our own selfishness, and learn to sink out of self into Christ.

The water that freezes drop by drop forms the icicle, which is bright and transparent, or dark and and filthy, according as the water is clean or impure. And in very much the same way our characters are forming by the impressions that come to us one by one. If the emotions that we cherish are pure and right, what soul-beauty will be the result! if impure and wrong, what grief and wretchedness! What carefulness is required of us, if we would have a passport through the pearly gates!

Let us not think too much of the sacrifices we make. "The kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." "For joy thereof!" His heart is so filled with gladness that he never minds the cost. So will it be with the man who has a right idea of the value of Christian character. And what an influence he will have over others; for "there is a preaching of the truth, a proclaiming of the gospel of Christ, besides that which is listened to from the pulpit; and there is an eloquence without words, which enters deep into the soul. It is the preaching and the eloquence of a godly life; for upon this depends, to an extent beyond what we often realize, "the glory of God, the honor of his cause, and the salvation of men."

As officers and teachers in the Sabbath school, and as parents, we should remember that example tells more than precept on the characters we are helping to form. Will our influence help to make these characters pure and spotless? or by words and acts of ours will they be made vile and unclean? The great Exemplar will soon come. Will he find in us and in our children any resemblance to his own holy character?

Let us keep the true object of the Sabbath-school in view, and make it truly a nursery of the church, where characters may be formed for the courts of Heaven.

Wellsville, N. Y.

SPECIAL MENTION.

"LOVERS OF PLEASURE."

A METHODIST wants everybody to have liberty to dance and go to the theater. Such at least appears to be the fact from the report of the local conference of Methodist ministers held in Detroit, Mich., Monday evening, April 5, 1880. The report gives the following as the position taken by the "Rev." J. H. Bayliss on this question:—

In the "discipline," the Methodist code of law, we have an utterance which was born of what might be perhaps called the heroic age of Methodism. While we have that utterance distinctly made, so far as practice is concerned we pay no attention, or at least very slight attention, to it. The result is a theory which prevents many persons from coming among us, while we have in reality a weakness which does indulge these amusements to a considerable extent. If fighting at all, we have been fighting a losing battle. The whole matter is perhaps going to take the course taken by various other questions, readily called to memory. In the early days of Methodism women were turned out of the church for wearing flowers, or even ribbons. A certain style of bonnet was insisted on, and the ministers wore shad-bellied coats. That fight was wholly abandoned. Now Methodists wear what they please. The question of wearing gold went the same way. So did the subject of musical instruments in churches. The charge which he last had in a single generation had gone from the one extreme of no music to the other extreme of a full orchestra in the Sunday-school. It was once considered sinful for a man to sit in the same seat in church with his wife, the mother of his children. That time had gone by. On all these topics there had been complete surrender, except on that of popular amusements; and on that, for the most part, the fight had been given up. This seemed like a very strange statement, but he believed it, as the result of his observation. In the first place, there are official members of our churches who indulge in them, and in the second place he did not believe there is any large charge in Methodism where a member could be arraigned and expelled from the church for indulging in those amusements.

He had talked the matter over a good deal, and some of the best ministers have grave doubts as to whether it would be wise to inaugurate a disciplinary crusade against those who indulge in these amusements. He had heard an eminent bishop express that opinion; so he was inclined to feel that they had virtually surrendered already. The same was substantially true of other denominations.

As to the chapter of the discipline relating to dancing, card-playing, circuses and theaters, he wished it was all stricken out; because we are in the attitude of admitting a thing to be wrong in theory, but allowing it in practice. It put them in a position of inconsistency. While he thought the discipline could not be enforced, still he felt it incumbent upon him as a faithful minister to set forth what he felt to be the truth on the question.

ANOTHER CHURCH RIOT.

IN the REVIEW of March 4, 1880, was published an account of a fight in the First Reformed Presbyterian Church of Pittsburg, Pa. The following from the *Independent* of April 8, describing another conflict among the members of this church, certainly indicates that this "Reformed" church needs reforming:—

The First Reformed Presbyterian Church of Pittsburg, Pa., gives full proof of being in the militant state. At the meeting, last week, for electing trustees, the Woodside party, taking their title from the name of the pastor, and the anti-Woodside party, came into a serious collision with each other. Shouts and hisses; groans and cat-calls; confusion confounded; the smashing of hats, bonnets, and benches; the tearing of clothes; the shrieking of women; and in some cases actual profanity, made up a scene of disorder which was arrested only by the interference of the police, who, with the aid of their clubs, drove both parties into the streets. We remember a prayer-meeting held many years since by boys, two of whom got into a quarrel with each other about leading the meeting, in which all the other boys finally joined, and the result was a general knock-down among these youngsters. This, surely, was bad enough; yet some apology may perhaps be made for it on the score of the hot blood and indiscretion of the lads. The scene in the Pittsburg church, unless the papers have greatly exaggerated it, was much worse. It had all the disorder and violence of a riot, and needed the interposition of the police to suppress it. Christians, we are aware, are but men, and sometimes get excited and do improper things; yet, when they convene in a place of worship to transact official business and actually get into a fight, and have to be driven into the street by the civil authority, then their conduct is to the last degree shameful. If there is any law to punish them, it ought to be applied; and if there is no such law, then their sober second thoughts ought to be sufficient to administer a stern penalty. This Pittsburg church should promptly disband, unless it can learn to behave better.

AMERICA'S INDUSTRIAL SUPREMACY ASSURED.

"EVERY war, even a victorious war, is a national calamity." So writes the Count von Moltke, Germany's most successful warrior. And he might have added, To be constantly preparing for war is a national calamity but little inferior to actual warfare. Last year Europe expended for military and naval purposes something near \$800,000,000, and did no fighting. This great burden was borne chiefly by eight powers, as follows: Russia, \$173,740,000; Great Britain, \$153,510,000; France, \$128,520,000; Germany, \$101,626,000; Austro-Hungary, \$53,074,000; Italy, \$44,030,000; Spain, \$28,560,000; Turkey, \$23,800,000.

This profitless squandering of money which the over-taxed producers have to furnish is unfortunately not the whole of the blood tax upon Europe in times of peace. The national debts of Europe, due almost entirely to past wars and preparations for future conflicts, amount to more than twenty billion dollars, the interest of which the producers have to meet. About eighteen billions of debt stand against the eight powers above named.

This is the tax paid in money. That which comes from withdrawing able-bodied men from productive labor is an item of scarcely less magnitude, for the standing armies of Europe foot up something over eight millions. In a late report by the Hungarian ministry, designed to show the relative weakness of the Austro-Hungarian forces, the armies of the five chief States of Europe were enumerated as follows:—

The military strength of Russia consists of 3,046,800 men, of whom 600,000 belong to the reserve, and 2,446,800 to the standing army. The regular army of France comprises 1,689,000 soldiers of all arms; the territorial army, 1,208,000; total, 2,897,000; to be increased in 1892 by the addition of 300,000 reserve men to 2,723,000. The German power of all classes is represented by 2,004,300 men, of whom 1,076,200 belong to the standing army, 307,200 to the landwehr, and 620,900 to the reserve. Italy has an army of 698,000 and a militia of 310,000. In 1892, when the reserve will number 1,016,200, her total strength will reach 2,024,200. Austro-Hungary possesses a standing army of 800,000, a landwehr of 299,318, and a reserve of 95,000 men; total, 1,194,318. The grand total of all these forces amounts to 16,471,918, the standing armies alone numbering 7,925,000. To these figures there should be added for the armies of Great Britain, Spain, and Turkey, about 700,000 regular soldiers and twice as many reserves. Allowing that half of the men nominally in the European armies are at home on furlough, and able to take part in productive labor, there cannot be less than 4,000,000 men, in the prime of life, permanently withdrawn from productive industry in the great States named. Counting the labor of these men as worth no more than a hundred dollars each a year, the burden of their idleness can be measured only by hundreds of millions of dollars annually. Adding the value of the time lost by the millions of reserves in drilling, and the losses incident to the spoiling of men for peaceful industry by enforced soldiering during the years of early manhood, a rough idea can be formed of the aggregate burden which governmental ambition and mutual fear combine to lay upon the shoulders of Europe's working population.

Not the least disheartening feature of this state of things is its tendency to grow steadily worse. As a leading English journal pertinently remarks, it is the special aggravation of this waste of human energies that it is interminable, that it settles nothing finally, that the consequence of war is not peace, but a condition of further preparation, in which victory and defeat alike are used as arguments for further preparations. Germany is victor, and becomes a camp; France is vanquished, and becomes a parade ground. Germany is united, and must therefore be drilled; Italy is united, and must therefore be drilled; the Balkan peninsula is disunited, and must therefore be drilled. Whatever the circumstances, or the sacrifices, or the hopes, there must be more and ever more men drilled, more expenditure on preparations for war, more devotion by rulers to military work, more surrender of citizens to disciplinary training.

To this frightful extent Europe is handicapped in the race for industrial supremacy. It is the penalty which the people have to pay for the accidents of their geographical position, the forms of government they have inherited, and their worse inheritance of military history, national hatreds, and political entanglements. At the same time the ability of the European workers to meet these heavy obligations is being steadily lessened, not only by the drafting of their best brawn and bone into the armies, but by the voluntary expatriation every year of thousands of their more energetic sons and daughters.

The United States comprise about the same area as the great States of Europe combined, and already have nearly one-fifth as many inhabitants. . . . From our continental position, any great aggressive war in America by American men is altogether impossible, and the prospect of great civil wars is, we are happy to believe, not less remote. Our strength is rapidly becoming so great—if it is not already so—that no foreign nations are likely to assail us; and the aversion of our people to foreign entanglements is likely to keep us from offensive foreign wars. The natural advantages of America for diversified and

prosperous industries are certainly not less than those enjoyed by Europe; and our people are quite as capable as those of Europe of making the most of their industrial opportunities. The problem of industrial supremacy is, therefore, not hard to solve. The single advantage we enjoy in being free from the terrible war-burdens of Europe even in times of peace, and our practical exemption from risk of foreign wars, cannot fail to maintain us in our position as the most prosperous people in the world. The annual tale of labor prevented, labor misapplied, and labor driven away by the enormous armies and armaments of Europe, finds no counterpart here. All our labor is productive,—all tends to swell our national wealth, and increase our power to do and to enjoy. This alone would insure our industrial supremacy, other things being equal, in a very few years; and fortunately our freedom from Europe's military burdens is but one of the great blessings we have to be thankful for,—but one of the conditions which go to make sure our superiority in productive power,—our supremacy in the arts of peace. And the advantage of all this must and does accrue mainly to the American producer, showing itself in lighter taxes, higher wages, a greater diffusion of wealth, and a more generous style of living, all of which are everywhere recognizable by European tourists here as characteristic of the lives of American workers.—*Scientific American*.

—A question has been raised at Yale College which the Christian public will note with interest. Stated in a word, the issue is whether practical atheism, under cover of "political economy" and "social science" shall be allowed to be taught by a professor in that college. The New York papers have recently given publicity to the correspondence which passed between President Porter and Prof. W. G. Sumner. Prof. Sumner's department of instruction is that of Political Economy and Sociology. In the latter he uses as text-book the work of Herbert Spencer on that subject, a book in which the peculiar doctrines and sentiments of Christianity are distinctly declared to be "an impediment in the way of social science," and in which the whole scheme of Christian revelation, as understood by all evangelical believers, is both implicitly and explicitly set at naught. As the book contains almost the only attempt yet made to systematize a comparatively new science, it might, perhaps, in spite of certain defects, be safely used by some teachers; but Prof. Sumner is understood by the students and others to be a thorough-going follower of the materialistic school of scientists. Pres. Porter, in a letter to him, advised the disuse of the book on the ground that in respect to religion it was flippant and sneering, and corrupting in its influence upon students. In reply, Prof. Sumner declined to accept the advice, intimating that rather than give it up he would resign. This is the way the matter now rests. What view of it the Trustees will take, will be awaited with more than curiosity. The issue started cannot be slurred over as a mere piece of "agnostic" indifference. It relates to a fundamental question of fact. Is Yale College a Christian college, or is it not? If it is, then Pres. Porter was right in his position, and justified in his demand; and for a professor to impart instruction calculated to undermine and overthrow the foundations of Christian faith in the minds of students, is a breach of honesty and of honor. In its origin and in the distinct intent of its founders and principal donors, Yale, as all the world knows, was to be a Christian school. If it has ceased to be that, a part of the world at least, will want to know it.—*Advance*.

