

Advent Review

AND SABBATH HERALD.

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

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COMING!

BY ELIZA H. MORTON.

JUNE is coming with its roses,
With its breath of balm;
Peace is coming with its gladness,
With its holy calm.
Snows of winter, with their storm-clouds,
Soon will all be past;
Chilling frosts and wailing wind-gusts
Ne'er forever last.

Life is coming with its fullness,
Years of endless bloom—
Nevermore a shade of sadness,
Ne'er a shroud or tomb.
Funeral knells will cease their pealing
When the trumpet sounds;
Death will lose from out his quiver
Cruel dart that wounds.

Morn is coming with its sunrise—
"Wilderness of gold;"
Oh, the loveliness of day-break
Tongue hath never told!
Gleaming sunshine with its beauty,
Summer with its flowers,
Soon will make this earth an Eden,
Brighten all its bowers.

Love is coming with its sweetness,
Tender, pure, and blest,
Quelling all the heart's wild throbbings
In a long, long rest;
Satisfied the soul's vague yearnings,
Happiness for aye,
Shadows, mists, and clouds of darkness
Lost in perfect day.

Christ is coming with his angels,
Clothed in splendor bright,
Joy is coming with the dawning
Of the morning light.
Thrilling music will be filling
All the balmy air,
When the harmony of harpers
Soundeth everywhere.

Battle Creek, Mich.

Our Contributors.

THERE IS BUT ONE BAPTISM.

[The following article is sent us by Eld. I. Sanborn. It is taken from a book which a few years ago was very popular as a convincing work on the subject of baptism. The arguments are as good now as then.]

"Now, Miss Theodosia," said Mr. Percy, "let us begin by examining the witnesses. When we have collected all the testimony, we shall be able to sum up on the case, and you shall bring in the verdict."

"That is right," said she with a smile, the first that had illuminated her face since she stood by the water; "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Here is the record," handing him a well-worn copy of the New Testament.

"Well, how are we to get at the point about which we are at issue? It is agreed, I believe, that Jesus Christ commanded his disciples, in all ages, to be baptized."

"Yes, sir; I so understand it."

"Then it would seem that our question is a very

simple one. It is whether you and I, and others who, like us, have been sprinkled in their infancy, have ever been baptized; in other words, *Is the sprinkling of infants, in the name of the Father, Son, and Holy Ghost, the baptism which is required in this book?*"

"That is the question," she replied. "I merely want to know if I was ever baptized. I was sprinkled in the church. That lady, to-day, was immersed in the river. If she was baptized, I was not. That is the point. There is but one baptism. Which is it, the sprinkling or the dipping?"

"Oh! if that is all, we can soon settle the question. Sprinkling, and pouring, and dipping are all baptism. Baptism is the application of water as a religious ordinance. It does not matter as to the mode of application. It may be done one way or another, so that it is done with the right design. I see from what your difficulty has arisen. You have misapprehended the nature of the word 'baptize'; you have considered it a specific, rather than a generic term."

"I don't know, Mr. Percy, whether I quite comprehend you. My difficulty arose from a conviction that the baptism which we witnessed to-day was just such a one as is described in the Scriptures, where they went down into the water and came up out of the water, whereas my baptism had nothing about it that at all resembled the Scriptural pattern. Please do not try to mystify the subject, but let us see which was the real baptism."

"I did not design to mystify the subject, but to bring it into a clearer light. The meaning expressed by some words is rather a result than an act. If I say to my servant, Go down to the office, he may run there, or walk there, or ride there, and he obeys me equally, whichever he does; so that he gets there, it is all that I require of him. 'Go,' then, is a generic, or general, word including a possible variety of acts. If I say to him, Run down to the office, he does not obey me unless he goes in this specified manner. So we call 'run' a specific term. That is very plain, is it not?"

"Certainly, Mr. Percy; I comprehend that."

"Well, then, I say that 'baptize' is a generic term. Jesus Christ said, Baptize all nations. He does not say whether you shall do it by sprinkling, or pouring, or dipping; so that you attain the end proposed, you may do it as you please. If he had said, Sprinkle all nations; that is specific, and his ministers must have sprinkled. If he had said, Pour upon them with water, that is a specific act, and they must all have poured. If he had said, Dip them in water, then they must all have dipped. The word would have required it. But he used the general term 'baptize,' which signifies any application of water as a religious ordinance, and, of course, it does not matter as to the mode. You may take your choice."

"But I should, even in that case," said she, "feel inclined to choose the same mode that he did, and which the early disciples did. There must have been some reason for his preference. But how do you determine that the word 'baptize' is a generic term, as you call it, having three or four different meanings?"

"Simply by reference to the dictionary. Look at Webster; he is good authority, is he not? He defines baptism to be an application of water as a religious ordinance. What more do you want?"

"But, Mr. Percy," said Edwin, who had been a silent but very attentive listener, "the Baptist preacher told Mr. Anxious the other day that 'baptize' and 'baptism' were not English words at all, but the Greek words *baptizo* and *baptismos* transferred into the English Bible, and not translated. He said that King James would not permit the translators to translate all the words, for fear of disturbing the faith and practice of the Church of England, and so they just kept the Greek word; but if they had translated it at all, it must have read *dip*, or *immerse*, instead of *baptize*."

"Very well, Edwin; but it is not likely that the Baptist preacher is much wiser than Presbyterian preachers, or Methodist preachers, or Episcopal preachers. If 'dip' had been the necessary, or even the common, meaning of the word, it is very improbable that it would have remained for this unlearned and obscure sect to have discovered it. Such statements may do very well to delude their simple followers, but they cannot be expected to impose upon the educated world."

"But, Mr. Percy, I have looked up the words in my Greek lexicon, and I find it just as he said. *Baptizo* does mean to immerse. *Baptismos* does mean immersion."

"Oh, as to that, I suppose you got hold of a Baptist lexicon."

"Well, here it is—Donegan's Greek Lexicon. You can look for yourself."

Mr. Percy glanced at the words where Edwin had marked it, and ran his eyes along the cognate words—"*Baptizo*, to immerse repeatedly into a liquid; to submerge; to soak thoroughly; to saturate. *Baptisis* or *baptismos*, immersion. *Baptisma*, an object immersed. *Bapto*, to dip; to plunge into the water," etc.

He was astonished. The thought had never occurred to him before, that 'baptize' was not an English, but a Greek word; and that he should look into the Greek lexicon rather than Webster's dictionary, to ascertain its real meaning as it occurred in the New Testament. He turned to the title-page and preface for some evidence that this was a Baptist lexicon, but learned that it was published under the supervision of some of the Faculty of the Presbyterian Theological Seminary at Princeton, N. J.; the very headquarters of orthodox Presbyterianism.

Here was a new phase of the subject. He could only promise to look into this point more particularly the next day; when he said he would procure several different lexicons by different authors, and compare them with each other.

"In the meantime," said Theodosia, "there is an idea that strikes my mind very forcibly; and that is, that the Saviour himself has fixed, by his own act, the meaning of the word, as he employed it."

"How so, Miss Theodosia?"

"Just in this way: Suppose we admit that it had a dozen meanings before he used it, and that in other books it has a dozen meanings still, yet it is certain that he *was baptized*. Now, in his baptism, a certain act was performed; it may have been sprinkling, or pouring, or dipping; but whatever it was, that act was what he commanded. His disciples *must so have understood it*. He gave (if I may speak so) a divine sanction to that meaning. And when the word was afterward used in reference to this ordinance, it could never have any other. If he was immersed, then the question is decided; baptism is immersion. If he was sprinkled, baptism is sprinkling. If he was poured upon, baptism is pouring. So we need not trouble ourselves about the lexicons, but can get all our information from the Testament itself."

"There is a great deal of force in that suggestion, Miss Theodosia. But while it is true that we may find all the testimony we need within the record, yet it is important that we get at the real meaning of the record. And as that was written in Greek, I see no reason why we should not seek in the Greek for its true sense. If *baptizo* means to dip, and *baptismos* means a dipping, an immersion, we shall be obliged to rest our cause upon some other ground. There must, however, be some mistake about this. I will look into it to-morrow."

"I do not care what the lexicons say," rejoined Theodosia; "I want to get my instructions entirely out of the word of God. I don't wish to go out of the record, as you lawyers say."

"You are right in that; but how are we to learn the meaning of the record? If any document is brought into court, it is a rule of law, founded on common sense, that the words which it contains are

to be understood in their most common, every-day sense, according to the usage of the language in which they are written. Now this document, the New Testament, it seems, was written in Greek, and we are in doubt about the meaning of one of the words. We go to the lexicon, not for any testimony as to the facts of the case, but only to learn the meaning of a very important word used by the witnesses. Matthew and several other witnesses depose that Jesus and others were baptized. If they were present in court, we would ask them what they mean by that word 'baptize.' We would require them to describe in other language the act which was performed,—to tell us whether it was a sprinkling, a pouring, or a dipping. But as we cannot bring them personally into court, we must ascertain what they meant in the best way we can, and that is by a careful examination of the words which they used. And we must ascertain their meaning just as we would that of any other Greek author; and that is by reference to the lexicons, or dictionaries, of the Greek language."

"Very well, Mr. Percy; you talk like a judge. But what if you find all the lexicons agree with this? What if they all say that the word means dip, plunge, immerse?"

"Why, we must either admit that those who are said to have been baptized, were plunged, dipped, or deny the correctness of the lexicons."

"One more question. Are any of these lexicons Baptist books, made for the purpose of teaching Baptist sentiments? If so, they might be doubtful testimony."

"On the contrary, the lexicons are made by classical scholars, for the sole purpose of aiding students in the acquisition of the Greek language. I do not suppose any one of them was made with any reference to theological questions, and probably no one of them by a person connected with the Baptist denomination. It is certain most of them were not; and if they all agree in regard to this word, it must be conceded that they did not give it a meaning to suit their personal theological views. There are a number of them in the college library, and I will examine them to-morrow, and tell you the result."

(To be continued.)

THE SOUL.

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

BY REV. N. WARDNER, D. D.

"I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"—spirit and soul, not spirit or soul. 1 Thess. 5:23.

DR. KELLOGG, and those whom he represents, make but little distinction between *soul* and *spirit*, but generally use them as synonymous terms. Such a confounding tends to confuse and mystify, instead of elucidating the teachings of Scripture. He treats of life, mind, and soul, first as scientific questions, and then quotes Scripture to corroborate his conclusions. But our best scientists and philosophers decide that the origin, nature, and destiny of the soul and spirit, do not come within the jurisdiction of science, as shown in my last sermon, and in Bro. O. U. Whitford's essay in the *Recorder* of March 18; therefore, the Bible, and it alone, can settle this question. The apostle says: "The word of God is quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of *soul* and *spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12. "Reaching through even to the separation of the animal soul, the lower part of man's corporeal nature, the seat of animal desires, which he has in common with the brutes."—*Faussett*.

Hebrew and Greek scholars agree that the original words for *soul* and *spirit* are distinct, and never translated interchangeably. The term *soul* is, however, sometimes used *figuratively* for *spirit*, a fact which no more proves identity, than its being thus used for *body* proves it to be flesh and bones, which Scripture clearly contradicts, as in 1 Kings 17:21, 22: "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again and he revived." See also Gen. 35:18. The soul, being the connecting link between the spirit and the body, is sometimes used *figuratively* for each; and it is a significant fact that when it is so used for *spirit*, it does not admit the idea of its perishing with the body, as in Matt 10:28: "God is a spirit." This is the essential element of his being. He "created" man in his image, but "formed" his body of the dust of the ground. "Therefore the dust shall return to the earth as it was, and the spirit shall return to God who gave it." Eccl. 12:7. God is not earth, therefore the spirit does not return to the earth with the body. "Create" signifies to produce what did not exist, in element, before. "Make," "form," signifies to mold out of existing materials. God, being pure spirit, can only be likened by spirit; and he has strictly forbidden our using any physical being or substance to represent him.

The spirit is the seat of all spiritual knowledge. "What man knoweth the things of a man, save the spirit of a man that is in him? Even so, the things of God knoweth no man but the Spirit of God." 1 Cor. 2:11. This is, doubt-

less, the reason why mortality, destruction, etc., are never, in Scripture, alleged of a spirit (*pneuma*). The Greek word *psukee* (soul) occurs one hundred and five times in the New Testament, and is never translated "spirit." *Pneuma* (spirit) occurs three hundred and eighty-five times, and is never translated "soul." The apostles used the word *pneuma* to represent the Spirit of God two hundred and eighty-eight times; but *psukee* not once. This shows a marked distinction of meaning, in their estimation. *Nephesh* in Hebrew, *psukee* in Greek, *animus* in Latin, and *soul* in English, mean the same thing,—animal life; while *ruach* in Hebrew, *pneuma* in Greek, *spiritus* in Latin, and *spirit* in English, represent the rational or moral nature of man. Hence, the Holy Spirit, the spirits of the just, angelic spirits, etc., are never represented by *psukee*. Such a distinction, so clear-cut and universal, could not be accidental with Infinite Wisdom. Again, *pneuma* is never, in Scripture, said to be mortal, or to die, or be destroyed. When Christ, or any saint, in dying, is said to commit his spirit to God, *pneuma* is always used—*psukee* never. Soul, being a lower term than spirit, and forming the connecting link between body and spirit, becomes the battle ground between the spirit and the flesh. This term is also used with much greater latitude, as the term God is used with more latitude than Jehovah, though often used in its stead. The term god may represent anything that is worshiped; while the term Jehovah is specific in its application. Also the word *diamonion* (demon), meaning a spirit, is often used for *theos* (god), as well as for angels and devils; but *theos* is never used for *diamonion*, because limited to the highest order of spiritual beings.

The soul is represented in Scripture as capable of perishing; but spirit (*pneuma*) never. When Stephen was dying, he said, "Lord Jesus, receive my spirit" (*pneuma*). Jesus, when dying, said, "Father, into thy hands I commend my spirit" (*pneuma*). Why, then, if they believed that their spirits perished with their bodies in the grave; especially if they considered them to be simply products of their bodies? and why did they not use the word "soul," instead of "spirit"? Peter said, "I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." Here he says I must put off my tabernacle. Does this look as though he thought the I and the tabernacle were one and the same? He refers to the tabernacle as a figure of his body. The tabernacle was built, by command of God, to inclose the ark and the law. The ark and law were not produced by the tabernacle, but remained the same after the tabernacle was taken down. Paul talks in the same way, in 2 Cor. 5:1-8. Now, if Peter and Paul thought they should go out of existence when their bodies were dissolved by death, they used the most unfit and deceptive illustration imaginable. Paul says that while he was at home in the body, he was absent from the Lord; and therefore was willing to be absent from the body, that he might be present with the Lord. This is very strange language, if he believed he could not exist outside of his body. In Phil. 1:23, he expressed a desire to depart, i. e., to die, that he might be with Christ, which he said was "far better" for him than to remain in the flesh. How so, if to die was to go out of existence? "Nevertheless," he says, "to abide in the flesh is more needful for you." How could he have used language that would express more clearly the expectation of a conscious existence, separate from the body? In harmony with this idea, he says: "I knew a man in Christ, about fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell; God knoweth), how that he was caught up into Paradise and heard unspeakable words, which it is not lawful for a man to utter." 2 Cor. 12:2-4. Here he speaks of an experience that he positively knew, and repeats the statement that he did not know whether he was in the body or out of it when he heard these things. He must have thought it possible to exist, consciously, out of the body, or he would not have made such a statement. Had he believed as our Advent brethren do, he certainly would have used different language from this. Again, Paul contrasts what he expected to enjoy out of the body, with what he would enjoy by continuing in the body; and decided that to leave it was gain. Did he believe that to be cut off from all communion with Christ, was a more blessed state than to enjoy such communion, even amid persecution? Would he have exchanged even the joy he experienced in the prison at Philippi (Acts 16:25, 26) for a state of "non-existence"? We are told that it will make no difference to a saint how long he lies insensible in the grave, since a thousand years will be only as a second of time to him. But, could Paul have looked forward to two or three thousand years of unconscious idleness, cut off from all communion with his Lord, and activity in his cause, with triumphant rejoicing? If so, I have entirely mistaken his character. He who counted all the good things of earth, and the evils of persecution as nothing, that he might win Christ, would count them as nothing that he might enjoy Christ.

Again, the New Testament teaches that demons, or evil spirits, sometimes possess men. Christ testified to the fact, and cast them out; and he said, "A spirit hath not flesh and bones." Luke 24:39. If they had no flesh and bones, they had no brains; yet they existed, and had intelligence, character, and force. Whenever Christ or his apostles spoke of an evil spirit, they used the word *pneuma*, but mean *psukee*, and the literature and history of that age show that they were understood both by Jews and Greeks to be the spirits of dead men.

I quote the following from Dr. Kitto: "Plato says, Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." "And this, says the learned Mede, was the ecumenical philosophy of the apostles' times, and of the times long before them." "Demons were of two kinds, the first were the souls of good men, which, upon their departure from the body, were called heroes, and were afterward raised to the dignity of demons, and subsequently to that of gods." "Philo says that souls, demons, and angels are only different names to imply one and the same substance; and he affirms that Moses calls those angels whom the philosophers call demons. It was also believed that the souls of bad men became evil demons. . . . The other kind of demons were of more noble origin than the human race, having never inhabited human bodies. Josephus uses the word demons in a bad sense. He held that they were the spirits of wicked men."

Christ made a clear distinction between those afflicted with disease, and those possessed by demons. All his teaching and miracles show that he recognized the real existence of such spirits. He and his apostles could not speak of demons entering into a man, or of being cast out of a man, without indorsing the belief of the actual possession of the man by such evil spirits. The existence of such spirits after death was a characteristic belief of the Pharisees, and the chief point of difference between them and the Sadducees; and upon this question, Christ and his apostles sided with the Pharisees against the Sadducees. The inevitable conclusion from their teaching seems to be that the *pneuma* (spirit) of man is capable of conscious existence without a physical body. Whether it will exist eternally or not, depends upon God's will. He is able to put any being out of existence which he has brought into existence; and if he wills to do so, amen to it. If not, amen to that. Whatever he wills to do will be right. The only question for us is, What has he revealed upon the point? Secret things belong to him, and what he has revealed belong to us.

DR. KELLOGG'S REPLY.

Eld. W. begins his second article on the soul by stating that we "make but little distinction between soul and spirit, but generally use them as synonymous terms." The statement is both correct and incorrect. We are prepared to maintain that in their primary signification there is a distinct difference between the two terms, soul and spirit. Hence the first part of the statement does not properly represent us; but we admit that in the work which Eld. W. has undertaken to review, we have often used the terms interchangeably. Our reason for so doing is that they are thus understood by general readers, and are often so used in the Bible. If we are not greatly mistaken, not a few of the readers of his article will be surprised to learn that he believes otherwise than that the soul and spirit are essentially one and the same. We believe, however, with him, that the Bible recognizes a distinction between soul and spirit; but we shall show presently that not only the Bible, but candid reasoning, will neither sustain nor admit such a distinction as he endeavors to maintain.

Before proceeding further, we wish to say what seems to be demanded at this point—and we hope that neither Eld. W. nor his friends will take offense at the remark—that we have one criticism to offer respecting the method of reasoning of our reviewer, which affects nearly all he has said upon the subjects under consideration; viz., that he assumes, without offering logical proof, 1. That there exists an immaterial entity associated with man, called the spirit; 2. That this entity is the intellectual, rational, responsible part of man. We hold that in a candid, logical investigation of this subject, as with all other investigations, no position can be granted for which there has not been presented logical and indisputable evidence. This is lacking; and we have looked in vain for its presentation, both in the former articles and in the present one. We ask that Eld. W. shall prove by evidence possessing the character of logical consistency, 1. That such a thing as an immaterial substance or entity can exist; 2. That there is such an anomalous being, thing, existence, or whatever it may be called, connected with man; 3. That this immaterial something is the thinking, willing, reasoning part of man. If these three propositions were granted, it would be very easy to find in lexicons, commentaries, etc., any amount of confirmatory evidence, since these works were all prepared by men who held preconceived notions on these points. Any person who is at all familiar with the nature of the ancient languages, and particularly the Hebrew, the only genuine remains of which are represented by the Old Testament, will readily understand how easy it is to find among the various definitions of words given by lexicographers and the numerous renderings presented by various translators, seeming evidence in favor of even the most contradictory positions.

We are not surprised that our reviewer refuses to consider this question from a scientific standpoint. In-

stead of noticing the arguments adduced, he dismisses them with the remark, "Our best scientists and philosophers decide that the origin, nature, and destiny of the soul and spirit do not come within the jurisdiction of science, as shown in my last sermon and in Bro. O. U. Whitford's essay in the *Recorder* of March 18." We noticed the assertions made upon this point by our reviewer and the writer referred to, but have not yet been furnished with proof sufficient to establish the point at issue. But let this be as it may, here is a point of great importance to which we would invite the attention of the reader. Scientific men, even according to the admission of Eld. W., agree in asserting that science affords no evidence of the existence of such a thing as the orthodox conception of an immaterial, conscious entity called the soul. Of this kind of a soul, science certainly knows nothing. Eld. W. is right. He cannot hope to find any scientific evidence in support of this view, and hence, as before remarked, we are not in the least surprised that he carefully avoids any scientific consideration of the subject. We hazard nothing in the assertion that all the evidence which science affords on this question, and it does afford some of a very important character, is directly and irreconcilably opposed to the view referred to. The theory of the soul offered by popular theologians for the acceptance of scientists is so utterly at variance with the recognized truths of science that it is no wonder the scientist exclaims, "This is a doctrine about which science knows nothing;" and "If such a thing as an immaterial substance, a conscious, thinking entity independent of matter, exists, the proof must be sought elsewhere than in the realms of science." A scientist who insists upon satisfying the law of consistency with reference to the beliefs which he entertains, never will and never can accept a dogma so utterly at variance with the evidence of his senses, and which rests wholly upon hypothetical grounds. This very fact affords one of the most patent reasons for the well-known skepticism of scientific men. Supposing that the theological dogma of an immortal, immaterial, conscious spirit independent of man's physical organism is based upon the Bible, and that it is a necessary inference from its teachings, they reject the Bible altogether rather than accept a doctrine which to them appears so monstrously absurd. We do not make this statement without having sufficient grounds for so doing. We have met many workers in science in the meetings of various scientific associations, and from conversation we have again and again received convincing evidence of the truth of this view respecting the cause of the great increase of infidelity among scientists. Not long ago we saw it stated by a reliable authority that at the University at Oxford, England, many of the young men who entered that institution to fit themselves for the ministry were renouncing not only the doctrine in question but the Bible also, by which they supposed it to be taught, and solely on account of the utter unreconcilability of the view in question with recognized scientific facts. We believe that the truth on this subject, as well as on all others, will agree with the facts of science, though it may disagree with some scientific hypotheses; since the God of nature and of Inspiration is the same, and his revelations to man through the two sources ought to be in harmony. Notwithstanding the expressed desire of Eld. W. to confine the discussion of this question wholly to the Bible, we must insist that it is a legitimate subject of inquiry from a scientific point of view. Indeed, we believe that from science alone can a concise idea of the nature of the soul be obtained. The Bible leaves us considerably in the dark respecting many important questions. Although it treats of the creation of the world, it leaves man to find out by investigation the nature of the globe on which he lives, its shape, size, structure, and relations to other parts of the universe. It reveals somewhat more respecting the nature of man, but leaves much to be learned by him through his own investigations; and one of the most important subjects left for him to study is the nature of the soul. The Bible gives to man the assurance of a life hereafter, and gives some glimpses of the nature of that life; but it leaves him to find out by his own study, with the aid of slight hints from Inspiration, how the present is to be linked to the future state of existence without loss of identity.

But now let us notice carefully the arguments adduced by our reviewer from the Bible, or supposed to be based upon the language of Scripture. He says: "Hebrew and Greek scholars agree that the original words for soul and spirit are distinct, and never translated interchangeably." By this statement we understand to be meant that the original words for soul and spirit are not only different, but are never used to indicate the same thing. As we shall show presently, this is true only in part. The original words are dif-

ferent, but their use is by no means so distinct as represented.

"The soul," says Eld. W., "is the connecting link between the spirit and the body;" but no proof is offered in support of the statement. We ask for evidence of the truth of this theory. If none is produced, we must consider it in the light of an unproven hypothesis.

Our reviewer quotes John 4:24, "God is a spirit," as the foundation for his next argument, adding, "This is the essential element of his being." We believe that numerous texts in the Bible show clearly enough that God is something more than "an immaterial entity." We cannot dwell upon this question at length here, but will ask the attention of the reader to the following texts: "Who [Christ] being the brightness of his [God's] glory and the express image of his person." Heb. 1:3. "Who [Christ] is the image of the invisible God." Col. 1:15. "Who, being in the form of God." Phil. 2:6. Can an immaterial essence have the property of form? Certainly not; for form is a property of matter. Yet Christ asserts, in substance, that God has a form, and that he has the same form. Christ also says that he was the image of his Father's person. The Greek word here used for person is, in Heb. 11:1, translated *substance*. "Now faith is the substance of things hoped for." According to Macknight the text means, "an exact image of his substance." From these texts it is very clear that the above argument is based upon a weak foundation, or at least, that before an argument can be legitimately built upon the immateriality of God, it must be shown that such is his nature—a position, which, as just seen, is contrary to the plain teachings of the Scriptures.

Eld. W. continues, "He 'created' man in his image, but 'formed' his body of the dust of the ground. 'Create' signifies to produce what did not exist, in element, before. 'Make,' 'form,' signifies to mold out of existing materials." We are not quite sure that our reviewer himself has the utmost confidence in this argument, as he does not state it as fully as he might. The only way in which it has any force, to our mind, is when understood thus: The word *create*, according to Eld. W., means to produce something even the material or elements of which did not exist before. Hence when used respecting man, it cannot have reference to his body, since his body was made of clay, which did exist before, but must refer to his immaterial spirit, his rational, thinking part, which was made in the image of God. That this is the sense of the argument cannot be doubted, since the word "form" is held up in contrast with "create." Now let us see how this theory will work. The same text which says, "In the image of God created he him," also says, "Male and female created he them." Now as our reviewer maintains that "create" does not refer to the material or physical nature of man which was "formed," to be consistent he must drop his belief in the trinity and adopt the views of those dualistic philosophers who maintain that God is male and female. He must also hold that the human spirit, instead of the body, possesses the property of sex. In no other way can his theory be made to harmonize with the text.

Again, in Gen. 1:21 we read, "And God created great whales." Here again we have the very same original word, *bara*, used in each of the other instances. Now, if, as maintained by Eld. W., *bara*, "create," cannot refer to the matter or elements of which the whales were composed, to what can it refer? If consistent with his theory, he must maintain with reference to the whales as he did respecting man, that the word refers to the production in them of an immaterial, conscious, thinking, rational, responsible entity, or what he holds to be the immortal spirit. We feel sure that no amount of credulity or prejudice in favor of a preconceived view will enable any person to accept or hold a theory which involves so insuperable a difficulty as this. We might adduce other cogent arguments on this point, but forbear for the present. Let us see for a moment, however, how beautifully harmonious with the Scripture language is the view that the thing created, the soul, was the organization. We agree with Eld. W. that "create" probably does not refer to the matter of which Adam and all other living beings were formed. The thing created was the organization of man and of animals. The creation of man was simply the organization of matter. The matter had existed before; the organization had not previously existed. Evidently the word *create* must refer to the thing which had not before existed, and hence it must refer to the organization. There is no means of escaping this conclusion. With this view the texts under consideration present no difficulty, since lower animals possess organizations as well as man.