CHICAGO AND NORTHWESTERN RAILROAD.

THERE is possibly no link in the great railway chain, stretching across the American Continent, from the Atlantic coast to the Pacific slope, that forms so material a part of that great continental railroad and is of such importance as the Chicago and Northwestern Railroad, running from the metropolis, Chicago, to the Missouri River at Omaha. In its construction from Chicago westward it was the first to connect with the Union Pacific, virtually making that road practicable, and well deserves the title it won of the "Old Pioneer." It had hard work as it forced its way over the then unsettled but fertile prairies of the States of Illinois and Iowa, but being the shorter or inside route, and actually having less gradients or curvatures than its rivals to Council Bluffs, its records show achievements in speed, safety, regularity and reliability unsurpassed, if equaled, by any competing line.

Its improvements in the last two or three years have been simply remarkable, and the changes the most wonderful ever wrought in the East or West, in its roadway, rails and general equipment. It is now strictly first class, the model railroad, gravel ballasted, with steel rails, stone culverts, iron bridges, white oak ties, superior engines, airy and elegant coaches, supplied with the Miller couplings and Westinghouse steam brakes and attachments, in the shape of what have been called "marvels of splendor," the Pullman palace hotel cars, in which the traveler eats and sleeps in the most luxurious apartments, with all the comforts and conveniences of a well stocked home. The matchless tracks and the scientific outfit of this road are triumphs of art in railway construction. But in addition to its excellency of construction, it enjoys the signal advantages of natural location, and a management that, from the highest official to the most subordinate employee, most sedulously cares for the convenience and satisfaction of its patrons. During the past year it was without a terminal detention, and such is the increase of its freight and travel that a double track is necessitated. The development of the road is marvelous—iron rails in 1865, steel rails in 1875, and steel rails and a double track in 1879.—*N. Y. Daily Graphic*.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 22, 1880.

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

BIBLE RELIGION.

AUTHORITY VESTED IN THE CHURCH OF CHRIST.

"VERILY I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18:18-20.

These words of our Lord were spoken in direct reference to the definite orders he had given in cases of trespass, and show the authority invested in that church which walks in strict obedience to these orders. Such a church has more power in the sight of God than any government on earth. But that church, whatever may be its name or tenets, that disregards these explicit orders of the Son of God, is clothed with no more authority in the sight of Heaven than a disgusting mob. Such a church is ever in confusion, and is a disgrace to the holy religion of Jesus Christ. But let us definitely notice these important words:—

1. "Whatsoever ye shall bind on earth shall be bound in Heaven." These words refer to the action of the church in the case of trespass. Every other step must first be taken, then if the offender refuses to hear the church he is to be regarded as a heathen. And this decision of the church, after the plan of Christ has been strictly carried out in every particular, is ratified in Heaven. In this sense what the worthy church of Christ bind on earth is bound in the court of Heaven.

2. "And whatsoever ye shall loose on earth shall be loosed in Heaven." If the stubborn offender repents of his rebellion, and returns to the church with confession and true repentance, and surrenders to the proper discipline of the church, the action of that church in receiving him back again is also ratified in Heaven.

3. It is no small thing to be an obedient member of a true church. It is a fearful thing to be a disorderly, burdensome, rebellious member of any church. As this subject opens before us, and the real condition of many of our churches and people appears in true colors, the picture is frightful. Here our people stand with the responsibilities of the message upon them, and the powers of darkness gathering around them; and they are almost as powerless as babes. We never traced lines on paper with such feelings as move us to write these words.

As a people, we have insulted Christ by our neglect to keep his words, and he is taking his Spirit from us. In this state of things disorderly walkers and the most unreasonable fault-finders can gain the sympathy of certain ones, and can play off impositions upon God's people. And it is of no use to deny the fact that the entire body, with few exceptions, is more or less affected with this spirit. Wherever our ministers labor among the churches, they are pained to meet its blighting influence. May God have mercy and open blind eyes and touch hard hearts. When our people shall return unto the Lord with true repentance, confession of sins, and weeping before God, and let the words of Christ dwell in them richly, then will he return to us graciously, and we shall realize in our labors and experiences the wonderful fulfillment of his precious promise:—

4. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." But this

promise is to be fulfilled only to the members of that church who obey not only the commandments of God but the commandments of Christ. The promise and the conditions are found in another place in these words: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. When the words of Christ are engraven on our hearts, and strictly obeyed in our words and actions, it is then that they abide in us. Then shall we know from experience the preciousness and power of these words of Christ: "He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." "This is my commandment, that ye love one another, as I have loved you." John 15:10, 12.

J. W.

THE LORD'S MEASURE OF FORGIVENESS.

"THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. 18:21, 22.

The doctrine of Christ touching forgiveness is made exceedingly clear in the New Testament, both by declarations from his lips, and by illustration. In his model prayer, called the Lord's prayer, he states the measure of Christian forgiveness in these words: "Forgive us our debts, as we forgive our debtors." Matt. 6:12. And at the very close of his prayer he adds: "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

The Lord's rule of forgiveness is liberal and just. Do sinful men desire forgiveness of their Lord? And do they long to share his pardoning love? Then let them as earnestly cherish feelings of forgiveness toward those who repent of injuries done to them. But the standard of forbearance and forgiveness with many is as far below the rule of Christ as was Peter's. After listening to impressive words from his Lord, calculated to inspire in his ardent heart feelings of liberality and love to his brethren, he inquires if he should forgive his brother who should sin against him until seven times. Peter doubtless regarded seven times a great tax upon his patience, forgiveness and love. But Christ's measure of forgiveness is reached only by multiplying Peter's sum by the number seventy. Seventy times seven would be the liberal sum of four hundred and ninety. And if we fall as far below the Lord's standard as did Peter, and if Christ's pardoning love to us is proportionate to our want of forbearance and love to the brotherhood, then we are minus of the abounding grace and love of Christ in our hearts just sixty-nine-seventieths of what we might share and enjoy, if we would cherish the same spirit of forbearance, forgiveness, and love toward our brethren that we wish the Lord to manifest toward us. But the climax of instruction and illustration of the subject of forgiveness is yet to come, as set forth in the parable of the

KING AND HIS SERVANTS.

"Therefore is the kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the

throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Verses 23-35.

Before commenting upon this parable, we wish to state that Christ uses parables for the more clear and forcible elucidation of divine truth. He takes the facts within our knowledge which will best illustrate his subjects. And while it may be conceded that all parts of a parable do not apply to the subject with equal adaptation and force, it is urged that the parables of Christ were selected in wisdom infinite, and that they properly represent the leading features of his subjects. It will not do to charge Christ with dealing in over-drawn illustrations. None of his figures are stronger than the facts illustrated by them. This leads us to notice the several points in the parable:—

1. The king who forgave his servant ten thousand talents, represents our merciful Lord and his pardoning grace. The value of ten thousand talents is over nine and one-quarter millions of dollars! A brilliant transaction this, between our adorable Redeemer and the poor lost sinner, properly illustrated by millions of gold coin! It is not, however, an exchange of gold for greenbacks, or for fluctuating stocks, as occurs on Wall street, New York, or California street, San Francisco; but it is a transaction in which the sinner exchanges his guilt for the pardoning love of Christ.

2. The merciless conduct of the servant who had been forgiven the great debt of ten thousand talents, toward his fellow-servant who was indebted to him the small sum of an hundred pence, properly represents the great sin of unforgiveness among brethren. The value of one hundred pence is fifteen dollars.

3. In the parable, he who had just been forgiven the immense debt of between nine and ten million dollars, as he fell down before his lord and pleaded, "Have patience with me, and I will pay thee all," would not forgive his fellow-servant the sum of fifteen dollars, when he fell down before him, and repeated the same words, "Have patience with me, and I will pay thee all," which had just moved the compassion of his lord toward him.

4. To apply the figure, it will be seen that under the same circumstances which called forth the pardoning love of Christ, represented by between nine and ten million dollars, the happy recipient of matchless mercy refuses to forgive in a brother that which is represented by fifteen. This is, indeed, a fearful contrast between the subjects of grace and their gracious Redeemer, who says to his people, "Love one another, as I have loved you."

And yet, men and women who have tasted the sweets of forgiveness will become chilled with the spirit of selfishness, and their hearts steeled by the power of Satan, to that degree that they cannot do for a poor, erring, repenting brother in the way of forgiveness, a six hundred thousandth part as much as their Lord has done for them. And, according to the rule given in the Lord's prayer, that sinful men may expect to be forgiven only as they forgive their fellows, they lose the abounding grace of God, to an amount represented in the parable by over nine million dollars, because they refuse grace toward a brother to an amount represented by fifteen dollars.

This is a terrible loss, immensely greater than any Christian can afford. And yet many sustain it for want of a liberal, forgiving spirit.

And what seems most alarming in the cases of such, is the deception that is upon them, which is almost certain to hold them where they are. The language of the heart is, "I am rich, and increased with goods, and have need of nothing." They enjoy great satisfaction in taking this flattering view of their condition. But the terrible deception they are under is exposed in the latter part of the same text: "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Oh, unhappy church of Christ! Bearing crosses, suffering reproaches, and in her feebleness, standing under the weighty responsibilities of the last message!

Christ stands and knocks for admission. Why not open the door and let him in? He says, "Be zealous, therefore, and repent." Why not break down before God, and seek in good earnest for pure Bible religion? He says, "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Oh, why bar the dear Saviour from our hearts, and starve and thirst for the bread and water of life, when there is such fullness in Christ? Why not come so near to Christ and Heaven that the flame of supreme love to God and equal love to our fellows, may kindle to the very depths of the soul? The high privileges, the glorious deliverances, the triumphant victories, and spiritual understanding of the obedient and confiding, are described in burning words by the great apostle in his epistle to the Colossians.

It is because these blessings are obtainable that Paul desired and prayed that they "might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:9-14.

J. W.

PRAISE YE THE LORD!

So exclaims the psalmist more than one hundred times. There is, perhaps, no injunction more often repeated in the Bible. But is it not most often neglected?

Praise is more than giving thanks. The latter may be done in the heart, in secret; the former implies a more open and public act; for it means to commend, applaud, to extol in words or song, to glorify on account of excellence of character or perfection of works.

We should praise the Lord,—

1. As a commendation of the religion of Christ.

In religion, as in other matters, men always look for the best, and they judge of the quality of religion by its effects upon its professors. A gloomy, morose, unbelieving, complaining Christian, if we may use such a contradiction of terms, only repels the sinner, and reproaches his own cause; while he who is cheerful and hopeful, whose heart overflows with gratitude, and whose mouth is full of the praises of the Lord, attracts and wins.

2. Because the servants of a bad master never praise him. The wicked never praise their master, the devil. And if the servants of the Lord never praise him, they virtually say that he is a no better master, and no more worthy of commendation.

3. As a safeguard against backsliding. We believe it would be just as impossible to backslide, continually praising the Lord, as to go into idolatry while keeping the Sabbath.

4. Because by praising the Lord we must speak of him; and it is one of the greatest evils among Christians, that they do not talk enough about Christ and his salvation.

5. Because all else praises him. Sun, moon, and stars, the heavens above, the earth beneath, sweet flowers and waving fields, the cattle on a thousand hills, and songsters in a thousand groves, all praise continually their Maker; and the great deep lifts up its voice on high to celebrate the praise of Him who holds the waters in the hollow of his hand. Amid all the wonders and glories of creation, showing forth the excellence of God's wisdom, and the might of his power, man, who of all else has most reason to praise him, man, alone, suffers his heart to be dead, and his lips to be silent to the praise of the King, the Lord of hosts. This ought not so to be with any; and that it should be so with Christians, is a fearful inconsistency.

We have enough for which to praise him. This beautiful world—beautiful even beneath the blighting footfall of the curse—fitted up for our abode, and life given us with its infinite possibilities, and if we so choose, an unending future; a Saviour to cleanse from sin, and open before us the path of life; the Bible, a lamp from Heaven to guide us through the gloom; the companionship of those of kindred faith and hope; health; home; supplies for all our wants; a location in a land of civilization and freedom; the light of truth; the privilege of prayer; and the blessings of the Holy Spirit;—all from the hand of our bountiful Father in Heaven. And if we are sick, we can still praise him; for we know that he chastens us for our good; if we are poor, such he has chosen to be heirs of the kingdom; if we are afflicted by persecutions, these light afflictions are working out an eternal weight of glory; if men deprive us even of life itself, they have but interfered with the shadowy and temporary, they cannot touch the real and eternal which opens in dazzling prospect before every Christian. No man's lot is so hard that it might not be harder, and he may still praise God that he has not gone down to that deeper depth. And so from all, in every place and in every station, the seeming favorite of fortune, in the midst of peace and plenty, or the martyr amid the consuming flames, the voice of praise may rise, on the good and sufficient basis of mercies received, and greater good to come.

He who does not praise God, shows that he has settled down and gone to sleep. The bird on the nest does not sing. The lark pours forth its song, it is said, when it is mounting upward, not when it is coming down.

And finally, all the denizens of the world to come, will find their highest employ in praising in perfect strains the great Author of life and all its blessings. We reach the time at last when there will be no discordant or jarring note in all the universe. Every ungrateful and rebellious heart shall be still in death, and every disloyal and blasphemous tongue shall be hushed in silence. If, then, praise is to be so prominent a feature of our employ in the future world, we had better begin to exercise ourselves a little in this direction here. Better learn the trade somewhat before we are called upon to put it in such exercise. If we do not, it appears extremely doubtful whether we shall ever have the opportunity. The idea of a sudden transition from a life of murmuring, repining, or even silence here, to the rapturous praise of the redeemed, does not seem consistent nor reasonable. Let silent, inactive professors, who think more of the favor of the world than of the blessing of God, more of their ease than of the prayer-meeting, take heed. If Christ is in the heart, his praises will come forth. As water bursts spontaneously from the mountain spring, to vivify and freshen all around, so will thanksgiving and praise flow from every loving heart, and we shall scarcely need one to say to us now, more than in the rapture of the final triumph, "Praise ye the Lord." As we cannot praise him too much, it is certain that we do not praise him enough. Take your

harps from the willows, despondent pilgrims. Salvation is full and free. Victory is at hand. Begin the life of praise now, and thus prepare for that time when not a note shall be heard in all the universe which is not in accord with the psalmist's words, "Praise ye the Lord."

CHARITY RUN WILD.

HERE is a specimen of the "liberality" that is beginning to be taught and to prevail in the Protestant world. Dr. A. A. Hodge, of Princeton Theological Seminary, preached recently in the First Presbyterian church of New Brunswick, N. J.; and in giving out a hymn composed by a Roman Catholic, said: "We may well sing Christian hymns composed by Catholics; for the Roman Catholic Church is a part of the Church of Christ. This is the doctrine we teach and preach."

If Daniel, and Paul, and John, writing by inspiration, did not hold a different view from this, what did they mean by representing the papacy by a little horn that rose up against God; by calling it "that wicked, the man of sin, the son of perdition;" by setting it forth as a beast full of names of blasphemy; and finally by a debauched woman, having on her head the name, "Mother of Harlots, and abominations of the earth"? Dan. 7:25; 2 Thess. 2:3, 4, 8; Rev. 13:1-7; 17:5, 6. And how shall we interpret the instruction of Rev. 18:20: "Rejoice over her, thou Heaven, and ye holy apostles and prophets; for God hath avenged you on her"?

Is such an organization a part of the church of Christ? Will Christ avenge his servants on a part of his own church? Shall apostles and prophets rejoice over the destruction of a part of the church of Christ? Abominable! To degrade the church of Christ in that manner, is not charity but treason.

TO CORRESPONDENTS.

J. D. BROWNLEY: See explanation of Ps. 118:23, 24, "This is the day which the Lord hath made," in Eld. Andrews' History of the Sabbath. The first day of the week is not named, nor even alluded to. This is one of those desperate assumptions characteristic of first-day arguments. The "day" spoken of is the whole gospel day, the "day of salvation." "Abraham," says Christ, "rejoiced to see my day; and he saw it, and was glad." It is *this* day which the Lord made.

MRS. J. R. SWIM: Our views of the two witnesses, Rev. 11, will be found in Thoughts on Revelation, under that chapter.

J. S. SHROCK: You will find an explanation of 1 Cor. 5:5 in "Man's Nature and Destiny," pp. 98-100.

M. M. B. AND J. M. H.: Would answer your queries by mail; but no name or address being given, we are unable to do so.

"THE AMERICAN CHURCH."

IS IT COMING?

THE following item is taken from the *Detroit Post* of March 30, 1880. We are fast approaching a great "American Sabbath," why not also have a great American church to foster it? Is this to be the case? The following item shows what may be "a little cloud out of the sea, like a man's hand," giving us an indication in that direction:—

"A religious movement of significance is on foot in New York, being none other than the establishment of an American Independent Church organization. The effort seems to be anti-Roman Catholic, but meets with indorsement from various Protestant conferences."

Is this the beginning of what a Mr. Havens foreshadowed, when, in a speech delivered in New York, a few years ago, he said:—

"For my own part, I wait to see the day when a Luther shall spring up in this country, who shall found a great American Catholic Church, instead of a great Roman Catholic Church; and who shall teach men that they can be good Catholics without professing allegiance to a pontiff on the other side of the Atlantic"?

BIBLE TERMS FOR BIBLE DOCTRINES.

BY ELD. R. F. COTTRELL.

THE doctrines of the Scriptures are best expressed in Scripture language; and a doctrine that necessitates the use of other terms, is not to be accepted as a Bible doctrine. Such terms as trinity, transubstantiation, indulgence, penance, and purgatory, are not necessary to express any Bible doctrine. We can believe all that the Scriptures say of the Father, Son, and Holy Spirit, and yet not believe the strange and contradictory ideas which men wish to convey by the term *triume* God. We can believe that the Son of God was with the Father before the world was; that by him the Father made the worlds; that he made him equal with himself, calls him God, saying, "Thy throne, O God, is forever and ever;" that Christ is the everlasting Father of all his children, the redeemed; and that he and his Father are one in creation, redemption, and all their work; and yet not believe that the two are only one person. The Son is an object of worship, because the Father has made him such. "Let all the angels of God worship him." Therefore, in worshiping and honoring the Son, we worship and honor the Father.

But I took my pen to object to the use of the term "annihilation" to express the Scriptural doctrine of the destruction of the wicked. The terms of the Scriptures, "to die," "to perish," "to be lost," "to be destroyed," "to be consumed," "to be burned up, root and branch," "to be as though they had not been," "to be punished with everlasting destruction," etc., are just the very terms that express our belief. We want no stronger. The extreme significance of annihilation, as held by our opponents, is more than we claim; therefore, they always characterize our doctrine as annihilation, and then exhibit their skill in striving to annihilate it, asserting that nothing can be annihilated; a thing which may not be possible with men, though it may be with God.

A man of my acquaintance, some fifty years ago, was cited to answer to the church to which he belonged, on a charge of holding the doctrine of the annihilation of the wicked. In reply to the charge he told them he would state his belief on that point by quoting three texts of Scripture. He read those texts which say that the wicked shall be burned up, root and branch, that they shall be punished with everlasting destruction, and that they shall utterly perish in their own corruption, and said that he simply believed what those texts say. The committee, after consultation, decided that "it amounted to annihilation;" and so he was expelled.

OHIO PLEDGES.

IN August, 1878, at our camp-meeting in Tiffin, our brethren and sisters made pledges to the amount of \$3,500, one-half to be paid in one year, and the remainder to be paid in two years. The whole time will expire in a few months. In looking over these pledges, I find that a large share of them, principally small ones, remain unpaid. This money is now greatly needed. Our tract society, in order to work to advantage, has had to spend a great many hundred dollars during the last few months, in purchasing a large stock of books for the different districts, for ministers, and for colporters; and a great deal more will have to be expended during the next three months.

We do not wish the brethren to understand that this is all thrown away or given away; it is simply invested in stock, such as tracts, pamphlets, bound books, Bibles, dictionaries, concordances, histories, etc. This is all good property, and is being used to advantage by the societies. The money will come back sometime, at least, a large share of it. But we cannot wait until these books are all sold before we pay for them, and for many of them we are obliged to pay down.

The REVIEW Office has established a rule to give us five per cent off, in addition to the usual discount, if

our bills are paid within thirty days. This is right, and it is important that we should take advantage of the reduction. In order to do so, we must have the ready money.

We therefore earnestly request our brethren and sisters who have made these pledges to pay them as soon as they can consistently. You can pay them to your librarians, or to any of our ministers, who will see that it is properly forwarded.

We should not form a habit of making pledges, and allowing them to run on year after year unpaid. The Lord will not bless us in so doing. Make an effort, brethren, to redeem your solemn pledges made to the cause of God.

D. M. CANRIGHT.

TO THE BRETHREN IN OHIO.

Two weeks ago we balanced our account with J. B. Gregory, our State s. b. Treasurer; and found that he had only ten dollars in money on hand. There are three months' pay due the most of the laborers in the Conference, and these brethren need their money.

I am sorry to see that our brethren have been falling off the past winter in their s. b. We have tried to have every church in the Conference visited and labored with faithfully, so that there could be no complaint of neglect, and in a great majority of cases this has been done.

We are still doing all we can to build up the cause in this State. Our preachers are poor, and their families needy. We appeal to you, brethren and sisters, in the fear of God, Are you really doing your duty in this matter? Have you paid a tithe of your income during the past year? Many have done this, I know; but I am sorry to say that many have not. And I know quite a number who pay nothing, or next to nothing into the s. b. fund. Brethren, how can you be so negligent, when the money is so much needed to assist the worthy servants of God?

The tent season is right upon us, and our brethren must be provided with means, or they cannot enter the field. We ask all, therefore, to consider the matter and send in all they can, and God will bless you.

D. M. CANRIGHT.

Our Tract Societies.

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

MISSIONARY WORK IN SWITZERLAND.

BY ELD. J. N. ANDREWS.

WE have just received two hundred copies of the *Stimme der Wahrheit*, and we return for them our grateful acknowledgment. Nothing could be more timely for our work than these papers. We will send them to German readers, accompanied by letters.

When we began to print, as we had but few friends in Europe, we had very few subscribers; but as great care was taken in the preparation of each number, it seemed advisable to print not less than 2,000 copies. When all who were friendly to our cause had been supplied, we still had on hand quite a large quantity of our papers. I hoped by the aid of the tract societies to be able to distribute these in such a manner as to save to the Office at least the first cost. These societies have done something, but owing to the financial embarrassment that has prevailed among our friends, only a small part of these extra copies have been distributed by them.

When I found myself the past winter unable to continue public labor, I turned my attention very anxiously to the question of what could be done by means of this printed matter. I thought if the papers could not be distributed so as to bring some income to our Office of publication, then we would distribute them gratuitously, especially if the providence of God should send us means with direct reference to paying the postage.

We have entered upon a thorough system by which we seek to place several numbers of our paper in every family in Switzerland that read the French language, and as far as possible in every Protestant family in France. All connected with our work at Basle have united with us in this effort. We have sent out a large number of the

earlier copies of our paper, placing letters in the first and fourth numbers sent. We have made this work a special subject of prayer, and have watched the providence of God to see if he approved of what we were doing. The success of this undertaking has greatly exceeded our expectations. Money has come in small sums from many sources from which we had no thought of receiving anything, and in several instances it has been especially designated for this gratuitous distribution. A few days ago we received 30 francs from Egypt.

We have received many favorable responses to our letters, and hardly a day passes without our receiving one or more subscribers, as the result of this work. Even those who refuse our paper, generally say that they have been interested in reading it. I think we have adopted a system of action which promises the most important results. We have an immense number of addresses, and can obtain many more without difficulty; and if God shall prosper us in the future as he has begun to do, we certainly shall see great results from this effort. We have had to contend with the bitterest prejudice and the densest darkness; but I believe it to be possible, by means of our paper accompanied by letters, to gain the attention of the people and secure an interest in behalf of the truth.

We find the paper even more valuable for distribution than the tracts, because every paper contains a variety on the most important subjects connected with our faith, and there is not one article in any of the papers that we should be unwilling to have examined by our enemies. We have a large amount of excellent tracts, but these we shall use with greater reserve, and as far as possible shall obtain pay for them. We have not been under the necessity of using any means from the missionary treasury for the expense of this distribution of our paper. We have means for the present to carry on this work, and believe God will still sustain it.

I am glad to speak of God's mercies. The way is now open before us to make an important move in behalf of the French people, and we have many tokens that God is blessing the effort that we make. Within a few days past a great change has taken place with respect to my health. My strength has begun to return, and I believe that God is willing once more to strengthen me for his work. I ask no greater happiness than the privilege of doing the work of God. I expect to labor with Bro. Loughborough during the tent season, if my health will permit. I must, however, reserve some time in which to write for our paper and to read the proof-sheets.