Eld. W. says, "The spirit is the seat of all spiritual

knowledge," and quotes in proof 1 Cor. 2:11, "What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." This text proves nothing, since the original word here used for spirit, *πνεῦμα*, *pneuma*, may with equal propriety be rendered *mind*, which is one of the principal definitions given to it by Robinson in his "Greek and English Lexicon." Paul used the same word in the same sense in 1 Cor. 5:3, as follows: "For I verily, as absent in body but present in spirit." Eld. W. will not claim that Paul's spirit left his body and made a visit to the Corinthians while he was penning his epistle to them! The obvious meaning of the text is, that as no one can tell the thoughts of another's mind, so the thoughts and purposes of God are known only to his own mind.

Eld. W. next remarks as follows: "*Nephesh* in Hebrew, *psukee* in Greek, *animus* in Latin, and *soul* in English mean the same thing—animal life; while *ruach* in Hebrew, *pneuma* in Greek, *spiritus* in Latin, and *spirit* in English, represent the rational or moral nature of man." He then adds, "Such a distinction, so clear cut and universal, could not be accidental with Infinite Wisdom." Here seems to be a strong argument in favor of the position represented by our reviewer. Let us examine it with care. He affirms that the distinction which he has made in the meaning of the original words referred to is "clear-cut and universal." Let us examine a few texts with reference to this statement. First we will notice the Hebrew word *רוח*, *ruach*. According to Eld. W., this word means "the rational or moral nature of man." In Eccl. 3:19, 21, we read as follows: "Yea, they have all one *breath*; so that a man hath no pre-eminence above a beast: for all is vanity." "Who knoweth the *spirit* of man that goeth upward, and the *spirit* of the beast that goeth downward to the earth?" The words *breath* and *spirit* in these texts are from the very same original word, which, according to Eld. W., means "the rational or moral nature of man." Let us see how this rendering would read: "For that which befalleth the sons of men, befalleth beasts. . . . Yea, they have all one 'rational or moral nature.'" "Who knoweth the 'rational or moral nature' of man that goeth upward, and 'the rational or moral nature' of the beast that goeth downward to the earth?" No comments are necessary.

Eld. W. says that the Hebrew word under consideration means the same as the Latin, *spiritus*; but one of the principal definitions of the word given by Gesenius in his "Hebrew and English Lexicon," is *anima*, which Eld. W. says means animal life. Gesenius further defines the word as meaning "the vital breath," "the principle of life as embodied and manifested in the breath of the mouth and nostrils," in illustration of which meaning he cites the very text quoted by our reviewer as an illustration of an opposite meaning; viz., Eccl. 12:7: "Then [not therefore as quoted by Eld. W.] shall the dust return to the earth as it was; and the *spirit* shall return unto God who gave it." The opinion of the learned author quoted supports our view and wholly disproves the opposite, since it applies the term *spirit* in this text to the *breath*, or life imparted by the breath, while our reviewer applies it to "the rational or moral nature."

Again, it is claimed that the Greek word *πνεῦμα*, *pneuma*, means the same as the Hebrew *רוח*, *ruach*; viz., "the rational or moral nature of man." Let us examine this point a moment. In Gen. 7:15 we read, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the *breath* of life." In the *Septuagint* version the word translated *breath* is *πνεῦμα*, *pneuma*. The very same word occurs in its poetic form in Gen. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life." It is evident, then, from our reviewer's own reasoning, that if *pneuma* means the "rational or moral nature" which was breathed into man's nostrils by the Creator, beasts of all classes, from the highest mammal down to the lowest insect, are man's peers, since according to Gen. 7:15 they also possess the very same *pneuma*.

It is worthy of mention that the same word is also used in the original in Eccl. 12:7, "The *spirit* shall return unto God who gave it." It thus appears that if Eld. W.'s reasoning proves anything, it proves too much, more than either himself or those whom he represents will be willing to admit. We are willing, however, to admit all that is proven, provided that we may substitute different definitions for the terms *spirit* and *soul*. We define the word *spirit* as used in the Scriptures to mean the *breath* or that which is dependent upon it, *life*, and *mind* with its various attributes, which result from life. The *soul* we define as the *organization* (not the *organism*, which includes the matter organized), and the various attributes and products of organization, chief among which are life,

mind and body. Each word has its primary and its secondary or figurative signification.

Again, it is said, "*pneuma* is never, in Scripture, said to be mortal, or to die, or to be destroyed." Certainly not. The *pneuma* is never represented as having life. It is the means of imparting life, but does not itself possess life or intelligence, and hence it has no life to lose, and it would be eminently improper to speak of it as dying. Money possesses the power to make its possessor rich, but it is not itself rich, neither can it be said to become poor.

It is further remarked that "when Christ or any saint, in dying, is said to commit his soul to God, *pneuma* is always used." The very obvious reason for this is that the dying person gives up the very same thing God gave to man at his creation, the breath or life-giving element. We would suggest as a thought worthy of the reader's attention that if it be true that "death is the gate to endless bliss,"—that at the moment of dissolution the spirit escapes from its earthly tenement and with untrammelled wings soars away to glory,—if this be true, the spirit is better prepared than ever to care for itself, and the special prayer to God to receive and care for it is in the highest degree inappropriate. If, however, the view be held that at death consciousness is suspended, and all that represents the individual is left in the keeping of God in the form of a complete life-record, constituting a description of the organization,—we say if this view be held, then it is in the highest degree appropriate that at death the soul or spirit should be commended to the care of Him who created man, and who alone has the power to restore him to life in the resurrection. Eld. W. asks, "Why did they not use the word 'soul' instead of 'spirit'?" The obvious answer to this question, as already observed, is that since the thing given to man by the Creator was the *pneuma* or life-giving breath, it is the same *pneuma* that is given up at death. The thing that goes back to God is the same thing that came from him, which, as elsewhere shown, is the life-imparting breath, that which sets in motion the vital machinery, the very same thing that was given to all living animals. The breath goes out of the body, and life ceases. The close relation between the breath and life has caused it to become a sort of symbol for life itself, and it is so used, not only in the Bible, but in common parlance at the present time. For example, a man in dying is said to "breathe his last," to "breathe out his life," etc. The same could in no sense be said of the soul, or organization, hence the appropriateness of the usage.

Eld. W. refers to 2 Cor. 5:1-8, in which passage Paul says, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the Heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from Heaven: if so be that being clothed we shall not be found naked." A parallel text is cited from 2 Peter 1:13, 14. It is argued that Paul makes a sharp distinction between himself and his body, and Peter likewise. We readily grant that this text contains some somewhat obscure expressions, and at first sight seems to contradict the views which we have endeavored to maintain; nevertheless we believe that the language can by fair interpretation be reconciled with the views in question. Let us, however, consider for a moment some of the difficulties which the text will involve as interpreted by Eld. W.

1. If the house or tabernacle spoken of by Paul means the body, then we are compelled to believe that not only Paul but every Christian, at least, has two bodies, an earthly body and a heavenly, at the same time, which is certainly absurd.

2. It will also be necessary for those who hold this view to accept the position that the soul will require a body in the future world as well as in this, which many who believe with Eld. W. respecting the nature of the soul will be unwilling to do.

3. If the language employed by Paul and Peter necessarily implies that there is a spirit separate from the body, such expressions as "the Spirit of the Lord," "My [God's] Spirit," etc., which abound in the Scriptures, as certainly imply that God possesses a body distinct from his spirit, which Eld. W. cannot allow, since he holds that God is "pure spirit."

Peter's meaning when he says, "I must put off my tabernacle" is evident from the very next verse, 2 Pet. 1:15, in which he refers to the same event as "my decease." Whatever is meant by the highly figurative expression employed by the apostle, it is evident that it does not imply the survival of his conscious, thinking part, "his rational or moral nature," since he spoke of his death; and Solomon says, Eccl. 9:5, "The dead know not anything;" and in Ps. 146:4 we read, "His breath [*ruach*] goeth forth, he returneth to his

earth; in that very day his thoughts perish." If Solomon had believed as does Eld. W., he would have used a very different expression. We should expect that he would have said, instead of, "The dead know not anything," When a man dies, he becomes *wiser than ever before*. And the psalmist should have said, instead of, "In that very day his thoughts perish," *He begins to think as he never thought before*.

The difficulties in these texts disappear when we consider the language to be of a figurative character, the terms house and tabernacle meaning state or condition rather than the body.

2 Cor. 12:2-4 is quoted in the same connection to show that man may have an existence independent of the body. The text referred to gives an account of a vision in which the apostle Paul heard "unspeakable words," etc. The particular language made use of by Eld. W. is the expression, "whether in the body I cannot tell, or whether out of the body I cannot tell." In 1 Cor. 5:3 we have a text which is exactly analogous. Paul, in writing to the Corinthians, said, "For I verily, as absent in body, but present in spirit." Paul says, "Though my body is absent from you, my spirit is present with you. Ignoring the figure employed, as is done in the parallel passage by those who use it to sustain the doctrine of an immaterial conscious entity in man, called the spirit, we should understand this text as meaning that Paul's spirit was in Corinth, while his body was several hundred miles away, in Ephesus. This must certainly be the condition referred to by Paul as "out of the body." Certainly Paul's immaterial spirit, his "rational or moral nature," would be as much out of his body if in Corinth while his body was in Ephesus as though it were in Paradise. Will it be admitted that Paul intends to say that his "rational or moral nature" was actually in Corinth at the very moment when he was writing his epistle? Hardly, we suspect. What Paul meant was that his thoughts were with his brethren at Corinth, that he was with them in imagination; and this is just what he means in 2 Cor. 12:2-4. He intimates that he may have been "out of the body" in the same way that he was out of the body when present in spirit at Corinth. The experience which he had was so real and lifelike to him that he could not tell whether he was actually taken up to Paradise bodily, or only in imagination or in vision.

An argument is built upon the hypothesis that Paul would not have said "to die is gain," if he had supposed that he would be obliged to lie unconscious in the grave for two or three thousand years; but John the Revelator says that he heard a voice from Heaven saying, "Blessed are the dead which die in the Lord," and the reason of their blessedness given is that "they may rest from their labors." Paul would really gain, then, in that he would enjoy a blessed rest from the trials and tribulations with which he was beset on every hand, even though he should lie in the grave. That Paul did not expect to "depart and be with Christ" at his death, however desirable he may have thought it would be to do so, is evident from the fact that he looked forward to the coming of Christ as the time when he should receive his reward. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. From the above texts it is clearly evident that the time when Paul expected to receive his reward, and to "be with Christ," was at his second coming, when all the righteous dead will be resurrected, and the righteous living "changed." Whether or not Paul expected to be among the living at that time it is not essential for us to decide.

The next and last argument offered is based upon the existence of evil spirits, and the fact that Christ recognized that human beings were sometimes possessed by them, and that he, in many instances, "cast out devils." Eld. W. quotes Luke 24:39, "A spirit hath not flesh and bones," and adds, "If they had no flesh and bones, they had no brains; yet they existed, and had intelligence, character, and force." This is seemingly a strong argument for the possibility of conscious existence independent of a brain or mind organ; but a little attention to the original words employed, will relieve the difficulty. The words of Christ were uttered for the purpose of quieting the fears of the trembling disciples, who "supposed that

they had seen a spirit." According to the learned Griesbach, the word rendered spirit in verse 37 is not *pneuma*, but *phantasma*, *phantasma*, or phantom, which, according to Webster, is "that which has only an imaginary existence;" "an airy spirit." In his remark, "A spirit hath not flesh and bones, as ye see me have," Christ evidently referred to the very same kind of a spirit which the disciples supposed they had seen, viz., a phantom. Such a spirit would, of course, not only be utterly devoid of flesh, bones, and brains, but equally so of tangible existence. The kind of spirits which Christ cast out must have been of a very different order; and, as shown, his remark has no reference to them. He only said, A *phantom* has not flesh and bones, which is evidently true, since it is only an imaginary existence. Again, Christ, after his resurrection, was himself a spirit, according to Eld. W.'s view, since he laid off his material body at death; but he said distinctly that *he had both flesh and bones*, and undoubtedly had brains also. Here, then, even according to our reviewer's view, and the testimony of Christ, we have an example of a material spirit. Christ did not deny that he was a spiritual or heavenly being, but asserted that he was not a *phantom*, and proved that he was not such, by calling attention to his materiality. What more convincing evidence could be required?

If it be inquired how a material spirit could enter into a man, we answer, We believe the language employed to be highly figurative. Of the nature of spirit possession we may perhaps gain an accurate idea from the following texts: "Until Christ be formed in you." Gal. 4:19. "Christ in you, the hope of glory." Col. 1:27. It will not be urged that Christ was actually formed within the person. The language is figurative, evidently referring to the mental condition of the individual, having particular relation to the purposes and motives. A person in this condition would be really possessed by Christ, having become, as expressed in 2 Cor. 5:17, "a new creature." Just so with demoniacal possession. The evil spirit did not actually enter into the person possessed, but controlled him by filling his mind with evil thoughts and purposes. Casting out an evil spirit was simply delivering an individual from its influence, and thus actually casting out of the mind the evil designs and purposes placed there by it.

The fact that a Jewish sect believed that the spirit might exist independent of the body after its death proves nothing, since certain sects of the Jews believed not only in the future existence of the spirit independent of the body, but also in its past existence, before it was connected with the body, which is certainly more than our reviewer would admit. We do not find the evidence that either Christ or the apostles sided with any one of the various sects which existed among the Jews at the time of the first advent, or indorsed any of their notions which were contrary to the Bible.

Let us notice briefly the various arguments which have been adduced by Eld. W. in this article, and considered in reply.