Since writing the above we have received the first two responses from a quantity of our old papers sent into France a few days since. As these were copies of the first number printed, we had some doubts concerning their favorable reception. But the first of these responses was an earnest request that more copies should be sent, the writer promising to distribute them to others, and saying that he would give them to those only who would promise to read them and distribute them to others. He also said that he would subscribe for our paper when he could raise the money. The second response is from a man who became so much interested in the electrotype of the chart printed in that number, that he writes to purchase a copy of the original chart.

We have sent, from time to time, a considerable number of copies of our paper into France from our regular issue, and some have responded by sending us money; but this is the first time that we have sent old copies, and these are the first responses.

Basle, March 28, 1880.

ONE WEEK'S SUMMARY.

BY M. L. HUNTLEY.

THOSE who read the quarterly report of the Battle Creek Missionary Society in the last REVIEW, may be interested to learn more concerning the work of this society. It is composed quite largely of students, helpers at the Sanitarium, and Office hands; consequently the membership is constantly changing. At present there are about three hundred members. The society is divided into what are termed the Office, Sanitarium, College, and Scandinavian divisions, each of which is supplied with the regular officers, and excepting the last named, hold separate meetings three evenings each month. Once each month all unite in a general meeting. The resident members of Battle Creek are connected with the several divisions, so as to give strength and permanency to each. The society now receives five hundred copies of the twelve-page edition of the *Signs*, three hundred each of the monthly *Instructor* and *College Record*, and one hundred and seventy-five copies of the Danish and Swedish papers.

In addition to this, the society has taken three hundred copies of *Good Health*, the subscription for which has just expired; and several individual members have subscribed for clubs of from two to twenty copies of the *Signs*.

Below are extracts from letters, all of which, with others, were read at the several division meetings last week. The following is from a young man in Kansas:—

"My father and mother are dead, and I have no recollections of them whatever. I was brought up by strangers, and was taught the Catholic faith, which I believed until two years ago, when I began to read the Bible. I am now convinced that the S. D. Adventists have more light, and preach more Bible truth, than any other denomination, and it is my intention, at the earliest opportunity, to unite with them in church fellowship. I wish to enter into the tract and missionary work. Will you be kind enough to give me instructions? I am ready to go to work at once."

Another writes:—

"Your letter is received, and I write this for mother, as she says she cannot write. She has received the *REVIEW AND HERALD*, also the *Signs*, quite regularly, and is enthusiastic in praise of them. She has read a number of tracts published by your house, and is equally satisfied with them. She says she would like some of those advertised on the slip you sent, and may send for them soon. I think you may count her an Adventist, or nearly one. We appreciate your kindness in sending the papers, and wish to thank you for them."

The following is from England:—

"The more I watch the signs of the times, the more clearly I see the necessity of proclaiming on every hand the near approach of the righteous King. I thank you very much for the *REVIEW AND HERALD*. It is an excellent paper. I do not think we have one here which comes up to it, all things considered. Since reading your Sabbath articles, I see certain things which incline me very much toward the idea that the seventh day is the true Sabbath; but I must think more about it. I never like to jump at conclusions too hastily, but want to see the way-marks clearly. I like to read, wait, learn, and inwardly digest, fully trusting in the Spirit's guidance. The subject is of great importance. How precious is the Sabbath day to the world!"

Another says:—

"You asked me what I think of the *REVIEW* and *Signs*. I think they are both very good papers, and ably conducted. *Good Health* is a magazine which ought to be in every person's hand who can read. I think it one of the best of the kind I have ever seen. I thank you a thousand times for the reading matter you have sent me."

The following letter was written to the Publishing Association:—

"Sirs: I picked up a piece of a book called the 'Seventh-day Adventists,' and was much pleased with it. I made out the name and place as best I could, and may not have them right; but if you yet publish the book or pamphlet, you may understand what I desire. The author's name was Uriah Smith. I wish to know the terms, as I am desirous of seeing the whole truth."

Another gentleman writes from England:—

"I wish to tender you my very best thanks for the copies of the *Signs of the Times* which you have so kindly sent me. I am quite delighted with the truths taught in this paper. The Sabbath question is new to me; but I hope to be able, by a thorough examination, to determine rightly in regard to it. I should like much to get some of the books advertised in the *Signs*; viz., *The Sanctuary*, *Thoughts on Daniel*, also on *Revelation*, *History of the Sabbath*, *The Nature and Destiny of Man*, and several others. If you can inform me if there is an agent on this side of the Atlantic of whom I can obtain these books, you will confer a very great favor. I cannot afford to get them all at once, or I would trouble you to send them from America; but if there is an agent anywhere in England, I can obtain them, also the *Signs of the Times*, more easily of him."

This correspondence illustrates but one branch of the work of this society; and this branch, during the winter, has not excelled in interest the home missionary labor mentioned in the report last week.

Very few families have been found throughout the entire city who refused to receive reading matter, and many accepted it joyfully. Those who have engaged in this home-labor have added much to the interest of the weekly meetings by their verbal reports, which have given evidence that God was blessing their efforts. Indeed, if previously we had seen no evidence of the efficiency of the missionary work, sufficient has been developed from week to week to give us great faith and assurance in this respect. Still the work that might and ought to be accomplished is but just begun.

Some may think that at this place we have great facilities and advantages for carrying forward the missionary enterprise. While this may be true in some respects, it should be remembered that we also have to meet serious difficulties not experienced elsewhere. Work is abundant everywhere, and everywhere the words of our Saviour are applicable, "He that reapeth receive the wages, and gathereth fruit unto life eternal."

THE T. AND M. INSTITUTE AT SIG-
OURNEY, IOWA.

This Institute was held in perhaps the worst time possible to secure a large attendance; but it accomplished more than we expected it would. Fifty-eight names were enrolled; and nearly all the ministers and licentiates of the Conference were present. This Institute was too short to accomplish all that was desired of such a meeting; but it did accomplish what we hoped, it created a desire for further meetings of this kind. I can safely say that those who attended were all made to appreciate, as never before, the importance of such Institutes, and were much in favor of holding another one this fall in camp, when we trust there will be a general rally of ministers, T. and M. officers, and people.

The special work of instruction was of deep interest. Eld. Whitney, though a stranger to nearly all present at the beginning of the Institute, carried the hearts of the people away with him, and all are very anxious for him to return this fall and help us in our larger Institute.

The best feature of all was the spiritual blessings we received. Our daily prayer and social meetings were seasons of special interest. On the last Sabbath, especially, Eld. Whitney gave a very interesting discourse on the danger and sin of backsliding, which, by the power of the Holy Spirit, deeply affected the hearts of those present. In the afternoon, after the discourse, a move was made in the congregation, to express a determination for greater consecration. Nearly all the congregation arose. Many excellent testimonies were given in the social meeting. The sweet and tender Spirit of God was there, and some of our young people made a decided advance. Some said it was as profitable for them as any camp-meeting they ever attended.

Thirty-seven pledged to take life memberships in the General T. and M. Society. This was a good percentage. Resolutions were passed, thanking the Sigourney church for their hospitality; expressing appreciation of, and gratification for, the instructions of Bro. Whitney, and a desire for his return; and requesting the Conference to advise the holding of a large Institute in the fall, in camp, at which there shall be a general attendance.

Our Institute was a decided success.

GEO. I. BUTLER.

OUR PERIODICALS.

BY MARIA L. HUNTLEY.

Those only who had an experience in the early history of this cause can readily appreciate the value of our periodicals as auxiliaries in the missionary enterprise. Should the tract societies, at the present time, be deprived of this means of carrying forward the work, it would be to them like a paralytic shock, taking away their strength and activity. There is no way in which missionary workers can as easily secure the attention and interest of persons to the truths which we advocate as by appropriate and attractive periodicals. Our weekly and monthly issues are not confined to doctrinal, or even religious, subjects; and the breadth and variety of thought which they suggest make them especially applicable to the tastes and wants of the reading public. To those who labor in the missionary department of the work, God has given an inestimable gift in these periodicals, and we should remember that where much is given, much will be required. The question whether they are duly appreciated and sustained by the tract societies is one worthy of the consideration of each member. To properly discharge this obligation which is resting upon these societies requires, (1.) That each society should act as agent in securing the subscriptions and renewals of its members, and in providing for the worthy poor, who are unable to subscribe; (2.) That through canvassers, colporters, and its individual members, a large number of full-paying subscribers should be secured each quarter, outside of S. D. Adventists; and (3.) That its officers transact the business pertaining to this work accurately and promptly, collecting and forwarding all money due on subscription to the Office at the close of each quarter. By this work good results are to be secured in two directions, which will be as enduring as eternity; first, to the persons who, by this means, read the papers; and secondly, by giving financial strength and support to the Publishing Associations, thus enabling them to widen and extend their influence.

From the following will be seen the approximate amount of business in periodicals which each of the larger State societies has done with the *REVIEW AND HERALD* Office since Jan 1, 1880:—

Michigan, \$626.22; Iowa, \$500.00; New England, \$453.80; New York, \$405.56; Minnesota, \$361.38;

Pennsylvania, \$320.21; Wisconsin, \$309.80; Kansas, \$297.58; Ohio, \$269.40; Vermont, \$196.98; Indiana, \$154.75; Dakota, \$137.35; Illinois, \$132.77; Missouri, \$90.30; Nebraska, \$89.66; Maine, \$52.85. Total, \$4,398.61.

ONE DAY IN THE MISSIONARY WORK.

BY S. PROSPER.

AFTER an earnest petition for divine aid, I started out with a supply of reading matter, and the resolution that no one should be passed by. I visited seventeen families, and all of them promised to read. Many of them seemed quite interested, and asked questions on different points of our faith. One man had been an Adventist in 1844; but after the disappointment he became skeptical in regard to the truth of the Bible. I tried to explain to him our view of the nature of the disappointment. He admitted that it was reasonable, and said he would investigate. Returning home, I felt that God had accepted the humble offering of a day in his service, and in the great gathering day I trust that fruit will appear to his glory.

Dear brethren and sisters with the "one talent" (and I suppose none of us will claim that we have less than that), let us ask ourselves the question, Am I doing what I can? or am I waiting for a "more convenient season"? Depend upon it that such a season will never come as long as we permit ourselves to be hindered by Satan's devices. How many blessings I have been cheated out of in the past by the thought that it is but little I can do! There are none of us but can speak a word for the Master and "present truth;" we can ask the people to read our publications, and tell them we believe we have the truth, and we want them to have it too.

Of late I have been studying Testimony No. 29. How good the Lord is to send us such precious warnings! It seems to me the vision of the Judgment ought to arouse every one who has any faith in the third angel's message. While reading it, I have been led to search my heart and weigh my motives as never before, and I trust it has been profitable to me. I want to so appreciate the goodness of God as to be led to an unfeigned repentance of all my sins, that when Jesus comes I may have "an abundant entrance" into the everlasting kingdom.

WATAUGA, N. C., T. AND M. SOCIETY.

THE quarterly meeting of the Watauga, N. C., T. and M. society was held April 4. The report of labor for the quarter just closed is as follows:—

No. of members,	7
" " added during the quarter,	2
" " families visited,	3
" " letters written,	13
" pages tracts and pamphlets distributed,	3,283
" periodicals distributed,	77
" Annuals "	6

L. R. GRAGG, Librarian.

BOULDER, COL., T. AND M. SOCIETY.

THE quarterly meeting of this society was held April 4. The report for the quarter is as follows:—

No. of members,	36
" " reports returned,	15
" " members added during the quarter,	4
" " Signs taken in clubs,	18
" " families visited,	16
" " letters written,	43
" " subscribers obtained for periodicals,	17
" " periodicals distributed,	418
" " Annuals "	162
" pages tracts and pamphlets distributed,	15,051
Total receipts,	\$43.45

The interest in the missionary work has increased during the quarter. ALICE J. GREEN, Sec.

—Sister C. E. Zager, residing in McMinnville, Yam Hill Co., Oregon, sends in her report of missionary work for 1879 as follows: Periodicals distributed, 28; pages of tracts loaned and given away, 274; No. of families visited, 16; books loaned, 3; No. of interested readers, 3.

One of these "interested readers" is a sick lady to whom Sister Z.'s little daughter has carried reading matter. She has expressed gratitude for it, and her belief in the truths taught.

This sister, a widow with four little children to support, is sometimes troubled to get papers to use in the missionary work; yet she finds opportunity to do something for the Master.