1. We do not make proper distinction between the soul and the spirit.

Ans. Eld. W. has misunderstood us. We make as wide a distinction, in fact, as he does, but use the terms interchangeably because they are often so used in Scripture and usually in common parlance.

2. The subject under consideration does not come within the jurisdiction of science.

Ans. Science does ignore the existence of the soul or spirit as an immaterial entity, but affords strong evidence of the existence of a soul of a more rational character. The question is peculiarly a scientific one.

3. God is "pure spirit."

Ans. The Bible represents God as something more than an immaterial spirit, and Eld. W.'s mode of argument proves the same.

4. In Gen. 2:7, create refers to the spirit, not the body, since "create signifies to produce what did not exist, in element, before."

Ans. Then sex is a property of spirit, and God is male and female—"Male and female created he them," and whales have spirits as well as man. Gen. 1:21.

5. The use of the Hebrew *ruach* and the Greek *pneuma* show that the spirit is the "rational or moral nature of man."

Ans. If they do prove this, they also prove that lower animals have the same "rational or moral nature," being used for both man and beasts.

6. *Pneuma*, spirit, is never said to die.

Ans. The reason is obvious. Nothing can die that has not life. The spirit or *pneuma* is never represented as having life. It is a means of producing life, but does not itself possess life.

7. Peter speaks of putting off this tabernacle, and Paul of being *unclothed*.

Ans. The terms are figurative, and refer to state or condition, not to the body. Eld. W.'s view involves more difficulties than ours.

8. Paul was not certain but that he had been "out of the body."

Ans. In the same way that he was "present in spirit" at Corinth while really at Ephesus.

9. Paul would not have said, "To die is gain," unless he had supposed that he was "to be with Christ" at once.

Ans. Paul expected his reward only at the coming of Christ, not at death.

10. In Christ's time persons were "possessed" by evil spirits.

Ans. Possession by spirits did not consist in the spirit being actually inside a person, but in its having control of him.

11. "A spirit hath not flesh and bones, as ye see me have."

Ans. The most reliable original reading is phantom, an imaginary existence, which would of course be immaterial. Christ was a spiritual being at the time he spoke the words quoted, and yet had both flesh and bones, showing that a spirit may be material.

J. H. KELLOGG.

CHARITY.

I Cor. xiii.

BY C. GREEN.

To tinkling cymbals, sounding brass, is he
Fittingly compared who lacketh charity;
And though the gift of prophecy be given
To understand all things in earth and Heaven,
And knowledge, with all faith, mountains to move,
Yet without charity these nothing prove.

Though all my goods I give to help the poor,
Who throng my path, and clamor at my door;
And though my body to the flames be given,
If void of love, I pass for naught in Heaven.

Long suffereth charity, yet e'er is kind;
Vaunts not itself, to envy's not inclined;
Is not puffed up, and kindness shows to all;
Foregoes her own when others' interests call;
Not soon provoked, and evil thinks of none;
Rejoiceth in the truth, wrong-doing shuns.

Endures all things, and well all things doth bear;
And ever hopes, not yielding to despair.
All prophecies shall end, and tongues shall cease,
And knowledge pass, as does the summer breeze;
But charity itself shall e'er endure,
A guest with all the just, holy and pure.

Now love, faith, hope, the heavenly, holy three,
Abide with all, but first stands charity.

THE GRAND REUNION.

THE ARMY OF THE LORD.

BY H. D. BANKS.

How often we hear of the reunion of the soldiers and sailors who fought together in the late civil war. Old comrades meet, and talk of the hardships and dangers they have passed through; how, on many a hard-fought field, they stood shoulder to shoulder, while amid the roar of cannon, and the rattle of musketry, many of their brave comrades fell to rise no more. Many of these part, perhaps never to meet again.

Then we hear of the reunion of families who have been separated for years. How gladly the father and mother welcome home their dear children; and brothers and sisters greet one another with tears of joy. But alas! these will have to part, and tender chords will be severed.

But there is to be another reunion,—that of the soldiers who have fought under King Immanuel; and for them there will be no parting. These soldiers have fallen all along the line, for nearly six thousand years. Righteous Abel was the first one slain. Then came a long line of marches and struggles for the right, till we arrive at the battle of the wilderness. This contest lasted about forty years; and many a soldier under the Good King won for himself laurels that shall never grow dim.

Still the war continues. We pass over many sieges, and many heroic deeds wrought by mighty men of old, till we come to the far-famed land of Babylon. Here the courageous Daniel and his worthy associates faced an immense host. Here the conflict waxed hot, till at last the idolatrous king, Nebuchadnezzar,

with the vast multitude under his command, surrendered to the God of Heaven.

Passing over a period of more than six hundred years, we arrive at Mount Calvary, where King Immanuel, single-handed and alone, met and conquered the powers of darkness. Here the Captain of our salvation, who was made perfect through suffering, yielded up his life, that he might ransom his soldiers from the grave. But the dark prison-house had no power to hold him, and he walked forth a conqueror over death and the grave.

We hasten over the victories won by the apostles, including undaunted Paul, whose name will forever shine as the stars of heaven; and soon we find ourselves on the bloody field where, for twelve hundred years, the papacy made war on the saints of God, and prevailed against them. Here the enemy was determined to wipe out every soldier of the cross; and it is said that upward of fifty millions, who counted not their lives dear unto them, won for themselves the glorious crown of martyrdom. They, too, will be gathered at the reunion, with all the good and true.

Now, dear fellow-soldiers of the cross, we come to our own time. The final conflict is just before us. As seen in the prophetic Word, the dragon is wroth with the remnant of the seed of the woman, and will make war with those who keep the commandments of God and have the faith of Jesus. The third angel's message, bearing upon its front the seal of the living God, and bringing to light the coming of our King, must be borne to the world. Precious souls must be warned of coming wrath, and saved in the kingdom of God. The task is an arduous one, but the victory is sure.

Let us buckle on the armor a little closer; the battle is almost over, and the Golden City, with its jasper walls and pearly gates, is just before us. In it, the grand reunion will be held. The good of all ages will there meet their loved Commander, ever to enjoy his presence. Oh, how my soul longs to join that happy throng!

Fremont, Mich.

A WARNING.

BY A. J. OUDNEY.

WHEN will S. D. Adventists learn to let patent rights alone, and see the folly of investing large sums of money in uncertain speculations? A few months ago two brethren were induced to invest, one \$1,700, the other about \$500, in a business that proved to be a perfect fraud. They not only lost the money invested, but considerable time in trying to recover it. Another man who commenced to keep the Sabbath about one year ago, but claimed to be too poor to take the REVIEW or purchase any of our books, has since, as might be expected, given up the truth. He was visited by a sleek-tongued individual, who had but little trouble in persuading this "poor" man to invest \$1,500 in a patent feed-rack. And we have just heard of another brother, who has a large family to support, and is in close circumstances, who has permitted a patent-right man to swindle him out of \$400.

All this has taken place in one county, in a little over one year. These sums, taken together, amount to \$4,100, being more than equal to the amount paid for the advancement of present truth by the whole State of Nebraska in twice that length of time. Brethren, think of this. It is not surprising to see men of the world, in their mad pursuit after riches, run great risks at times; but to see those who profess to believe that Jesus is soon coming, squander in this manner the means that God has lent them, is astonishing indeed, especially when we consider that souls are perishing all around us for lack of the knowledge which this money, properly used, might have enabled them to gain.

—We cannot have fertilizing showers upon the earth, without a clouded heaven above. It is thus with our trials.

WHAT'S THE MATTER WITH THE WORLD?

Is it growing old, or getting the chills, or drying up for kindling in the final conflagration? That something is going wrong, is not a new or unusual thing; but matters are growing worse. This world, this earth of ours, is either groaning under the burden of the creature's sin, or it is suffering from his folly, or getting ready for better or worse. Conjecture is useless, but something is the matter. Look at the record of famine, pestilence, earthquakes, drouth, and deluge, besides revolutions and wars without number.

There was a terrible famine in China. Perhaps it is not entirely over yet. People eat the bodies of the dead, eat their children and a number equaling the entire population of the United States is said to have perished. That famine might have been averted, if a stupid superstition had not prevented the building of railroads in China.

Then we hear the same calamitous cry from India. A long drouth, a fearful famine, followed by pestilence. Next in Russia, parts of Turkey, then in Germany (Silesia), Ireland, and also in Brazil, all within a year or two.

In the latter country, which ought to interest us very much, the famine has been long continued. For three years, it is stated, has drouth stricken the earth with barrenness. In the province of Ceara alone, we are told, has it swept away 200,000 of its inhabitants, out of a total of 900,000. Three hundred thousand more followed, as victims of pestilence. Whole districts have become depopulated, fleeing from famine to be overtaken by death in fatigue or pestilence. The government is doing all it can to afford relief, by furnishing employment to the starving thousands; but its resources are limited.

The question recurs, What's the matter with the world? There seems to be an increasing disposition on its part to refuse life and sustenance to the human family. Is there any important physical change in progress to which these catastrophes can be charged? or is the sun getting the chills? Does diminished heat produce diminished evaporation and rain, and are drouths, famine and pestilence the first symptoms of the approaching dissolution of this world of ours? Who can tell? We cannot.—*Evangelical Messenger.*

THE RIGHT SPIRIT.

THE following paragraph from the *S. S. Times* contains a useful hint for all Christians, and one that missionary workers ought especially to heed. Perhaps the persons mentioned by the *Times* may not be the only ones who fail to give the precedence to the Spirit of God.

Jesus says to every one of his disciples, "Follow me." But many a professed disciple of Jesus reverses this order, and practically says to Jesus, "Follow me,"—looking upon Jesus as a servant rather than as a master. It is a very common thing for Christians to pray that the Lord will add his blessing to their work; as if they went ahead and the Lord followed after. A Christian's daily prayer should be that he may know what the Lord would have him do. A Christian's daily work should be the doing of what the Lord sets him at. There is never any doubt about the blessing when that order of service is observed. The more common order of precedence in the Christian's view of service is well illustrated in a little pamphlet recently published on "the revival in St. Catherine's," Canada, under the editorship of Mr. J. H. Durham. The title-page of that work announces it as "a brief history of the great work, from its inception to its close, under the leadership of the Rev. E. P. Hammond, and the pastors of the Methodist, Presbyterian, and Baptist churches, aided by the power of the Holy Spirit." Now that is a pretty way of showing who count one, two, three in that movement, according to the idea of the editor of that pamphlet. If that were actually the order of things in St. Catherine's, the character of the revival there is sufficiently indicated by this announcement. In a real revival the Holy Spirit leads, and pastors, evangelists, and other Christians follow.

—Guthrie calls the New Jerusalem "a city not built with hands, not hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, nor nodding hearse creeping slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its king, angels for its guards, saints for citizens; whose walls are salvation, and whose gates are praise."

The Family Circle.

THE OLD METHODIST'S TESTIMONY.

I PRAISE the Lord, my Christian friends, that I am with you still,

Though standin' like an old log house upon a west-side hill;
The music has gone out, you know; the timbers have decayed;

But sunshine on em's just as warm as when they first was laid.

Almost a hundred years have passed sin' I was born, and then

'Twas only fifteen further on, and I was born again.
I've seen the forest melt away; nice houses have been reared;
The world has quite outstripped the church, I'm very much afraid.

They used to tell a Methodist as far as eye could scan—
No gewgaws on a woman then, no dickey on a man—
But now our congregations are so much by fashion led,
They look just like a rainbow wrecked upon a posy bed.

The circuit riders of them days were not so fine and grand;
They took degrees a haulin' logs and clarin' up the land:
But when one of 'em rose to preach, I tell you we could smell
The fragrant flowers of Heaven and the stifling smoke of hell.

We had an "amen corner," too, beside the pulpit stairs,
And while he raised his sermon-bents, we lifted with our prayers;
We threw in many a loud "Thank God!" and weren't obliged to go,
To give the Lord the glory, to a class-room down below.

The grand old quart'ly meetin's were to all the brethren dear,
Just like four green oases in the desert of the year;
The people flocked from miles around; my wife would take a score,
And after supper they would pray, and sleep upon the floor.

I know the world's a-movin' on, as Galileo said,
For now I rent a cushioned pew to hear an essay read;
But when through stained-glass windows the sun throws blue and gold,
I cannot help a-thinkin' how the glory shone of old.

They call me an "old fossil," and a "relic of the past,"
A "foggy" and a "croaker," too; but this went always last;
I tread a tremblin' isthmus where two seas of glory roll,
And soon the past and future bliss will swallow up the soul.

And when I reach fair Canaan, the Lord will doubtless see
That mansions in the city will not do for such as me;
So he will let me go among the old-fashioned saints I think,
And praise him 'neath the tree of life upon the river's brink.
—Nashville Christian Advocate.

SOCIABILITY.

BY H. E. SAWYER.

How much good we might do in this world, were we sociable, friendly, and obliging in our manners as we pass friends in the street, at church, or anywhere else we chance to meet them. These little acts of sociability cost nothing, but are often worth more than gold or silver. How much unhappiness would be avoided by adopting this plan of scattering sunshine wherever we are, at home as well as abroad.

"Hawthorne, in his diary, makes record of a day wherein he resolved to speak to no human soul. He went to the village, got his mail at the post-office, returned, and triumphantly records the fact that he spoke to no man. Is it any wonder that, with all his genius, Hawthorne was a melancholy and essentially an unhappy man? How much wiser and better the opposite course. Think of how much happiness you might convey to others by kindly notice and a cheerful conversation. Think how much sunshine such sociability lets back into your own soul. Who does not feel more cheerful and contented for receiving a polite bow, a genial "good morning," a hearty shake of the hand? Who does not make himself the happier by these little expressions of fellow-feeling and good-will? Silence and a stiff, unbending reserve are especially selfish and essentially vulgar. Coolness is one of the great follies of the day. The generous and polite man has a pleasant recognition and cheerful word for all he meets. He scatters sunbeams wherever he goes. He paves the path of others with smiles. He makes society seem genial and the world delightful to those who else would find them cold, selfish and forlorn. And what he gives is but a tithe of what he receives. Be sociable, then, wherever you go, and wrap your lightest words in tones that are sweet and a spirit that is genial."

PERSEVERANCE AND HEALTH.

We believe that there is a great deal of truth and wisdom in what our excellent contemporary, the *Sanitarian*, says on the above subject: A man who inherits wealth may begin and worry through threescore

and ten years without any definite object. In driving, in foreign travel, in hunting and fishing, in club-houses and society, he may manage to pass away his time; but he will hardly be happy. It seems to be necessary to health that the powers of a man be trained upon some subject and held there day after day, year after year, while vitality lasts. There may come a time in old age when the fund of vitality will have sunk so low that he can follow no consecutive labor without such a draft upon his forces that sleep cannot restore them. Then, and not before, he should stop work. But so long as a man has vitality to spare upon work, it must be used, or it will become a source of grievous, harassing discontent. The man will not know what to do with himself; and when he has reached such a point as that, he is unconsciously digging a grave for himself, and fashioning his own coffin.

Life needs a steady channel to run in,—regular habits of work and sleep. It needs a steady, stimulating aim, a tend toward something. An aimless life can never be happy, or, for a long period, healthy. Said a rich lady to a gentleman still laboring beyond his needs, "Don't stop; keep at it." The words that were in her heart were, "If my husband had not stopped, he would be alive to-day." And what she thought, was doubtless true. A greater shock can hardly befall a man who has been active, than that which he experiences when, having relinquished his pursuits, he finds unused time and vitality hanging upon his idle hands and mind. The current of his life is thus thrown into eddies, or settled into a sluggish pool; and he begins to die.—*Scientific American*.

THE MAN WHO MARS.

THIS evening, while walking home from the office, we saw a little curly-headed boy, about nine years old, standing in an alley-way, between two old carts, crying bitterly. No one was near him. He was sobbing as though his heart was tortured with grief. Men and women passed by, only turning their heads to see. Said an elegantly dressed lady ahead of us to her gentleman companion, when he proposed to stop and see what ailed the little fellow,—

"No, you shan't. It's only some dirty little brat not worth minding."

The two passed on. The woman, a snob; the man, not even a dog; for the dogs do not desert the poor.

"What is the matter, little fellow?"

"Please—please—please, sir, I don't want to tell!"

"Why not?"

"I'm—I'm ashamed to."

"Ashamed to? It can't be that a little fellow with such a good face as yours has done something you are ashamed of. Tell me what the trouble is. All little boys, and big boys, and men, too, get into trouble and have to be helped out."

"It's my father, sir. He scolds me all the time. He does not love me, and always speaks cross to me. The boy who lives next door is never scolded by his father, and he's no bigger than I am, and no better than I try to be."

"What does your mother say?"

"She is good to me, but father scolds her, too. He don't love any of us, and I'm ashamed to live. Indeed I am sir."

The world is only too full of such children and such fathers. Men who mar the beautiful!

Suppose we should go into the house of a neighbor as he was moving in new furniture to fill up and make beautiful his place of residence. To help him put things in place would be manly and right. But would it be right to find fault with him—to pick at this, to scratch on that, to mark that piano a little, then to scratch, even with the point of a pin, the chairs, tables, stands, and all the furniture he was trying to make a part and parcel of himself, so to speak? Just think how little time must elapse before that man would dislike us, then hate us. Marring, constantly marring; spoiling and defacing the beautiful; breaking little shrubs, pinching little buds to spoil or kill the flowers behind them; making marks, letters, figures, scratches, and disfigurements on all there was of the beautiful.

One man in this way could despoil a hundred homes; could live to much evil; could do more harm than a hundred men, always at work, could do good; could spoil beautiful furniture faster than an army of men could make or finish.

If this scratching and marring were done by the man in his own home, what sense for his wife and children to try to make it beautiful? What is the use of having a home, when it is not attractive?

So with children. They are in one sense but bits of furniture, easily kept in order, easily spoiled and made cross, ugly, peevish, ill-natured; very easily taught that brutality and manhood are the same thing,

whereas true manhood and real lovable dignity are shown by love, kindness, thoughtful care, and a growing disposition to make every one about you happy, better, more gentle of heart and beautiful in disposition.

The world is full of men who mar, and drive back, and trample under foot all that is budding to the beautiful in the hearts of wives and children. The heart is a garden. Plant it with kind words and gently spoken requests, and see how choicest flowers and most delicious fruit of careful love will reward the considerate husbandman. Austerity is not manhood. Gruff, harsh, hastily spoken words chill hearts, and drive back into cold, dark corners the tendrils of affection, which, if helped to grow, go down with a man to his grave, bearing him gently in their embrace, to live and bloom with him over yonder in the garden of renewed life. . . .

There is love without loss of dignity. There is obedience to be had without gruffness. There is allegiance, true, loving and lasting, to be had without commanding like a tyrant. It is not true life to scratch, and mar, and bruise, in the mistaken idea that children must be hardened to be fitted for contact with the world. . . .

Gently spoken requests are better than hard, harsh commands. They draw out feelings of love, affection, kindness, and consideration, which beautify life from the cradle to the grave. The work of the parent is one of responsibility. He should not seek to curb, to hold back, to keep down, to make timid, so much as to draw out, encourage, help on, guide aright, and thus assist the young soul to a smoother life.

The little boy we saw to-night in tears is lonely; his heart is hungry. His life is cold, cheerless, because the stern, gruff father wants it known that he is master of his own household, and must be obeyed. So this child goes on in life without sympathy from one who should show it the most. He is learning that he has no home; that the cold world is warmer and more kind than the harsh, scolding father who should teach him full love and confidence. He should never be made to blush for the words and manners of the father who doubtless wants to do right and to train up his child in the way it should go, but who, perhaps, never lovingly taught, knows not the best way. Men are often kind and polite to those they fear, when they should be kind and considerate to all, especially to those who can, by their words, be made sad or happy from birth to the final Saturday night.—*Selected*.

DON'T FRET.

It is *unamiable*. A fretting man or woman is one of the most unlovely objects in the world. A wasp is a comfortable housemate in comparison; for it only stings when disturbed. But an habitual fretter buzzes, if he does not sting, and that, too, without provocation. "It is better to dwell in the corner of the house-top, than with a brawling woman and in a wide house."

It is *useless*. It sets no broken bones, stops no leaks, gathers no spilt milk, cements no smashed pitchers, cures no spoiled hay, and changes no east wind. Children or servants cease to respect the authority or obey the commands of a complaining, worrisome, exacting parent or master. They know that "barking dogs don't bite," and fretters don't strike. So they go on in their own way, when one calm word of rebuke or command, from one habitually amiable and quiet, settles the question. We were once at a panoramic exhibition, when more than a hundred rude boys made such incessant noise as to disturb the whole company. A gentleman present tried frequently to hush them, in vain. Another gentleman uttered the monosyllable "BOYS!" in a tone of expostulation and authority; and the work was done. We have seen a maxim worthy to be inserted in letters of gold on every dwelling: "Never fret about things you can help, and never about things you can't help." That covers the whole ground. It is worth remembering.—*Selected*.

KEEP IT TO YOURSELF.

You have trouble—your feelings are injured, your husband is unkind, your wife frets, your home is not pleasant, your friends do not treat you fairly, and things in general do not move pleasantly. Well, what of it? Keep it to yourself. A smouldering fire can be found and extinguished; but when the coals are scattered, who can pick them up? Bury your sorrow. The place for sad and disgusting things is under the ground. A cut finger is not benefited by pulling off the plaster, and exposing it to somebody's eyes. Tie it up, and let it alone. It will get well sooner than you can cure it. "Charity covereth a multitude of sins." Things thus covered are often healed without

a scar; but once published and confided to meddling friends, there is no end to the trouble they can cause. Keep it yourself. Troubles are transient; and when a sorrow is healed and past, what a comfort it is to say, "No one ever knew it until the trouble was all over."

Educational.

"The Fear of the Lord is the beginning of Knowledge." Prov. 1:7.

THE BIBLE AS AN EDUCATOR.

THE following is an extract from an address before the Evangelical Alliance on the Essential Conditions of the Christian School in the Modern State, by Director von Lerber, translated for the *Christian Statesman* by the Rev. Sylvester F. Scovel. The extract here given is a part of the address which is quoted from a school book of 1865; but it so clearly sets forth the value of the Bible in training the mind and developing the character, aside from the spiritual advantages to be derived from the study of its pages, that we are sure it will be read with interest and profit.

The Bible, thanks to its astonishing many-sidedness, develops all the powers of the human soul.

The Bible educates the intellect, because through the knowledge of the will of God, the judgment of men concerning all life questions is quickened, corrected, and often new created. Prof. Mounard once said, in his public lecture at Berne: "No book in the world, in so little space, contains so remarkable a number of the seed-principles of culture and civilization as the Bible."

This is true. Let any one show me another book which includes such a manifold variety of histories, life-pictures, portraits, biographical and ethnographical sketches, such a panorama of Heaven and earth, in so diversified a style and tone. Our best reading books are poor and one-sided, compared with it. Yes, truly; these are the waters in which a child may wade and an elephant may swim. What a selection of the most heart-winning stories for the tenderest years! what profound problems for the deepest thinkers! No one has yet been able to think out the Bible. It is beyond us, but we are never beyond it. Our best writings for children have the disadvantage of leaving nothing for the child's understanding to do, having thrown out of his way the smallest stone. But the Bible furnishes more substantial food. Over its difficulties thought is strengthened, and by its strong speech ease of expression is acquired. Schiller and Goethe, Milton and Racine, have gone to school to the Bible. All the keys to the history of the world lie in the Bible. It is the great land-register of the race. The solution of all the great social and political questions—we surely believe it—is in the word of God. More yet. The Bible is the best hand-book of higher politics; for in it the true causes of war and national revolutions are revealed. In the Bible lies the key to one's own heart. A believing child who has learned out of the Scriptures the knowledge of his own sinful heart, and the way of salvation, has more true psychology than Hegel, because the child is nearer to the real nature of things than the philosopher was. Who knows *himself* thoroughly, knows already the half of all other men. One's self, however, one can learn to know only in the glass of God's word. Therefore I say, The Bible is an incomparable means for the cultivation of the understanding, and may in this respect prove a perfect substitute for many other studies.

A sickly young man found himself in an institution of our country. The physician permitted him only one hour of instruction daily, and the father chose the Bible hour. At the close of the year, this father, a clergyman of high position, expressed his astonishment at the great progress which his son had made, not simply in religious knowledge, but in the formation of character and in ripeness of judgment even about the things of this life.

The Bible develops *character*. It has nothing sweetish about it. It is everywhere large and strong. Its earnestness makes an impression, and educates. Of heroic characters and mighty deeds done by living faith in a living God there is certainly no lack. No wonder that men like Luther and Francke, scholars like Kepler and Newton, heroes like Gustavus Adolphus, General Havelock, Washington, and Lincoln, have grown to greatness when fed on the milk of the word of God. The Bible makes character because it constructs a conscience. Only conviction can make a man independent.

The Bible does more. It cultivates the *heart* unto

life eternal. It places the child, the young man, the young woman, always and ever in the presence of God as Creator, and before his holy law. Then the boy grows deeper and daily deeper, knowing that "folly is bound up in his heart," and that he must give account of his doing and leaving undone in this bodily life, whether it be good or bad. It teaches him unceasingly to practice self-denial and self-control, to drive out the "old man," to crucify the lusts, and to please God. And when the time comes in which he must from the depths sigh with Schiller, "No; I will no longer wage this battle, this battle with giants for the sake of duty. Here is the crown; let it be lost forever. Take it back, and let me sin;" then there meets him again in the Bible the Man of Golgotha, the Son of God with pierced hands, with head sore wounded and bleeding, the most earnest friend of youth, who also, for the most sinful and the bitterest spirit, has words of comfort and forgiveness, and who knows how to help up again the bruised reed.

LEARN A TRADE.

I NEVER look at my old steel composing rule, that I do not congratulate myself that while my strength lasts, I am not at the mercy of the world. If my pen is not wanted, I can go back to the type case and be sure to find work; for I learned the printer's trade thoroughly—newspaper work, job-work, book-work, and press-work. I am glad I have so good a trade. It is a rock upon which the possessor can stand firmly. There is health and vigor for both body and mind in an honest trade. It is the strongest and surest part of a self-made man. Go from the academy to the printing-office or the artisan's bench, or if you please, to the farm—for to be sure, good farming is a trade, and a grand one at that. Lay thus a sure foundation, and after that, branch off into whatever profession you please.

You have heard, perhaps, of the clerk who had faithfully served Stephen Girard from boyhood to manhood. On the twenty-first anniversary of his birthday he went to his master and told him his time was up, and he certainly expected important promotion in the merchant's service. But Stephen Girard said to him,—

"Very well. Now go and learn a trade."

"What trade, sir?"

"Good barrels and butts must be in demand while you live. Go and learn the cooper's trade, and when you have made a perfect barrel, bring it to me."

The young man went away and learned the trade, and in time brought his old master a splendid barrel of his own make. Girard examined it, and gave the maker two thousand dollars for it, and then said to him,—

"Now, sir, I want you in my counting-room; but henceforth you will not be dependent upon the whim of Stephen Girard. Let what will come, you have a good trade always in reserve."

The young man saw the wisdom, and understood. Years ago, when the middle-aged men of to-day were boys, Horace Greeley wrote: "It is a great source of consolation to us, that when the public shall be tired of us as an editor, we can make a satisfactory livelihood at setting type or farming; so that while our strength lasts, ten thousand blockheads, taking offense at some article they do not understand, could not drive us into the poorhouse."—*Selected*.