—There is a living force in death itself. This act of death to unholy desires, selfish ambitions, trespasses and sins, is the concentration of life, and the paradox is complete that death is life.—*Morning Star*.

A PRAYER.

Oh that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived, within my breast;
That by each deed, and word, and thought,
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On thee is fixed, to thee I cry:
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

—Thomas Ellwood, 1639-1713.

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.

GERMANY.

BRO. ERTZENBERGER has gone to labor in the German canton of St. Gallen on the frontier of Austria. Last year a Baptist brother from this canton heard Bro. E. preach in Canton Vaud, and embraced the Sabbath; and since his return home he has been actively engaged in instructing his friends on this subject. It is in consequence of his earnest appeal for help that Bro. E. has gone to St. Gallen. Bro. Ertzenberger writes that he has obtained a hall for public lectures, and that there is considerable interest to hear the truth. We send him a part of the German papers just received, and shall use the rest principally in this city. J. N. ANDREWS.

ENGLAND.

Taunton.—Since my last report, three more have been baptized at Southampton, making sixteen in all who have been baptized at this place.

I have also spent four weeks at Taunton, Somersetshire. A few there had commenced to keep the Sabbath, and they wished to learn on other points of present truth, that they might be in harmony with the work of God for this time. The most of them had been Christadelphians. The faith of that denomination consists quite largely in negatives. They believe in no pre-existence of Christ; no devil; no Holy Spirit aside from the word; no law; no resurrection for a large portion of the human race. And they look for a kingdom consisting of a mixture of mortals and immortals, with a special probation for the Jews, etc. One object of this, my first visit to Taunton, was to examine the Scriptures with them on the above subjects. Most of our meetings were held in Bro. Veysey's school-room. I am glad to report, as the result of our investigations, that the company here is now in harmony with us on these points. Seven signed the covenant. Besides these, some others are investigating with interest.

We held two meetings in Assembly Hall, Market House, which were quite well attended; but as there was great political excitement consequent upon the dissolution of Parliament and the election of a new one, and as the charge for the hall was a little over \$5.00 per night, we did not deem it best to risk so great an expense in such an exciting time. We hope the meetings held in Taunton are only the beginning of a still greater interest to be seen there in the future.

A Parliament canvass here is unlike a Presidential campaign in America. There, you will have the excitement until next November; but here, Parliament was dissolved March 24, and the elections must be held, and all returns made, within a month from that date. Though the canvass is short, it is earnest and exciting. Members of Parliament who wish to be re-elected, or others wishing election, not only make speeches setting forth the principles of their respective party, but they say in so many words, "I want you to vote for me." These candidates also go from house to house, calling on every voter in person, and getting, if possible, a promise to vote for them. So there is excitement all the time. Most of the elections will be over this week; and whether "Tory rule" is to continue, with Beaconsfield as Premier, or Liberalism is to again have power, as under Gladstone, will soon be known.

Amid all the excitement and confusion of earth, we wish to be found at our post, active in the canvass for the "King of kings," who is so soon to take his power and reign, when all earthly rule shall cease.

April 1.

J. N. LOUGHBOROUGH.

INDIANA.

Walkerton, April 12.—The Spirit of God is greatly blessing in this field. Up to the present time, twenty-four have signed the covenant. Two of this number were formerly Sabbath-keepers, but have re-dedicated themselves to God.

A good lot has been donated for the location of a church-building for our occupancy; and since we have been denied the privilege of preaching in either the Baptist or the Methodist church, the indications are that

liberal donations will be made for the erection of a S. D. A. house of worship at Walkerton. Pray for the work here. A. W. BARTLETT.

Mechanicsburg, April 8.—Since my last report, I have held six meetings at Frankton, two at Russiaville, five at Arcadia, one at Noblesville, four at Grant City, and three at Mechanicsburg. At Frankton, we organized a T. and M. society of ten members. Attended the quarterly meeting of the church in Mechanicsburg, where we all enjoyed a blessing from the Lord. The T. and M. meeting was one of interest and profit. The society is out of debt, and will have a reserve fund of several dollars after paying for twenty-four copies of the *Instructor* and fifteen of the *Signs and College Record*, donating \$20 to the tent-fund, and replenishing their library with a good stock of books. This is as it should be. WM. COVERT.

WASHINGTON TERRITORY.

Dayton and Pataha Prairie.—March 12 to 30 we spent with the churches at Dayton and Pataha Prairie. At Dayton one was baptized, and united with the church; ten signed the teetotal pledge; four joined the Benevolent Aid Association, and others will do so soon. Steps were taken toward the building of a meeting-house 24x36. Enough was pledged to insure the success of the enterprise, and a building committee was appointed, who will go right forward with the work as soon as the lumber can be brought from the mountains and properly seasoned.

At Pataha Prairie a tract and missionary society of nine members was formed. A Benevolent Aid Association was organized, with nine members; thirteen signed the teetotal pledge; and there also the building of a meeting-house is assured by sufficient pledges, and the house will be built as soon as the material can be procured. The Pataha church has only ten members (five men and their wives), but this shows that they have a mind to work.

May all in both these churches be faithful to the Lord in the vows they have made (Deut. 23:21-23), that he may bless them in all their efforts to help carry on the great work of warning the world. ALONZO T. JONES.
Dayton, W. T., March 31. WM. L. RAYMOND.

COLORADO.

Boulder, April 8.—Although we had no ministerial help, our quarterly meeting here was a good one. Quite a number were in from other churches. Bro. De Bord, of Denver, spoke on the Sabbath. The Sabbath-school was interesting, and all felt well pleased with the progress it had made since its commencement. There was deep feeling in the social meetings. The ordinances were celebrated on first-day. At the business meeting the tract work, systematic benevolence, and other matters relating to the cause here, were taken up and thoroughly discussed. The brethren have done well on s. b., over \$150 having been paid in by this church alone during the past quarter. This, considering the hard times and scarcity of work, is doing remarkably well. The brethren are all anxiously waiting for a laborer to come to this field, and expect a good work to be done here the coming season. H. H. PIERCE.

NEBRASKA.

Custer Co.—Through the influence of two families who have moved here from the Farmers Valley church, the way was opened for meetings. Fourteen, in all, have signed the covenant. We organized a Sabbath-school; and a club of *Instructors* is paid for. Two subscribed for the REVIEW. CHAS. L. BOYD.
April 13.

MINNESOTA.

Kasota.—After the Medford Institute, I spent about one week with the brethren here. All were steadfast in the truth. Two more signed the covenant. Last Sabbath we completed the organization of the Sabbath-school, which now numbers thirty-three members. If the brethren are faithful to their high calling, God will add others to their number. W. B. HILL.
Eagle Lake, April 13.

ILLINOIS.

Hope, Vermillion Co.—Our meetings in Bloomington, April 3, 4, were a success. Brethren from Leroy and Mackinaw were present. All received a blessing from the Lord in celebrating the ordinances. Sunday morning four were baptized. In the afternoon Sister Ida Ballenger lectured before the Ladies' Christian Union Temperance Association, in the Washingtonian Hall, to a large and attentive audience. The lecture was well received, and was noticed in high terms by the city press. A collection was taken up, and \$9 00 received to defray the expenses of the lecturer. Miss B. was invited to speak again the following Tuesday evening, which she did to a crowded house. We think these efforts have made us many friends in Bloomington.

The church held a business meeting first-day evening. Steps were taken to perfect the organization of the church. Sixteen signed the covenant set forth in the church record book, and also the usual pledge to sustain the cause of God with their means. Others here will join the church by letter. A lot was secured on which to erect a meeting-house, which we hope to have ready for dedication by the 4th of July.

Wednesday, the 8th, I returned to assist Bro. Hammond in the meetings in this place. There is some interest here, but the opposition is very bitter. We hope some will be sanctified through the truth. Pray for us.

J. F. BALLENGER.

PENNSYLVANIA.

Labor among the Churches.—After my last report, I continued the meetings in Hector, Potter Co., a week or so. Bro. D. B. Oviatt joined me, and rendered efficient help. He was with me about two weeks here and at West Pike. At the latter place, although the brethren had had no ministerial help for eight months, the light was shining brightly. This church numbers only nine members, but it is an example to larger ones. May the Lord bless them. Here we parted with Bro. Oviatt.

I spent some time in McKean county with the Port Allegany church. Made two visits to Hector and vicinity; found all but two holding on to the truth, and one of these was our United Brethren preacher. The truth was too strait and the road too narrow; persecution came because of the word, and he soon became offended, and is now lifting up his heel against us. There are from sixteen to twenty who seem to be firm. Nearly all who were using tobacco have left it off, also pork. One sister about eighty-four years old has laid aside her tobacco; she united with the Sunderlinville church at their last quarterly meeting. This is a good example for younger people to follow.

Shall labor some now in Dist. No. 3, as the brethren here have not had much help of late. Brethren, pray for us. J. G. SAUNDERS.

KANSAS.

Noble, Rice Co., April 11.—The cause of truth is onward here, for which we praise the Lord. Eld. J. M. Rees, of Indiana, has lately been with us, and spoke several times, which gave a new impetus to the work. It is the earnest desire of many in this part of Kansas that Bro. Rees make this State his future field of labor. Bro. and Sr. Enoch also spent a few days here, rendering efficient aid. Three more families, for whom we had long been anxious, are keeping the Sabbath of the Lord.

Yesterday eight were buried with Christ in baptism, and a church of thirteen members was organized, and a leader, clerk, and treasurer were chosen. In the evening we had a precious season attending to the ordinances of the Lord's house, all the church taking part for the first time. Several from the Sterling church were with us. Brethren, pray for me and the work here. R. F. BARTON.

NORTH CAROLINA.

Watauga Co.—The April quarterly meeting of the Watauga church was held last Sabbath and Sunday. We had a profitable meeting. I spoke Sunday on the mark of the beast, and those upon whom the seven last plagues will fall. The Lord gave me liberty. Two good brethren united with us in church fellowship. One of them came from the Baptist church; the other was a licensed preacher from the Protestant Methodists. The last-mentioned desires to be baptized by a Seventh-day Adventist minister. Others will unite with us at our next quarterly meeting, July 4, 5.

There is some outside interest here. In Wilkes county two have commenced to keep the Sabbath since my last report. I shall visit them soon. Two more in the western portion of Watauga county are observing the Bible Sabbath, one of whom is a licensed Baptist preacher; and a great many more are interested. I think a church could be raised up there, if a good S. D. A. minister could be with them a short time. I hope some one will come South to help us. We have a healthful climate here in the mountains of North Carolina. If any brother thinks of coming to this State to labor, will he please correspond with me at Moretz Mills, Watauga Co., N. C. If a minister will come here, he will be at no expense for board or conveyance (on horseback). There is little political disturbance in this vicinity.

Our brethren and sisters are quite prompt in paying s. b. We are trying to do what we can for the cause of truth, and the Lord is with us. We give God all the glory. Pray for us, dear brethren and sisters. April 9. L. P. HODGES.

KENTUCKY.

Debate at Seatonville.—The debate at Seatonville closed March 26, after having continued five days. Eld. Harding was considered a great debater, and was highly esteemed by the Disciple church, which included nearly the entire community. He was an orator. His entire object seemed to be to evade rather than to meet an argument, and he had great tact in this direction. There are only two or three points that may be worthy of notice, as the most of his arguments were not new.

I pressed him to show what sin created the necessity for the death of Christ. He finally said it was the spiritual death of Adam. I replied, In order to make an atonement for that death, Christ would be required to die a spiritual death, then why did he die a natural death? It was not for his individual transgressions; for he had no sin. This he never answered. The communion could not commemorate this spiritual death; for there was no blood shed in that, no body broken. If there was no sin committed that required the natural death of Christ, then his natural death was in vain, and the Lord's supper, on which they place so high an estimate, is a meaningless ordinance. He evaded this by a burst of eloquence. He said we were living under Christ's law, and if we sinned we were amenable to Christ. I asked who was the mediator between Christ and man. Here he failed again. I showed that Christ was the Advocate between God and man. 1 John 2:1; 1 Tim. 2:5. I called the attention of the congregation to the fact that his system had no Advocate, no sacrifice for sin, no atonement; hence those who transgress Christ's law must pay their own penalty. I compared this view with their teaching, and showed their inconsistency.