—The new system of spelling devised by Herr von Puttkamer, German Minister of Public Worship, is by no means popular. Prince Bismarck has forbidden its use among the officers of his department; the Postmaster-General has inveighed against it; and neither the War nor the Marine Minister would sanction the "new-fangled method."

—Every true man is a worker. The idler is a drone for whom no one has any genuine respect. Only to the worker does God give the blessing of rest and peace. The sleep of labor is sound and sweet, but the idle man tosses through weary nights on his restless pillow, and rises unrefreshed at morning.

—Did you ever read Coleridge's sublime hymn written in the valley of Chamounix, on the side of the Alps, where he represents all nature as lifting up a ceaseless anthem peal to God? If creation, even fallen as it is, praises God, why should we Christians be a discord?

—Genius loves toil, impediments, and poverty; for from these it gains its strength, throws off the shadows, and lifts its head to immortality.

Sabbath School Department.

"Feed my Lambs." John 21:15.

THE FIRE-WORSHIPERS.

BY G. H. BELL.

THERE is probably no little misunderstanding in relation to the so-called fire-worshippers. Many suppose that they really regard fire as their god; but this is a mistake, respecting some of them at least. There is a colony of them in Bombay, India. They are called Parsees, and are descendants of the ancient Persians, who were taught by their great apostle Zoroaster.

This noted teacher is supposed to have flourished during the reign of Darius Hystaspes. He claimed to be a reformer, and a restorer of the ancient religion of the Persians, which had been to a great degree supplanted by the worship of images. In his youth he lived for twenty years in retirement among the El-boor Mountains. His followers say that during this time he was taken up to Heaven, where he was instructed in the things of God. Zoroaster taught that there was one eternal God, but that there were two principles, or angels, in the universe, one of good and the other of evil. The emblem of the good, Ormuzd, was light; that of the bad, Ahriman, was darkness. Between these opposite principles there was, and would be, a contest to the end of the world, but the power of good would ultimately prevail. At the day of Judgment the followers of both would be judged, and separated forever,—the one rewarded and the other punished.

"Ormuzd was always worshiped in presence of a fire, as the cause of light, and especially before the sun, as the most perfect fire and the most perfect light in the universe. Darkness was held in detestation, as the element of the evil principle, whose name, it is said, was written backward and upside down, thus, *uawuayq*. Many things in the doctrines of Zoroaster have evidently been derived from the Jewish Scriptures,—such as the unity of God, the doctrine of an evil spirit, the doctrine of the last Judgment and the resurrection, and the use of fire or light (as in the Shechinah) as the emblem of Deity.

"The doctrines of Zoroaster were set forth in the Zendavesta, the sacred book of the Persians. Everywhere, when their influence prevailed, fire-temples were erected, and image-temples leveled to the ground."—*Dr. Blaikie, in Bible History*.

Darius Hystaspes was himself a follower of Zoroaster, and after the death of this great apostle of magianism, took his place as high-priest. Under the influence of this powerful monarch the doctrines of Zoroaster were very widely disseminated; and although probably somewhat corrupted, are still believed by many of the Persians.

NEW YORK S. S. CONVENTION.

OUR State meeting at Rome commencing May 8 will be a general gathering, and will therefore afford a favorable opportunity for an interesting and profitable Sabbath-school convention. Important subjects which have a practical bearing upon the success of the Sabbath-school work have been assigned to different ones, and we want the hearty co-operation of all our workers in carrying out the following programme:—

1. To secure as large an attendance as possible at this important meeting.
2. To see that the lessons for May 8, as found in the *Instructor* and Lesson Sheet, are thoroughly learned by all who attend.
3. To *think*, and *plan*, and *work* to make this convention a success, that a new impetus may be given to the Sabbath-school cause in our State.

Points of special interest will be discussed as time permits, and we are anxious that each worker should be prepared to present some valuable thoughts on this important branch of the cause.

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

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 29, 1880.

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

IN THE FIELD.

THE WORK IN ALLEGAN COUNTY.

ALLEGAN COUNTY, Mich., was the field of our early labors. In June, 1856, we made our first journey to this county with private carriage, accompanied by Mrs. W. The previous autumn, the press had been removed from Rochester, N. Y., to Battle Creek. We have traveled thousands of miles by private conveyance, from our home at Battle Creek to Otsego, Allegan, Monterey, and returning, during the last twenty-four years. For several years, however, we had labored in the churches of this county but very little, until within a few months.

For certain reasons, which we will not here mention, the cause in this county has been declining during the past five years. And the condition of things at Monterey induced us to visit this church last winter. Mrs. W. spoke to a crowded house at Otsego on our way; and we each spoke once at Monterey on the Sabbath, and immediately returned. The results were good.

Accompanied by Elders Canright and Corliss, we held a meeting at Otsego the evening of the 9th. Eld. Canright remained at Otsego over Sabbath, while Elder Corliss accompanied us to Monterey, where we spoke to the people twice on the Sabbath. God blessed the word greatly. Confessions were made, and many tears were shed on that good Sabbath day. We returned to Otsego the same evening, and found Elder Canright laboring for the salvation of souls, with a good revival interest.

Eld. Corliss remained at Otsego, where the work was well begun under his labors last winter, which resulted in the baptism of fifteen by Eld. Corliss, Sabbath, the 17th. On his way to Monterey, he spoke at Allegan the evening of the 17th, and in consequence of our not being able to speak to the people at Monterey, the 18th, Eld. Corliss spoke three times in succession.

We did design to speak to the brethren at Douglas and Clyde on our way to Ottawa county, but unforeseen changes in arrangements, bad cold, and illness have prevented this time. To-morrow, the 19th, the Lord willing, we journey on to Ottawa county.

To-day has been a season of solemn reflections. We have visited the stream where at different times we have baptized not less than fifty persons. We have walked about two miles to find the very spot where we bowed in prayer with Mrs. W., in June, 1856, in the shade of the heavy pine and whitewood. Our friends had given us both up to die with consumption, and there our cries, interrupted with violent coughing, went up to Heaven for help. It was there, bowed beside those stately trees, that we received the evidence that we should not die, but live to declare the works of the Lord.

God has been very good to us, and to our dear brethren in Allegan county. And while we have strong friends in these churches, there are those who have unworthily worn the Advent name, whose hearts are steeled against us. And yet we cling to them. Will they sell their souls for gain? Will they suffer themselves to be deceived by Satan? Will they be lost? Terrible thought! As we bowed in the house of prayer, Sabbath, the 10th, a sense of these things rolled upon us, and as we prayed, we wept, and heard sobs all through the congregation.

We are under the impression that the Lord has a work for us to do in Allegan county. We have the tenderest feelings toward the erring, especially those who have made sacrifices, and have borne heavy bur-

dens in the cause, and are now depressed by discouragements.

WE JOURNEY ONWARD.

Monday, the 19th, we drove through rain and mud to Wright, a distance of nearly fifty miles. The weather and roads were so bad that few expected us, and consequently the congregation was small for that place. Here we met Eld. Decker, who had large congregations and freedom in speaking on Sabbath and first-day. We were heartily welcomed by Bro. and Sister Root, at our old home. We have been with them in great feebleness, and in health, and were never received by them more cordially, or enjoyed ourself better than at this time.

Early Tuesday morning, in company with Elders Decker and Corliss, we visited the grounds of the first camp-meeting, and the best, ever held by S. D. Adventists; and as we bowed in prayer, past scenes of labors, trials, and victories came vividly before the mind. After breakfast, we made our way with all possible speed to our appointment at Greenville, a distance of not less than forty-five miles by carriage, and spoke to the brethren in their house of worship in the city. Wednesday forenoon we visited Bro. Maynard, whom we found lying upon his couch, waiting for nature to mend broken bones. It is, indeed, a singular circumstance, that both Eld. Fargo and Bro. Maynard, whose homes are side by side at Greenville, should have the same unpleasant task at the same time, one lying at Battle Creek, the other at Greenville. Both, however, are doing well.

In the afternoon, we journeyed on to our appointment at Bushnell, and put up with Bro. Stephen Allchin and family. Great changes had taken place. The four daughters of Bro. and Sister Allchin had grown to womanhood, and one of them had passed to the grave. The log house where we had been entertained in our feebleness, more than twelve years since, has been exchanged for a fine, two-story house, furnished in city style. It is of no use to deny the fact that our industrious, economical, temperate, and God-fearing brethren are becoming rich. It is true that they pay tithes and make their free-will offerings unto the Lord, but their health and temperance principles, and their exclusion from the fashions and follies of the world, which are very expensive, save to them double or quadruple all they give to the cause of God. The school-house was well filled in the evening, and we enjoyed giving them a practical discourse, which apparently gave satisfaction to the church and the people generally.

Thursday, we reached Bro. Howe's, at Lyons, before taking the second meal of the day. Here we found many letters to read and answer, which filled the time till evening, when we spoke to a mixed congregation of brethren and others in the Methodist church. We put up for the night at Bro. Howe's. Here we learned that Bancroft, the place for meetings Sabbath and first-day and the dedication of their new house of worship, was sixty miles distant. The distance, and the prospect of rain, were sufficient evidence that we should leave our team to rest over the Sabbath at Bro. Howe's. The day was stormy and disagreeable, and railroad connections were bad. At Lansing we had six hours; a portion of this time was occupied in the State-house.

We reached Bancroft just before the Sabbath; and Eld. Corliss went directly to the house of worship, and spoke to the people, who were exceedingly glad to see him, and hear him again. Wet, cold, and weary, we went directly to the hospitable home of Bro. Henry Banks. Here we enjoyed ourself during the evening before the old, ample fire-place, with grandfather Banks, eighty-two years of age.

Sabbath morning, at an early hour, the new house of worship was well filled with the church at Bancroft and the brethren from abroad. Eld. C. spoke in the forenoon and evening, and we in the afternoon. The congregations were large, considering the unfavorable weather, and the meetings were excellent.

First-day morning, we spoke to a house literally

packed, for one hundred minutes. Eld. Corliss followed with an appeal to the citizens of the place for pledges and cash, to help lift the debt on the house, and in a few minutes, he obtained seventy-five dollars. The entire debt being provided for by pledges, the house was then presented to the Lord, and solemnly dedicated to his service, by prayer. Eld. Corliss addressed the people in the afternoon, and we spoke in the evening, and thus closed our good meetings, and our very enjoyable visit with the dear brethren at Bancroft.

Monday, the 26th, we decided to come directly to Battle Creek, thinking that the rain and mud would detain the scattered brethren from the meeting appointed for Potterville that evening; but when we reached the station, brethren Carman and Sawyer were there, ready to protest against our passing them by. So we left the train, and, to our happy surprise, found a good congregation in the evening. Most of them, men, women, and children, had come distances ranging from three to nine miles, through the mud, with prospect of rain, to return in the darkness of night. We had great freedom in speaking to this people.

The tour through Otsego, Allegan, Monterey, Wright, Greenville, Bushnell, Lyons, Bancroft, and Potterville has been one of deep interest to us, and, we trust, of profit to our brethren. During the past eight days, we have spoken to the people eight times, besides traveling one hundred and twenty miles by private conveyance, and the same distance by rail. And now, while dictating these lines at Bro. Carman's good home at Potterville, we are in the enjoyment of good health and courage in the Lord.

We know of no Conference, considering the great number of its churches and scattered brethren, as destitute as Michigan; and we design to spend what time we can spare from writing in holding important meetings in this State. This work will be easy, compared with the labors of the camp-meetings. With the consent of the President of the Michigan Conference, provided we can have sufficient help, we may hold some half a dozen tent meetings at different points in the State, where we can call together the scattered brethren from several counties. This, however, should be regarded as a suggestion, rather than a settled plan.

We have a testimony of encouragement and comfort for our faithful people in the Michigan Conference. And there never was a time when it was more needed than now, nor a people that were more needy than our brethren in the State of Michigan.

J. W.

PERSONAL.

THE PAST, PRESENT, AND FUTURE.

DURING the brief period of our recent tour through the counties of Allegan, Ottawa, Kent, Montcalm, Ionia, Shiawassee, and Eaton, we have had time for reflection upon the past, the present, and the future. We have been in the field as a preacher of the gospel, nearly forty years. We have labored from the Atlantic to the Pacific, in twenty-one States and Territories besides the Canadas. Our specific work has been to meet the different forms of error, and to bring order and organization out of confusion and distraction. Our labors from State to State, in connection with Mrs. White and her work, have been exceedingly wearing. The saddening and discouraging influence of the perplexities, trials, and hardships which have been our lot, has made its mark upon body, soul, and spirit; and we have fully resolved to lay down the heavy burdens, which should have been shared by others long ago.

Our whole heart has been in the work from the beginning. We have seen work to be done of the highest importance, and have been willing to work; and under the inspiration of active life, delighted with seeing enterprises pushed forward and accomplished, we have put seventy years of labor into the past

thirty-five. It is not a pleasure to write sad and humiliating things about one's self. But under the circumstances, we trust our readers will bear with us while we make the following points.

1. We have never coveted the positions of trust and responsibility which it is necessary that some one, or ones, should hold among our people as an organized body. We have never asked for any office. This statement will be read by thousands who have been permitted to enter into our plans and motives during the entire period that S. D. Adventists have been an organized body. They very well know that these words express the truth in the case. They also know that the offices we have held in the General Conference, the College, the Sanitarium, and the offices of publication, have been urged upon us in the face of the most earnest protestations and pleadings that we were weary of the labor, care, perplexities, and reproaches, which have been heaped upon us in consequence of the prominence of our positions in the several branches of the cause. And notwithstanding we have had three shocks of paralysis, and have pleaded to be released, both in public and with our friends in private, yet these responsibilities are still urged upon us. And in addition to these, we are urged to again go the rounds of the camp-meetings for 1880.