On his first-day proposition he only made one new argument, and that was on the Greek word *kuriake* (Rev. 1:10), translated "Lord's day" in our version. He said this was exclusively a New Testament word, and must denote a new thing, a new day, requiring a new word to express it, just as the telephone, telegraph, etc., each required a new word. Here he cut the most of my answer off by a rule of the debate which gave the affirmative a right to close his proposition when he pleased.

But a new name does not always imply a new thing; for the followers of Christ were at first called disciples, but about ten years after the day of Pentecost they were called a new name,—"Christians." Acts 11:26. Other examples might be cited to show the fallacy of his argument.

If the debate did no good except to confirm and establish our brethren there, it did that. We organized a little church of six members, all of whom were baptized into the faith. S. OSBORN.

In connection with the foregoing, we republish the following criticism on the word *kuriake*, by H. Wren, which we think sets the matter in its true light:—

LORD'S DAY AND THE GREEK.

Sunday advocates sometimes appeal to the Greek of the New Testament, and Rev. 1:10 is a text which is so used. The Greek expression there is "*kuriake hemera*" translated "Lord's day."

The argument they draw from the phrase is this: *kuriake* is a term which signifies relating to the Lord, i. e., to Christ. Hence, *kuriake hemera* is a day relating to Christ, or to the Christian dispensation. This day, they say, cannot be the seventh, as it related to the old dispensation; but it must be Sunday, as this dispensation is characterized by Christ's having risen on that day.

Now, to our mind, this conclusion is not sufficiently obvious to carry with it a conviction of truth. If it could be shown by the advocates of Sunday that somewhere in the Bible *kuriake* is applied, in plain terms, to the first day of the week, their argument from Rev. 1:10 would be good. Or, if failing to find a passage where the adjective *kuriake* is so applied, they would produce one in which the stem, or original noun, *kuriakos*, is so used, that will do; as all will readily admit that if the noun *kuriakos* is used to express Christ's relation to Sunday, then the adjective *kuriake*, which is derived from *kuriakos*, is so used in Rev. 1:10; and they have established their point to the satisfaction of every critic of the Greek.

But can they do this? All are free to admit that *kuriake* is an adjective derived from the noun *kuriakos*. *Kuriakos* means Lord, and *kuriake* means Lordlike, or pertaining to the Lord. It is, then, perfectly obvious that if *kuriakos* is ever used to express Christ's relation to the first day of the week, when *kuriake* is used to describe a day, as in Rev. 1:10, this last day may be, and in all probability is, the first day of the week.

Right here is where they must stand or fall. If there is nothing in the Bible which applies either of these Greek words to Sunday, they must give up the case, since it is simply begging the question to assert that *kuriake hemera* in Rev. 1:10, is Sunday, without some Scriptural authority for such an assertion. It is merely to assume the very point to be proven.

An appalling fact here meets our Sunday-keeping friends. That fact is this: Neither *kuriakos* nor *kuriake* is ever used to express Christ's relation to the first day of the week. But, on the contrary, *kuriakos* is expressly used to declare Christ's relation to the Sabbath day. The Son of man is *kuriakos* (Lord) of the Sabbath day. Matt. 12:8.

Here *kuriakos* is used to show Christ's relation to some "day;" viz., the Sabbath day. Now, as we have seen, *kuriake* is an adjective derived from *kuriakos*. If, then, we anywhere find *kuriake* applied to some day, and there is nothing in the passage where it is so used, nor in any other passage, requiring us to acknowledge a different day from that to which *kuriakos* has been applied, we are bound to conclude that the day to which *kuriake* is applied is the same as that to which *kuriakos* is applied. So that *kuriakos* of the Sabbath day is identical in import with *kuriake* day. Amen; so let it be.

MISSOURI.

Sedalia.—I commenced meetings here Feb. 19, and remained a little more than two weeks. Four were baptized, and six united with the church. A few more express themselves as convinced that we have the truth. We expect them to take a decided stand with us soon. The ordinances of the Lord's house were celebrated, and I left the church much encouraged. J. G. WOOD.

IOWA.

Kiron, April 9.—During the past few weeks I have visited about three hundred families, about two-thirds of whom were Swedes and Germans. Several who had been reading *Advent Harrolden* for a few months were interested in the truth. One Swedish family has accepted the Sabbath of the Lord, and other kindred truths. In the meantime, I gave ten Bible lectures in a neighborhood two miles from this settlement. Here I met Bro. and Sr. Miles, formerly of York State. Several acknowledged the claims of the truth as set forth, until we came to the Sabbath; they then exclaimed, "Why were not these things found out before?" I remain here by invitation. An opening is also made in a Swedish settlement where we have held one meeting. I have obtained 25 subscribers for *Advent Harrolden*, 5 for *Advent Tidende*, 29 for *Die Stimme der Wahrheit*, 1 for the *Signs of the Times*, 8 for the *Instructor*, and 11 for *Good Health*; 13 of these were trial subscribers.

I feel that the Lord has blessed me in the T. and M. work as well as in presenting the truth. In a neighborhood of nine German families, where I visited eight months ago and could get only one family to take a few tracts, six have readily become subscribers. The German to whom I gave the tracts, loaned them; he then took the German paper on trial, and loaned that. Several German families are much interested in the truth.

I was with the Denison church at the time of their quarterly meeting. The friends from Denison, Dow City, and Dunlap, expressed a determination to engage more earnestly in the T. and M. work. I feel the need of the prayers of my brethren. JAMES SAWYER.

NEW ENGLAND.

MARCH 12-14, I was with the company at Walpole, N. H. Our meetings were interesting, and I trust profitable. Nearly all seemed anxious to know how they could work the most successfully in the missionary cause. This branch of the work was fully talked over, and we hope to see them engage in it as never before. This company, with the one at Westmoreland, should be organized into a church. This may be done this spring.

After leaving Walpole, I spent several days in looking after the scattered ones in this region, spending the following Sabbath, March 20, at South Amherst, Mass. Was here until the 29th. A lively interest is taken in the Sabbath-school, there being quite a number of youth and children here. Sold here and at Walpole \$13.65 worth of publications.

April 2-6, held meetings with the church at Haverhill. The interest is better here now than it has been for years. In some things, however, they need to reform. The same order and decorum that is seen in a church of hundreds, it seems to me, should be manifest in a company of a dozen. Where this is not so, and outsiders come into the meeting, their sense of propriety is shocked, and they go away disgusted, perhaps never to return again. A kind of disorder and confusion is no doubt partly attributable to the fact that some of our churches meet in private houses, and ere they are aware of it the meeting is sadly marred. Perhaps two or three are talking at the same time, the children are running about the room, and the scene is one of confusion. Now while a small company may endure this, and even become so accustomed to it that they do not see the evil of it, habits are being formed which will have to be broken up if the truth ever makes any progress in their midst.

The church at H. now have a neat hall in the city, where their meetings are held. I tried to set before them the necessity of a thorough reform on the point above mentioned, and shall watch to see it brought about. Every act tells either for or against the truth. Let us be careful to have them all right. The brethren and sisters are taking hold of the missionary work well, and their efforts are not without effect. It was encouraging to see the husband of Sister Peabody make up his mind "not to break another Sabbath." May God help him to carry out this resolution.

Quite an interest is being awakened here through reading matter. One sister has about effected a sale of the ten-dollar library of our books in a shoe-shop, several of the hands having clubbed together to meet the expense. The V. M. society increased their club of *Signs* from eighteen to twenty-four copies, and changed them from the eight-page to the twelve-page edition, and have now ordered twenty copies of the *College Record* to mail with the *Signs*.

I go this week to the western part of the State.

D. A. ROBINSON.

MEETINGS IN CALIFORNIA.

INTERESTING meetings are reported in Oakland and Arbutle. Sister White is taking hold of the work in earnest, and her testimony and counsel seem to be highly appreciated by the brethren. At Arbutle one sister took her stand with God's people. A deep interest has been awakened here by the Sabbath-school, and missionary efforts to gather in children and others not of our faith.

In Oakland, Sunday, April 4, after a presentation of the missionary work, a class numbering about forty members was organized. All the ministers in the State are present. The lessons of the day will be reviewed at night,

for the benefit of those who cannot attend through the day. A daily prayer-meeting is appointed at five in the morning.

TEMPERANCE WORK IN NEW ENGLAND.

BY ELD. D. A. ROBINSON.

It is just seven months ago to-day (April 1) since our temperance organization here in New England was effected. During this time the advancement has not been rapid, but the work has been steadily moving forward. Thus far, seven clubs have been organized. These clubs, with one exception, hold meetings once each month. Scores of individuals who could not be induced to attend one of our religious meetings attend these, become interested, sign the pledge, and are real workers with us in the grand temperance movement. Who will say that the move is not a practical and timely one? Who dare affirm that the providence of God has not brought about this reform among us as a people? This being true, all can see that unless we give it our hearty support and cooperation, and put our hands to the work, we are recreant to the trust God has committed to us.

We are gratified to see the interest that has been manifested thus far, but we must not stop here.

1. Every member should feel under obligation to induce others to sign the pledge. Let all do this as opportunity presents itself.

2. Be sure to take all names correctly. Be especially careful in the case of full teetotal members, as the names will be put on the certificates as you give them to the Secretary.

3. We are anxious that every member, whether belonging to a club or not, should keep in harmony with the constitution; and we consequently urge every one to pay the annual dues of ten cents. This, with any larger sum you may be disposed to donate to the Association, you should send to the Secretary, Eld. G. F. Haines, South Lancaster, Mass. Do not send coin in a letter. Sums smaller than one dollar can be sent in postage stamps. All members of clubs should send their donations, annual dues, etc., through the Secretary of the club.

You will observe that the only provision the constitution makes for meeting the expenses of the State Association is by donations and annual dues. Thus far these expenses, in the way of blanks, mailing certificates, postage, etc., have been considerable, and have been borne by one or two. For all, it would not amount to much. Any surplus after meeting the actual expenses will constitute a fund which may be used in pushing the temperance work in this field. Any questions concerning the work will be cheerfully answered.

AN OPENING FOR THE TRUTH.

BY M. WOOD.

For several weeks past the first-day Adventists of Worcester, Mass., have manifested considerable interest in studying the subject of the sanctuary; and we are sorry to say that their investigations left their expositions of Dan. 8:14 in profound darkness. Some of the most prominent members, feeling somewhat dissatisfied with the evidence produced for calling this earth the sanctuary, invited a brother who is in full sympathy with S. D. Adventists, to present his views upon this most important subject, or furnish a substitute to speak one hour upon a stated evening. Having learned that Eld. J. O. Corliss was on a visit at South Lancaster, we lost no time in securing him as a substitute for the brother above mentioned. Eld. C. gave one of the most clear and interesting discourses upon the sanctuary question that the writer ever listened to. Just as he was on the point of explaining the seventy weeks and their relation to the 2300 days, the moderator, with several others, declared that the time allotted to the speaker had expired; while others expressed themselves fully satisfied with what they had heard, stating that they knew all about the sanctuary question. Still others felt indignant at such remarks, and proposed that more time be granted to Eld. Corliss to finish his lecture.

This caused quite a little sensation among the brotherhood; and while the controversy was going on, the words of the Saviour as recorded in Luke 10:3, "Behold, I send you forth as lambs among wolves," seemed very applicable. Matthew adds, "Be ye therefore wise as serpents, and harmless as doves." The patience, wisdom, and forbearance manifested by Eld. Corliss during the entire evening did the cause of God in Worcester no harm, and won for him many friends.

They finally granted Bro. C. fifteen or twenty minutes more to finish his subject; an hour or more was then occupied in answering questions. In every instance a ready reply was given, fully substantiated by the word of God. Though frequently interrupted, contradicted, and accused of handling the word of God deceitfully,

Eld. C. showed no signs of impatience and offered no word of remonstrance. The cap-sheaf of opposition was put on by their extinguishing the lights, and leaving Eld. C. in the dark while explaining the Scriptures to private individuals.

Even those who were most bitterly opposed frankly acknowledged that Eld. C. acted the part of a Christian and a gentleman. May God bless Bro. Corliss and his work. We feel assured that he has laid a good foundation for future labor in the city of Worcester, and should the General Conference Committee think it advisable to send him to lecture in Worcester the coming summer, we believe a large company of Sabbath-keepers would be raised up here. There is quite an interest to hear on present truth.

Since writing the foregoing, I have learned that a gentleman doing business in this city, who was present at the meeting referred to in this article, is quite anxious to have Eld. C. give a course of lectures here, promising to contribute very liberally to the tent enterprise. Another business man of this place promises to board him or any other first-class workman, gratuitously, if a tent can be pitched in Worcester.

—Most of the common sneering at good resolutions, as precursors of good deeds, comes from those who would rather make bad resolutions than good ones, or who are content to drift along through life, without taking the trouble to determine on any fixed course of action. Without good resolutions from within we need hardly look for excellent results from without,—wrought upon passive agents by some miraculous exercise of divine power. The Holy Spirit quickens the heart to make all resolutions that deserve the name of good; and "hell is paved" not with such God-sent purposes of amendment and right action, but with the fruits of that reckless wickedness which despairs of moral success, after the speedy failure of some wrongly made plan, based on self rather than on the help of God. A good resolution should be made to rest on a deep sense of right and a basal principle of Christian living, not on any whim of individual decision. Then, too, it ought to be made to go into effect at once. It is not enough to say that tomorrow, or next week, or next year, we will do thus and so. When we can carry a good resolution into instant execution, we ought to do so, and when we cannot, we should perform the purposed act at the very first moment possible, counting all time after that moment, if the act is still undone, as time sinfully spent.—*S. S. Times.*

Notes of News.

- Yellow fever has broken out at Vera Cruz.
- Great floods, causing much distress, are reported from Turkey.
- The report that the King of Burmah had sacrificed 700 persons is contradicted.
- Nearly \$2,000,000 worth of petroleum was exported during the month of March.
- During the month of March nearly 22,000 immigrants landed in New York and Baltimore.
- A Chinaman voted at the recent election at Fond du Lac, Wis. He can read and write English.
- It is said that a new national bankrupt bill will at an early date be reported to the House of Representatives.
- The Liberal victories in England have created a profound impression in Turkey, and in the palace, almost a panic.
- Rumors of starvation, and that 5,000 families are unable to obtain sufficient food, come from Orenburg in Russia.
- Otero, who on the 30th of last December attempted to assassinate the King of Spain, was executed on Wednesday, April 14.
- April 11, Theodore L. Cuyler delivered his 20th anniversary sermon as pastor of the Lafayette Avenue church, Brooklyn.
- Information has been received that in Rio de Janeiro, for the two weeks ending Feb. 28, the deaths from yellow fever aggregated 299.
- Two New York merchants who had been partners for 40 years, and adjoining neighbors, died recently, on the same day, and were buried together.
- Spain, like France, seems to have had about enough of Romanism; and many of the people appear ready, and even eager, to listen to Protestant missionaries.
- On the third day after the opening of the Metropolitan Museum of Art in New York City, there were nearly 7,000 visitors, notwithstanding the day was rainy.
- Prince Gortschakoff, Russian Minister of Foreign Affairs, is dangerously ill. In case of his death, it is thought that N. von Giers, his assistant, will succeed him.
- A railroad bridge laid on the ice across the St. Lawrence at Montreal, was taken up April 1, after having been used continuously through the winter without accident.
- Two whaling barks, the "Mount Wollartan" and "Vigilant," are imprisoned in the ice of the Arctic Sea. A revenue cutter is to be dispatched in search of the crews.
- The Emperor of Austria has declared his intention to

carry out to the letter his promise to grant complete religious freedom to the Nonconformist sects in his dominion.

—General Tibbits, recently deceased, left \$100,000 for the establishment of a soldiers' home in Troy, N. Y., on condition that \$50,000 additional be raised within five years.

—A national art school will soon be opened at Ottawa, under the patronage of the Governor-General and the Princess Louise. The teaching is to be after the South Kensington system.

—The New York Legislature has passed a bill appropriating \$2,250,000 for the completion of the East River bridge. It is believed that the bridge will be ready for use in about a year.

—There are reports that the Mormons are emigrating to Arizona, under instructions from the president of that church to secure the most desirable locations and exclude other settlers.

—A New York dispatch announces that Cyrus W. Field has resigned the presidency of the Wabash-Pacific Railway, and Frederick S. Ames, of Boston, has been elected to fill the vacancy.

—On the accession of the Liberal Ministry, the project of building a monument to the Prince Imperial in Westminster Abbey, which is so distasteful to the English people, is likely to be abandoned.

—A "home for convalescents" has been established in New York City, for homeless patients who are dismissed from the hospitals cured of their diseases, but without having regained their strength.

—The Swedish military bill has been rejected by the Second Chamber of the National Parliament. In consequence, the Ministry has resigned, and the formation of a new cabinet has been ordered.

—Count Ferdinand de Lesseps has returned to Europe with his family. While here, he showed an energy which few men at the age of 75 possess, and exhibited enthusiastic interest in all scientific matters.

—The effect of the new German army bill is seen in increased German emigration. April 4 to 11, 5,800 persons, many of whom were skilled workmen, left Bremen for the United States and Great Britain.

—The centennial anniversary of the signing of the treaty of peace and the recognition of American independence is to be celebrated in New York by an international exhibition of arts, manufactures, etc., in 1883.

—Russia has decided to send a "corps of observation" to Turkestan, on the Chinese frontier, and a fleet of 10 or 15 war vessels to Chinese waters. These will, of course, be ready for action on the shortest notice.

—A few years ago Prof. Ritchell made a flying machine that would really fly. This air-ship he has been perfecting, and he believes the problem of the north pole can better be solved by a voyage by air than by one on water.

—President Diaz, in his speech to the Mexican Congress, said: "The United States government has finally decided upon rescinding its order of June, 1877, which permitted its troops to enter Mexican territory in pursuit of criminals."

—The 50th anniversary of Belgian independence occurs next summer, and will be celebrated by various national fetes, which will attract visitors from all parts of Europe. An international exhibition will be opened at Brussels on the 1st of May.

—The Earl of Dunmore, who owns 30,000 acres of land in Scotland, has gone to Montana, where he proposes to buy a farm of several thousand acres, and stock it with Texas cattle. His object is to make money by shipping beef to England by the refrigerating process.

—The Cabinet has sent District Attorney Townsend to conduct the case of the colored cadet, Whittaker, which is now before the court of inquiry at West Point. Whittaker was bound, and his ears were clipped; and the question is, Did he mutilate himself? or did others do it for him?

—*Harper's Weekly* suggests that one reason for the great advance in the cost of paper may be its extensive use in various arts and manufactures not connected with writing or printing. For example, an astronomical tower 29 feet in diameter has been recently constructed of this material at the Polytechnic Institute, Troy, N. Y.

—A suit in the United States Court on the oleomargarine patent discloses the fact that nearly 100,000,000 lbs. of oleomargarine is made and sold annually; and yet it is not quoted in the market reports, nor is it for sale at the shops. This may indicate to what extent oleomargarine is palmed off for pure dairy butter.

—The McAll missions in France, numbering 32 stations in Paris, Lyons, Bordeaux, and Boulogne, have hitherto been conducted without church connections; but they have become so important that a committee has been appointed to take charge of them; and each mission station will be placed under the direct patronage of some one of the churches.

—By Prof. Nordenskjöld's Arctic explorations, a tract of country larger than all that portion of our own country which lies west of the Mississippi has been shown to be accessible by sea. Nordenskjöld considers this country capable of producing almost inexhaustible quantities of corn and wheat; it is also rich in mineral deposits, and abounds in fur-bearing animals.

—The King of Siam, who is soon to visit this country, is 27 years of age, and has reigned 12 years. One of his first acts, on coming to the throne, was to liberate all prisoners of state. He afterward issued a proclamation giving absolute religious freedom to all his subjects. Another royal proclamation provided for the abolition of slavery, and the remuneration of slave-holders by a general tax.

—The Afghan chiefs, according to a late dispatch, have been informed that British troops will be withdrawn from their country as soon as they can agree upon a ruler whose government will be likely to be stable, and friendly to England. The demeanor of all was respectful and friendly, and the way has been paved for a favorable solution of the question. Perhaps a policy of justice and mercy may augment, rather than decrease, England's prestige in the East.

Obituary Notices.

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

MORTON.—Died of scarlet fever, in Portland, Maine, March 29, 1880, Lena E., only daughter of Will E. and Sarah B. Morton, aged 5 years, 7 months, and 14 days; also, April 2, Fred W., their only remaining child, aged 2 years, 5 months, and 21 days. Funeral services by the writer.

R. S. WEBBER.

LINES ON THE ABOVE.

Home will now seem strangely dreary,
Both our darlings gone;
Words cannot express our sorrow,
Hearts are left forlorn.
Night of death is dark and gloomy—
Bitterness of grief;
Oh, the loneliness and sadness!
Tears give no relief.

But we know 'tis not forever,
For at "break of day"
Joy will take the place of mourning,
"Shadows flee away."
Loving arms will then embrace us,
Death be in the past;
Oh, the bliss of that re-union
Will forever last!

ELIZA H. MORTON.

Battle Creek, Mich.

RICE.—Died April 3, in Lind, Waupaca Co., Wis., at the residence of his son-in-law, Wm. D. Van Ostran, Joel S. Rice, aged 96 years and 6 months. For three and a half weeks he suffered intensely, but never uttered an impatient or unkind word. His health has been poor all winter, and he seemed to know that his time was short; he would sometimes say he was "only waiting." We mourn the loss of a kind father, but we mourn not as those without hope. Funeral discourse from Job 14: 14, 15, by Eld. D. Burnham, First-day Adventist. Mrs. Wm. D. VAN OSTRAN.

[Signs of the Times please copy.]

BRACKETT.—Died of cancer in the stomach, in Ipswich, Mass., March 13, 1880, Eliza, wife of Bro. Gorham L. Brackett, aged 63 years. She was a great sufferer, but bore it all with marked patience, expressing perfect resignation to the will of God. Sister B. with her husband embraced the truth about two years ago under the labors of Brn. Stone and Haines. Her experience exhibits a bright evidence of her acceptance with God. A husband, two sons, and a large circle of relatives and friends mourn their loss. Remarks were made at the funeral by Eld. Butler (Orthodox). D. A. R.

McDOWELL.—Died of diphtheria, at North Loup, Neb., Dec. 4, 1879, James Preston, in the twelfth year of his age; also of the same disease, Mary L., in her sixth year, children of Thomas and Julia E. McDowell. Sister McDowell is a sister of J. H. Kellogg, M. D., of the Sanitarium at Battle Creek, Mich.

Preston was a boy of some promise, and perhaps for this reason his loss was more deeply felt by his estimable Christian parents. His religious training had not been neglected, and he had become a true Christian, and was not afraid to die. His parents are S. D. Adventists in faith; and although so young, he had settled religious views in harmony with the same faith. He had become very regular in prayer, and an incident connected with the discharge of this duty serves to disclose the purity of his faith. Only a few weeks before his death, he said to his mother after a season of secret prayer, "Mother, God does answer my prayers; for I do have the things I ask for when I pray."

Little Mary was a sweet child, plucked from the arms of an admiring mother, by-and-by to become a jewel in her crown of heavenly rejoicing.

Funeral discourse from Ps. 68: 20.

O. B.

FREEMAN.—Died of quick consumption, at Roosevelt, Oswego Co., N. Y., Feb. 23, 1880, George W. Freeman, aged 21 years, 10 months, and 19 days. Bro. Freeman had kept the Sabbath from his youth. He made a public profession of faith in Christ and was baptized at Pulaski by Eld. S. B. Whitney about four years ago. He was ever ready with his testimony in meeting. During his last sickness he enjoyed peace of mind, and cherished a bright hope of immortal life through Christ. His widowed mother, brothers, and sisters sorrow deeply, but are comforted with the hope of meeting the loved one again, when the Lifegiver comes. Discourse by the writer to a large audience of sympathizing friends, from Job 30: 23.

F. WHEELER.

LINES ON THE DEATH OF GEO. W. FREEMAN, BY MRS.

A. M. LINDSLEY.

Lonely lies the quiet sleeper,
Calmly in his narrow bed,
While upon his marble features
Sits the impress of the dead;
He'll be sleeping, oh, how sweetly!
Undisturbed by human tread,
When God's fiery indignation
Shall be raging overhead.

O'er him bends the bow of promise,
Set with many a glittering gem;
Soon he'll help to swell the chorus
Of Christ's dying love to men.
Praise is comely, O ye mortals,
Lift your hearts from earthly gross;
Lay up now in Heaven your treasure,
And you ne'er shall suffer loss.

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MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Rows include Detroit, Battle Creek, Lansing, Michigan City, DeWitt, Chicago, etc. with times and fares.

N. W. GRAND TRUNK RAILWAY.

Table with columns: WESTWARD, STATIONS, EASTWARD. Rows include Port Huron, Lapeer, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskells, Valparaiso, etc. with times and fares.