2. By sad experience we have learned that in undertaking to do two or three men's work at the very period of life when we should be retiring from the labors and cares of the battle at the front, mistakes are sometimes unavoidable; and mistakes liable to seriously injure the cause, are very possible. We have also learned that the spirit of forbearance is not always exercised toward the man who has been strong in body, soul, and spirit, to push forward the work. If he has been care-taking, and thorough in organizing and building up, of necessity meeting a diversity of undisciplined minds, stubborn, untamed, and untamable, he may expect that his work will be criticised in the most unreasonable manner; and that the world will be furnished with a liberal amount of scandal, by apostates from the faith, to be poured upon his head in measureless quantities.

Our business and social relations with the outside world have ever been pleasant and gratifying. We have no enemies in that direction. There is not a man in the city of Battle Creek, where has been our headquarters since 1855, that has a word to say against our business or religious life. It is our untiring efforts to bring order out of confusion, in meeting the different forms of error and distraction with those who have professed the faith of S. D. Adventists, that has stirred the ire of reckless men and apostates. And this we could better endure if our people generally could take in the situation, and ever give their sympathy and influence for the right.

We have some sense of our unfaithfulness and mistakes in the past, and with an ardent desire not to repeat them, we have fully decided to step out from under the burdens we have too long borne. Having won the confidence and respect of all whose confidence and respect is of any value, we decide to retire from these responsibilities, while in the enjoyment of the confidence of our people. We have seen public men, in the church and out of it, who have held offices of trust, positions of honor, and have quit themselves like men, make the terrible mistake of reaching for some higher position at the very time when they should be retiring from public life. Such mistakes are fearful ones. Our highest aspirations at the present time are to retire to more quiet life, and less responsible positions in the cause, and to finish our course with joy, to be ready for the coming of the Son of man in glory.

3. While being pushed to the front, and overwhelmed with perplexing cares and toils, we have appeared to poor advantage, in a very unnatural, and to some, inconsistent, light. Our executive capacity and energy has called forth the most extravagant statements in the public prints, and has carried us up to a

position before the public, which it has been impossible for us to properly maintain, for want of time for study, reflection, and rest. We have been hurried on from point to point, under a perpetual excitement for more than a quarter of a century; liable at every point to make false motions, and commit serious blunders. This has been exceedingly embarrassing, and much of the time during our public life we have coveted the freedom of the slave, who had little else to care for but to avoid his master's whip. Weary of the strife of the past, and joyful in hope of the future, we leave the positions of trust and responsibility to those who have found it easier to criticise our course than to point out a better one. If we can help them by our counsel or otherwise, to bear them, we will do it cheerfully, if we can be allowed to do so without being made responsible for their management.

4. We had decided to attend none of the camp-meetings for 1880, out of the State of Michigan, when Mrs. W. went to the Pacific coast. Our plan was to spend the summer in the Rocky Mountains, and give ourself to the work of writing; and it was not until Mrs. W. had decided to attend the Iowa camp-meeting, that we consented to join her there; and now that she is undecided whether to attend the camp-meetings in Oregon, or to return, we feel released from our promise to attend the camp-meeting at Des Moines, Iowa.

5. Among our mistakes in the past, is overwork. We feel it sensibly at the present time; and without a change, we have no hope of usefulness in the future. We have been very much gratified, on our recent tour, in finding that we had not lost the confidence of our brethren, nor power to instruct, interest, and move them. Their forbearance has been very great, and their condition of destitution for the want of men of experience to break to them the bread of life, is beyond description. We enjoy perfect freedom of thought and spirit while standing before the people.

6. In our anxiety to build up our institutions, and to set an example of liberality to the brethren, we have made mistakes, in giving more than we were able to give. What we have given to our several institutions, and what we have lost in the fall of property, in consequence of our efforts in helping the cause, during the past eight years, amounts to twenty thousand dollars. This leaves us in a condition at the present time where it is necessary for us to change our course in point of giving, until the brethren shall purchase a portion of the three thousand dollar stock we hold in the College, and the five thousand and five hundred dollars of stock in the Sanitarium. We took this stock with the understanding that others would take a large portion of it off our hands, when men of means, and heart to give, should join the ranks of S. D. Adventists; and we hope not to be disappointed in this matter.

7. We have not thought it necessary to correct the false statements which have passed into print, relative to our wealth. What we have been permitted to hold and to handle of the Lord's money, we have obtained in an honorable manner, and our principal regret in this matter is, that the exaggerated reports are utterly false. We wish here to state a few facts.

a. Our salary for our entire labors in the interests of the College, the Sanitarium, the publishing work, the General Conference, and as traveling preacher from the Atlantic to the Pacific, and pastor of the Battle Creek church, has never exceeded twelve dollars a week, or six hundred and twenty-four dollars a year.

b. That foresight and careful management under which our institutions prospered in their earlier history, has been applied to our personal business, when not overwhelmed with the general interests of the cause, with the same success, as the following particulars will show.

Our first home in Battle Creek cost seven hundred dollars. In consequence of rise of real estate in this city we sold it for sixteen hundred dollars. Just before the war, we purchased again for two thousand

five hundred dollars, and at the close of the war when prices were the highest, sold the same property for five thousand dollars. Purchased again for four thousand dollars, and soon sold for six thousand. Purchased again for three thousand five hundred dollars, and sold for four thousand two hundred dollars. At the commencement of the war when stationery was the very lowest, we purchased fifteen hundred dollars' worth of writing-paper and envelopes, which sold near the close of the war for four thousand dollars. It has ever been our uniform custom in the days of our prosperity to take all matters of secular business to the Lord in earnest prayer. His prospering hand has been with us, even in our secular matters, and his name shall have the glory that we have not been left to want in our efforts to help the cause, and have not been crippled with the galling sense of dependence on those who cared only for their own temporal interests.

c. In times of great feebleness and affliction, we have accepted presents from our brethren to the amount of a few hundred dollars, but the entire sum for a quarter of a century past would not be a tithe of what we have given to our brethren in the ministry, and to the poor generally. And besides this, and the twenty thousand dollars before mentioned, we have paid our tithes to the amount of one thousand dollars, which has gone into the general treasury for the support of the ministry, from which treasury we have not been benefited above our salary of six hundred and twenty-four dollars a year, not a single dime.

d. We do not use time and space in giving these facts from personal feelings. The false statements in reference to our financial matters are made by those who are unfriendly to us, to injure the precious cause to which we have given the very best of life. It is in defense of the cause and work of God, in which we have taken a leading part, that we make these statements of facts. Our business career has been laid open to public investigation time and again, and there are thousands who understand perfectly, even to the details, that these statements are correct. J. W.

SPIRITUALISM.

THE Gouverneur, N. Y., *Herald* of April 8, gives the following note of the celebration of the 32d anniversary of spiritualism in Rochester, N. Y.:—

"The thirty-second anniversary of modern spiritualism was celebrated Monday in Rochester, N. Y., by a meeting at which speeches were made by one of the Fox sisters, and other mediums. A long list of resolutions was passed, in the first of which the city of Rochester was commemorated as the place where the rappings were first publicly investigated and found to emanate from persons once of this life, now of the life beyond. That rap has reverberated round the world, demonstrating immortality."

In less than a third of a century, this fatal delusion has spread to all nations; for, as stated above, "that rap has reverberated round the world." But in not a single manifestation are we obliged to resort to the hypothesis of disembodied human spirits; hence they are not "found to emanate from persons once in this life," and do not therefore "demonstrate" immortality, or what we suppose is meant by it here, a conscious existence after death, before the resurrection.

We might feel obliged to adopt the conclusions claimed, were it not for the Bible. But when the Bible so often declares that the dead know not anything, that with them all consciousness, thought, and emotion have ceased till the resurrection, it settles the matter so far as they are concerned. And the Bible doctrine of demonology accounts in a rational manner for the agencies manifestly at work in the wonders produced. And the prophecies setting forth that in the last days such manifestations should appear, Matt. 24:24; Rev. 13:13, 14; 16:14, and be at the very climax of their wonder-working exhibitions when Christ appears in the clouds of heaven, 2 Thess. 2:8-12, sufficiently explain the phenomenon of the sudden appearance and rapid spread of this work over the earth in the present generation.

Never have we had more reason than now to prize the Bible, and never more occasion to hold fast to it as the only anchor amid the floods of error, deception, and evil, in these last days.

ABOMINATION UNTO THE LORD.

BY ELD. A. S. HUTCHINS.

"The prayer of the wicked is an abomination unto the Lord." This sentence is sometimes quoted as Scripture. A perversion of the word of God is the foundation of much bad theology and bad practice. Great injustice is done to the Sacred Volume of inspiration by misinterpreting or misapplying the Scriptures, or by detracting therefrom or adding thereunto.

The righteous are especially encouraged to pray. Peter says, "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." James says, "The effectual fervent prayer of a righteous man availeth much."

But it is not those only who have attained unto righteousness, who are encouraged to call upon the Lord in prayer. Both precept and example appear in the word of God, bidding the penitent come unto him. "Come," is an exhortation of frequent occurrence in the Bible. From the lips of the blessed Saviour the words fell: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Whosoever will, let him take the water of life freely."

The sinner, and the backslidden in heart, desirous of leaving the paths of sin to walk in wisdom's ways, may come. The poor, the needy, the afflicted, may come. Of Manasseh, we read: "And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him, and heard his supplication."

"Humbled himself greatly," "and prayed unto him." Here are the conditions on which we find favor and acceptance of God. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy."

Though men may confess their sins, they need not expect the blessing of Heaven unless they also forsake them. Again, to partially confess our sins, seeking to hide the remainder of them, will never secure their forgiveness. Says David: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."

The word of the Lord specifies numerous things which are an abomination unto him, among which, are lying lips, frowardness, pride, injustice, and fraud, and "he that soweth discord among brethren." And here we find the prayer which is an abomination unto the Most High: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9.

Some men are actually afraid to examine the claims of the law of God, for fear of being convicted that their practices are not right. But those who might have known their Master's will, but would not, will be treated as he shall who *did know* it, and disobeyed it.

TO THE LONE PILGRIMS.

BY ELD. R. F. COTTELL.

THE Jubilee is coming! The year of release to the oppressed is at hand. The conflict with the powers of darkness will soon be ended, and then, if faithful, the victor's crown of glory will be yours. What though the way grows rougher, and the conflict severer! Did we not expect it? Did we not count the cost? Are we not looking for trouble and affliction and persecution? The way to be prepared for the fiery trial which is to try us, is to bear with patience and cheerfulness our present trials. They will do us good, if properly endured and improved. Though we are in the midst of perils,—though iniquity abounds and the love of many grows cold,—yet the blessed promise is, "He that shall endure unto the end, the same shall be saved." There is something to endure; but the Lord loves us, and is willing to save us.

"O thou afflicted" "inhabitant of Zion, tossed with tempest, and not comforted!" thou son or daughter of Jerusalem above! the Lord loves you, and you may

triumph over the powers of darkness. Thou lone pilgrim, bowed down with oppression, and feeling as if there were none to sympathize with or pray for thee, look up, and press forward; for neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord. Those iron bands of oppression shall be broken. The time is not far distant when, if faithful, "thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee." See Isa. 54:11-14. No one can deprive the weakest saint of salvation. Thank the Lord, salvation is free; it is within our reach! The poorest and most oppressed may be rich in faith, and heirs of the kingdom that God has promised to them that love him.

God hears thy sighs and sees thy tears. We have a God that seeth in secret, and he will reward us openly. He knows all our grief. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." We have also a High Priest who can be touched with the feeling of our infirmities. Angels are interested in our behalf, and the saints of God are praying for us. What cause, then, to fear? Friends and companions may turn against us, father and mother may forsake us, but then the Lord will take us up.

"Be patient, therefore, brethren, unto the coming of the Lord." Let patience have its perfect work. These fires are intended to take away our dross; and though the furnace be hot, let us lie passive in the crucible, till the refiner and purifier of silver can see his own image in us.

Let no lone pilgrim despond or faint because of the oppressor. The Jubilee is coming! The time of the promise is drawing near. The strong man armed will soon release his prisoners; for a stronger than he is coming, who will wrest from him his spoils. The Lord loveth judgment, and forsaketh not his saints; they are preserved forever.

Take courage, fellow-pilgrim. Put on the whole armor of God. The conflict, though sharp, cannot be long. The victory can be won in the strength of our Redeemer. And then the prize,—the victor's crown, the harps of God! "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." In patience wait, and work in hope. There are souls to be saved; and you may see of the fruit of your labor in the soon-coming, glorious kingdom of God. Watch and pray; wait and work.

DISAPPOINTMENTS.

BY JOSEPH CLARKE.

We should never yield to discouragement because of disappointments. Man may err, and disappointment may follow as a consequence; but the only true way is to persevere in a good cause, however many disappointments occur. Ambition in a good cause is laudable and noble, if prompted by good motives. Often we see men of the world push forward their schemes, in the face of difficulty, danger, and loss, because they see an object ahead worthy of great labor and expense.

Columbus, in his zeal to explore the western ocean, was not daunted by continued disappointment and contempt; his project was ridiculed, and he treated almost as if he had been a monomaniac; but he pressed on, regardless of opposition, and the result is known to all.

Washington, at the head of his half-clad and half-fed troops, often defeated, often pursued, almost frozen out of his winter quarters or drenched by summer rains, fainted not, nor thought of giving up, even when Congress thought the cause a lost one, and so informed him. He passed their message almost unnoticed, and pressed on to victory. The result of his noble ambition is before the world.

Moses, the man of God, stood almost alone at times, while his people seemed doomed to destruction, but his courage never failed him; he still stood true to God and true to his people. The results of his victory are infinite.