The Review and Herald.

Battle Creek, Mich., Thursday, April 22, 1880.

CAMP-MEETINGS FOR 1880.

CALIFORNIA, Lemoore,	April 22-28
KANSAS, Wakarusa,	May 20-25.
OREGON 1, Milton,	May 20-31
“ 2, Hillsboro,	June 9-15
IOWA, Des Moines,	June 3-8.
WISCONSIN, Portage,	“ 9-15.
MINNESOTA, _____	“ 17-21.

In the *Prophetic Messenger*, of London, England, under date of Jan. 1, 1880, we find this anecdote of the late Mr. Roebuck, which shows how the Eastern Question is understood by leading statesmen in England: “His denunciations of the tactics of the Opposition to embarrass the government during the recent crisis of the Eastern Question are still vividly remembered. On one occasion, leaning with one hand on his stick, and pointing the well-known finger at Mr. Gladstone, he said: ‘The right honorable member of Greenwich speaks of Russian humanity. Is he the only statesman who does not know that the great desire of the Czar is to transfer his palace from the dreary, misty, and frosty regions of the North to the beautiful banks of the Bosphorus?’”

The great boldness which Atheism is assuming in these days is painfully revealed in the following item which we clip from a late exchange. The proposition that there is no God, deliberately argued, betrays a degree of darkness and perversity in the human mind which is unexplainable. Men who will give utterance to sentiments such as the following, truly come under the language of Paul, in Romans 1:20: “They are without excuse.”

IS THERE A GOD?

“The proposition that ‘The teachings of science and nature do not prove the existence of a God,’ was discussed at Wadman Hall last evening by the Shawmut Liberal League, in the presence of an audience of considerable size. Mr. Addison Davis opened the debate, assuming that as yet there was no evidence of God. He illustrated his view of the question by citing the natural history of plant growth. Having the seed, earth, light, heat, and moisture given, plant life was the result. God, or God’s will, was not an element, nor was there the slightest evidence that there was any need of any God to create anything. All living things are the outgrowth of natural laws.”

Yes; but who established these natural laws? and who supplies all these conditions of seed, earth, light, heat, and moisture?

Eld. G. I. Butler writes that the Missouri camp-meeting will not be held till fall.

THE KANSAS CAMP-MEETING.

I WISH to call especial attention to the appointment which appears in this week’s REVIEW for the annual camp-meeting in Kansas, May 20-25. I am exceedingly anxious to see at this meeting a large attendance from all parts of our Conference; and as the notice is short, it will be necessary for our brethren to begin at once to make preparations to attend.

We have secured a very fine location for it in an excellent grove at Wakarusa station, thirteen miles south of Topeka, and only a few rods from the Atchison, Topeka and Santa Fe depot. We are assured of the usual reduction in fare over this road. It is only a few miles from the Richland church (the largest body of our people at any one point in the State), and is perhaps more centrally located for our people than any previous meeting we have had in Kansas. The railroad officials have given us encouragement to expect that excursion trains will be run on Sunday if we wish. We believe that a larger attendance from the city of Topeka can be secured in this way than to locate the meeting in the city; and we shall make the effort to secure the excursion train, if we can have the assurance that our people will make special efforts to attend and help to make the meeting a success, and the General Conference Committee will furnish us the laborers to carry on such a meeting as this. We especially extend an invitation to Bro. and Sr. White to attend this meeting. Cannot Bro. Butler be with us on this occasion?

The meeting of the Conference and of the various societies will be held at this time, and business of great importance will be transacted; hence it is very necessary that our people aid by their presence and counsel. The brethren can depend upon this meeting being held at the time appointed; hence fears of a postponement will not be an excuse for not attending.

Bro. G. C. Beach, N. Osborn, Wm. Dail, John Gibbs, and G. H. Rogers are appointed camp-meeting committee, and are requested to see that preparations are all made in season. SMITH SHARP.

PERSONAL.

In the providence of God, and by the advice of my dear brethren in Iowa, I am now at our Sanitarium for the purpose of recovering my health. Sabbath, the 17th, I enjoyed a very precious season for the first time in the beautiful, well-arranged, but plain Tabernacle, listening to the word from the psalmist (Ps. 150:1), “Praise ye the Lord.” May God help us to praise his holy name now and forever, for we have every reason to do so.

Friends who have correspondence with me may address me at this place. JOHN F. HANSON.
Sanitarium, Battle Creek, Mich.

Appointments.

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

COLORADO.

PROVIDENCE permitting, there will be a general meeting of the brethren in Colorado, at Boulder, Sabbath and first-day, May 15, 16. Especial invitation is given to the brethren at Denver, Georgetown, Longmont, and the scattered ones throughout the State, to attend this important meeting. Arrangements will be made at this meeting for tent work during the season.

JAMES WHITE,
J. O. CORLISS,
H. W. DECKER.

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.*

THE sixth annual session of the Kansas T. and M. Society will be held in connection with the camp-meeting at Wakarusa, Shawnee Co., May 20-25, 1880. SMITH SHARP, *Pres.*

THE second annual session of the Kansas H. and T. Society will be held in connection with the camp-meeting at Wakarusa, Shawnee Co., May 20-25. SMITH SHARP, *Pres.*

THE sixth annual session of the Kansas Conference of S. D. Adventists will be held in connection with the camp-meeting at Wakarusa, Shawnee Co., May 20-25, 1880. Let each church be fully represented by delegates.
KANSAS CONFERENCE COMMITTEE.

NOTHING preventing, I will meet with the friends in Wisconsin as follows:—
Albany, May 1, 2
Avon, “ 8, 9
Johnstown Center, “ 15, 16
G. C. TENNEY.

THE postponed quarterly meeting of the church at East Otto, N. Y., will be held Sabbath and Sunday, April 24, 25, at Ellicottville. We hope none will excuse themselves from attending this meeting, as important business will be transacted. D. T. FERRO.

THERE will be a meeting of the New York H. and T. Society held in connection with the State quarterly meeting at Rome. We hope to see each one of our clubs represented there. Let each one of our club secretaries report to the State Secretary the standing and needs of the club in the way of literature, etc., that it may be supplied at that time. We hope and trust all the friends of true temperance will do all in their power to make this an instructive and profitable meeting. Our motto is, “Excelsior.”
MILTON C. WILCOX, *Pres.*

DENISON, Crawford Co., Iowa, May 1, 2.
LOGAN, Harrison “ “ “ 8, 9.
MAGNOLIA, “ “ “ “ 15, 16.
Meetings will commence Friday evening. I shall have a

good assortment of our publications, and shall also be anxious to get all the subscribers I can for our periodicals. We wish our brethren would make an earnest effort to attend these meetings, and to supply themselves with such of our works as they may not now have. E. W. FARNSWORTH.

A TWO-DAYS’ meeting will be held at Sunderlinville, Potter Co., Pa., commencing Sabbath eve, May 1. There will be opportunity for baptism. An earnest invitation is extended to the churches at Ulysses, West Pike, and Sabinville to be present, as this will close up our labor in that vicinity for the present. Let the friends from Potter Brook be sure to be present, for this meeting will be a great help to them. Come one, come all; and bring the Spirit of God with you.
J. G. SAUNDERS.

On account of high water, our State quarterly meeting, which is to be held at my house, in Knob Lick, Metcalfe Co., Ky., is postponed until the third Sabbath in May, at which time we wish to see a general turnout of the brethren and sisters. Our State Secretary, who has attended the T. and M. Institute and Commercial School at Battle Creek, will be here, ready and willing to give us valuable instruction in regard to conducting T. and M. labor, also in book-keeping. Let us all seek the divine blessing, that there may be more of a missionary spirit among us in the future than there has been in the past.
JAMES B. FORREST, *Pres.*

At Norfolk, Conn., April 24, 25
“ Danvers, Mass., May 1, 2
“ New Ipswich, N. H., “ 15, 16
“ Washington, “ “ “ 28, 29
Hope to see a general attendance at these places.
D. A. ROBINSON.

I WILL meet with the church at Ulysses, Pa., Sabbath, April 24. Hope to see all the brethren out at this meeting. Be on hand in time for the Sabbath-school, with perfect lessons.
J. G. SAUNDERS.

Publishers’ Department.

“Not slothful in business.” Rom. 12:11

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

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

TENT FOR SALE.—Any one wishing a tent will do well to correspond with Mrs. S. B. Whitney, Frankfort, N. Y.

I would like employment among Sabbath-keepers to work on a farm by the month or year. Michigan preferred. Address, D. F. Bennett, Spencer’s Mill, Kent Co., Mich.

The address of the Minnesota Conference Secretary is D. P. Curtis, Hutchinson, McLeod Co., Minn.; that of the Secretary of the S. S. Association is L. A. Curtis, Kingston, Meeker Co., Minn. Will those having reports to make to these officers please make a note of this, and direct their communications accordingly, and so avoid delays and save postage.
D. P. CURTIS.

TAKE NOTICE.—Let all the brethren in Northern Illinois who have pledged for a tent, or who may be willing to donate anything to pay for a tent in Section No. 1, send all moneys to the State Treasurer, J. J. Carlock, Watseka, Ill., or pay to their church treasurer. State the object for which the donation is given, and sign your name. Let it be paid by the first of next month, if possible.
C. H. BLISS.

Books Sent by Express.

Geo Foreman \$7.00, D T Ferro 2.60.

Gen. T. & M. Society.—Life Members.

Anna W Gould \$10.00, Mrs R G Wickwire 10.00, Harrison Grant 10.00, Mrs Maggie Pbillis 10.00, Wm H Hall 10.00, Mrs Wm H Hall 10.00, James Casington 10.00, J Q Foy 10.00, P M Lamson 10.00, Jacob Wilbur 10.00, D M Canright 10.00, L McCoy 10.00, Lorana Roxby 10.00, Levi Wells 10.00, Maria L Slocum 10.00, Mrs Abba E Burrill 10.00, Lucinda Locke 10.00, S H Lane 10.00, H C Nye 10.00, Geo Klopfenstein 10.00, Clara F Salisbury 10.00, Burleigh Salisbury 10.00, W D Sharpe 10.00, C W Stone 10.00, Mrs C W Stone 10.00, G C Tenney 10.00, Louisa Stillwell 10.00, Samuel Fulton 10.00, T Chabot 10.00, Calvin Green 10.00, J H Haughey 10.00, Mrs E B Snow 10.00, G K & J A Owen 20.00, Susan Shively 10.00, Hattie Shively 10.00, Mrs F D Allen 10.00, Capt R Reid 10.00, Mrs Capt R Reid 10.00, Mrs Harriet S Curtis 5.00, Sarah Lane 10.00, J F Carman 10.00, Mrs J F Carman 10.00, Katie Hayne 10.00, Mrs J W Lucas 10.00, L H Rogers 10.00, M D Amadon 1.00, A C & S Smith 80c, E & L Graves 20.00.

Cash Rec’d on Account.

B C V M Society per W C Sisley \$62.47, S Osborn 10.00, Ohio T & M Society per D M Canright 90.00, Ohio T & M Society per D M C 84.87, Ind Tent Fund per S H Lane 17.05, Ind T & M Society per S H Lane 21.26, Cal T & M Society per S N Haskell 230.00, N E T & M Society per S N H 770.00, J P Henderson 3.25, Wis T & M Society per M A Kerr 1.80, Mo T & M Society per D C Hunter \$100.00.

Gen. Conf. Fund.

Iowa Conf. tithe, \$100.00.

European Mission.

R W Page \$16.00.

English Mission.

Sarah Lane \$5.00.

Mich. Conf. Fund.

Cedar Springs per Mrs L S Kellogg \$17.16, Adrian per B M Hibbard 10.23, Flint per Mary A Newberry 18.00, Maple Grove per Wm Harding 17.04, Alaledon per Daniel Hale 50.00, Potterville per Ella Carman 28.00, Orange per L P Smith 8.00, Mather-ton per Peter Moore 10.00, Newton per James Stiles 48.23, Tuscola per E R Jones 4.00.

Mich. T & M. Society.

Dist 1 per Mrs E A Randall \$19.00, Dist 2 per L A Bramhall 138.11, Dist 3 per Eva Perkins 65.13, Dist 9 per D Malin 87.50, Dist 13 per M F Mullen 85.18, Dist 14 per Ella Carman 37.60, Dist 15 per L G Moore 26.00, Dist 16 per Mrs S A Lawrence 21.00.