The greatest instance of perseverance is that of Christ our Lord, who for six thousand years has patiently cared for his erring people here. Isaiah says of him (chap. 42:4) that "he shall not fail nor be discouraged, till he have set judgment in the earth." He has cared for each one, and with patience waited for the character of each to fully develop; he has scanned carefully each life record; he has borne our sins on the cross; he has been an inhabitant of our earth, subject to the trials incident to man, tempted, neglected, betrayed, scourged, buffeted, insulted, villified, crucified; and still misrepresented by his professed friends and slandered by his foes; yet he is not moved from his purpose; the work of redemption goes on from day to day; he continues to plead for man; as our High Priest he offers his own blood.

With such an example of benevolence and disinterested love, can we falter or be discouraged? No, we will press on to victory, even though the way may seem rough and toilsome. Other men have labored, and this generation reaps the benefit. Others have laid the foundation in sorrow, pain, and loss, and in the expectation of a martyr's fate; we labor under the protection of a free government, with every convenience that an enlightened age can afford. Our lives, our rights, are protected. Shall we talk of discouragement? Who has closed the doors of papal inquisitions, and who has quenched the fires of persecution? And why is it thus? Is it that we may become rich, and great, and selfish? or is it that we may prepare for the great day of God?

ONE ERROR LEADS TO ANOTHER.

BY ELD. R. F. COTTELL.

In a discourse upon baptism, a Methodist minister said:—

"Taken in connection with the Scripture facts we have adduced, it would stand thus: 'Infants of believing parents were constituted members of the visible church 3757 years ago, by a positive direction of Jehovah; but there is no express command in the New Testament touching their membership;' the Baptists say, 'Therefore they are excluded from the New Testament rite of admission.' But we say, Therefore they *should be baptized*. What would become of the Christian Sabbath under such meddling hands as the Baptists apply to infants? The New Testament nowhere expressly enjoins the observance of it, therefore it must not be observed. Will they abide the result? Candor would oblige us to say, that, as the law made under the old dispensation for the observance of the Sabbath has never been repealed, that law is still binding. Though it has been changed by apostolic use, from the seventh day to the first day, neither the Baptists nor ourselves believe that this change, together with the silence of the New Testament touching its observance, releases us from the obligation to keep it holy. And if the Baptists would use the same logic and the same honesty in reference to infants, they would say that neither the change of the ritual from circumcision to baptism, nor the silence of the New Testament respecting its application to infants, releases us from the obligation to administer it to them."

This argument is an attempt to engraft one error upon another, or to prove that because the Baptists observe one tradition concerning which the New Testament is *silent*, they ought to receive another of the same character. Carry out this principle, and all the traditions and teachings of the self-styled Catholic church would be fastened upon us, and how much more, is uncertain; for there are a great many practices about which the New Testament and the Old, too, are silent.

It is hard to see how the Baptists can answer this argument while they hold to the change of the Sabbath. And men are more inclined to add one human tradition to another, than to abandon those they have, for the truth. And yet if they will but reflect, they must be sensible that none of their errors can benefit

them; that the truth alone can sanctify and save them.

I would invite all our Baptist friends (and I mean all that hold the immersion of believers to be the only valid baptism), to read a tract published at the REVIEW Office, entitled, *An appeal to the Baptists, from the Seventh-day Baptist General Conference*. This little work shows that infant sprinkling and Sunday-keeping stand upon the same sandy foundation, and that the only proper way is to discard them both, and do what the Bible commands, rather than to observe those institutions upon which it is silent.

THE BIBLE IS SUFFICIENTLY VOLUMINOUS.

BY ELD. D. T. BOURDEAU.

"AND there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21:25.

This language is hyperbolic, and signifies that it would require several large volumes to contain the "many other things which Jesus did," besides those recorded by John. The idea of vastness is here intended, as also in the following hyperboles: "I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore." Gen. 22:17. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." Heb. 11:12. "The number of whom is as the sand of the sea." Rev. 20:8. "Then Amaziah, the priest of Bethel, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words." Amos 7:10.

In the last of these scriptures the idea of cumbersome is also implied. So in John 21:25. If the "many other things which Jesus did" were added to the volume of the Bible, we should have a much larger Bible than we now have. So of many things in the lives of such ancient worthies as Adam, Seth, Enoch, Methuselah, Noah, etc., and of the lives of holy women in olden times, which are left almost entirely out of Bible history. If all this was embraced in the Scriptures we should have a Bible of such enormous size that it would be burdensome to both body and mind, and but few persons could become familiar with its contents. Then surely most people would have reason to plead that they had not time to read the Bible by course. In that case the size of the Bible would have made it so expensive as to exclude it from the poor, and from all true Christians in the dark ages, when it took all that a man could earn in his lifetime to purchase a copy of the Bible we now have.

We therefore see wisdom on the part of God in providing us with just such a book as the Bible, which is sufficient as a rule of faith and practice.

The interesting things omitted will doubtless be fully open to the saints, when, having been judged, they shall themselves judge the world. We shall then, if among the blessed, be interested in the lives of the saints of past ages, being present at the Judgment. 1 Cor. 6:2, 3; Rev. 20:4, etc.

If it pleases God to glean from the heavenly records, through the spirit of prophecy, events of past history not mentioned in the Bible, as well as to reveal future events harmonizing with the Bible, we will praise him as the Author of every good and perfect gift, for fulfilling his word. This will not change one iota of the Scriptures, nor add one new doctrine nor one new duty to the plan of salvation contained in the Bible. It will give force to the Bible by fulfilling it.

The gifts of God's Spirit are as needful now for the work of the ministry, for the edifying of the church, to reprove wrongs covered or sugar-coated by Satan's deceptive wiles, to encourage the desponding, to bring the people to the Bible and in the unity of the faith, as they ever were; and thank God for evidences that they are being restored to the remnant church. "Quench not the Spirit. Despise not prophesyings. Prove all

things; hold fast that which is good." 1 Thess. 5:19-21; Eph. 4:11-16; 1 Cor. 14:1; Joel 2:28, 29; Mark 16:15-20; Rev. 12:17; 19:10.

SPECIAL MENTION.

ANOTHER ACCESSION TO SPIRITUALISM.

[THE following article is taken from the *Utica (N. Y.) Morning Herald* of March 24, 1880. The great significance of spiritualism consists in its being a sign of the times, a fulfillment of those prophecies which speak of the great deception to be sprung upon the world in the last days. As to its character and tendency, spiritualism has already made a full enough revelation of itself. We look for some further physical manifestations before its wonderful career shall close, which seem in a fair way to be soon fulfilled, according to the following narrative. The editor of the *Herald* commiserates Mr. Hatch for believing what he reports to be true. We cannot look upon it in that light, but suppose Mr. H. to be deceived, not in regard to the reality of the appearances, but only in regard to their identity.]

Spiritualism has a new and ardent supporter in a Mr. Hatch of Astoria, a wealthy gentleman, and till recently an unbeliever in spirit phenomena. He lost a daughter, three years ago, aged twenty years; and her visits in materialized form, at her parent's home and elsewhere, have converted the father. The mother was always inclined to spiritualism. Sorrow for the loved and lost daughter, Lizzie by name, led the father's thoughts to spiritualism, and with the mother he visited a Western medium. His first visit half converted him, and subsequent consultations completed the change. He now believes, and with the simplicity and enthusiasm peculiar to young converts, gives the world his testimony. There is nothing in the long recitation he makes more marvelous than has been recounted of the experience of Crooke, of Slade, the Fox sisters, the Davenport, and others. The deceptions of all these have been exposed and explained; but Mr. Hatch has seen with his own eyes, and believes he saw what he seemed to see. He is honest, undoubtedly, and as a "boom" for spiritualism his story is legitimate and will bear summarizing: When Lizzie first appeared to her parents in *Terre Haute*, the recognition was quick and complete, though she was more beautiful than in life. She was dressed in white, and had not neglected abundant lace trimmings, which she had always liked. She played on the piano, better than when in the flesh, and pieces unfamiliar to the parents. The new music, she said, was her latest composition in spirit land. She had named it "Peace," by the way.

At other times, at the old home in Astoria, Lizzie came frequently. Once she brought a little child, a golden-haired angel, but so thoroughly materialized that she cut a curl from its head and left it in her parents' possession. "We have the curl now," says Mr. Hatch. February 25 was Lizzie's birthday, and she came to keep it with her father and mother. She was dressed in excellent style, including white kid slippers with pink rosettes, her favorites on earth. What was a little strange, perhaps, was that the white kid slippers "flashed, as she walked about the room, like stars." From an *etagere* she took bouquets and passed them around, one to each of the eleven persons present. With a passion quite earthly, she spent some time before the long mirror, fixing her hair, adjusting a bit of lace here, smoothing a ruffle there, and finally she twined a vine of slimax about her head. She went with her parents to her old room and examined the trinkets left behind, told them she had her pet dog in spirit land, and was much interested in a dog-robe her mother was making. Returning to the parlor, they had music, and the evening passed pleasantly, till Lizzie was obliged to take her departure, owing to the exhaustion of the medium, who was consumptive.

But these reunions with his daughter are not all the confirmation Mr. Hatch has received of the genuineness of spiritual phenomena. Mary, Queen of Scots, has visited him, "wearing a diadem and in full glory." Also Confucius; and concerning the personal appearance of this distinguished and long-ago "heathen Chinese," he gives this interesting detail: "He was very tall—over six feet high—and had a white beard, cut short." No one present was able to identify Confucius, and he had some trouble in making himself known. He expressed his impatience by going behind the screen and kicking the door, "to express his disgust and chagrin." When at last "Mr. Kiddle men-

tioned his name, he stepped up and shook him vigorously by the hand." It may be worth mentioning that when somebody guessed his name was Swedenborg, he wrote with much impatience, on a sheet of paper which Mr. Hatch preserves, "No, no!" Many other distinguished visitors have come to the Astorian circle—among them St. Cecilia, Mrs. Pericles, otherwise Aspasia, and the Virgin Mary. Her attire, taken in comparison with Lizzie's, showed that fashion is capricious in spirit land as well as with the daughters of earth. As she appeared in Astoria, the early part of the present month, "she was magnificently arrayed in a snow-white robe, around the lower part of the skirt of which were seven bright red stripes some two or three inches in width, which she said did not represent her sphere in the spirit world, but were badges of learning. She had on also a white scarf, on the lower part of the left side of which were four red stripes. She wore on her frontlet a double row of large pearls, which she permitted us to handle and examine very closely." All of this Mr. Hatch tells with much earnestness.

OFFICE-SEEKING AND OFFICE-SEEKERS.

THERE was a time in the history of this country when men would have blushed to employ their own efforts to secure their election to political office. Today our leading politicians not only announce themselves as candidates for office, but put themselves at the head of a vast system of agencies designed to secure their election. The newspapers which can be purchased or enlisted are filled with praise of the aspirant. The government patronage is freely promised as a reward, in the event of success, for services to be rendered. The election of local delegates to nominating conventions is controlled, State conventions are captured, and a "boom" is manufactured. Hitherto, the men who have thus openly promoted their own candidacy have not been rewarded with success, the choice of party conventions having usually fallen upon some one who had figured less prominently in the preparatory campaign. But year by year the evil grows bolder and more mischievous, and the people do not seem to realize that from the spirit which seeks to compass its own elevation by intrigue and solicitation to the spirit which seizes and holds the prize by force, there is but a step, and a narrow step.

Closely allied to this evil, and to some extent arising from it, is a still more shameful and malignant evil of fraud in elections. The use of fraudulent ballots, the disfranchisement and intimidation of legal voters, the ousting of legally elected representatives from their seats, have become painfully frequent. Through these means, the confidence of the people in the wisdom and efficiency of their institutions is rapidly failing, and when that confidence is gone our only alternatives are anarchy and despotism.

The divorce of government from God and from moral and religious ideas, and the loss of the sense of official accountability to a Higher Power, and the consequent degradation of official station into a prize to be sought in a willful spirit and for personal ends, are the explanation of the shameful scenes which offend our eyes to-day. The remedy, the only salvation of the nation, lies in the powerful, all-pervading and controlling influence of a national conscience, quickened and nourished by the religion of the Bible.—*Christian Statesman*.

—Chancellor Crosby, on Herbert Spencer's books as text-books: "It is one thing for the teacher to have a book in his own library, or even to exhibit it to his own class, commenting thereon, and warning his class against the pernicious and dangerous tendency of the author, and quite another for that class to use it promiscuously and freely as a text-book. I have read Spencer and Darwin; I have investigated what Spencer calls the process of evolution, and I believe it to be a system of philosophy that rests upon its apex. There is no doubt that Herbert Spencer is a very powerful writer, and a man with a very powerful mind; but then, so is the devil. The devil is far more powerful than either you or I, and can do ten thousand times more harm. I do not think that the doctrine of evolution, as taught either by Spencer or Darwin, can do a man any good, either morally or spiritually. It is a great question, and for minds who have attained to something of their full growth, and whose vocation renders it necessary that they should investigate that and kindred doctrines, it may be a good thing for them to become thoughtful readers of the books of such men; but when I am asked whether I would introduce Spencer's works into my university classes as text-books, you may report me as saying, 'No,' with all the emphasis accompanying the 'No' that it is possible for you to print."

THE FAR-OFF RAIN.

As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;
So hearts that are panting
Grow full to o'erflowing;
And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining.

—Selected.

Progress of the Cause.

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

MISSISSIPPI.

Otho, Jasper Co., April 18.—We commenced meetings at this place the 12th, and have spoken six times. Had been here in January, and preached a few times and left some reading matter. On returning, we found the people interested. Some are keeping the Sabbath, and we hope for others. Have received the box of publications which was ordered to Shubuta.

J. M. ELLITT.
J. R. WAITE.

NEBRASKA.

Blair, April 22.—During the past four weeks we have been holding meetings six miles west of this place, in the English and Danish languages. God has blessed our feeble efforts. Twelve, we think, have taken a decided stand for the truth. The meetings continue to be well attended. We hope that others will soon decide in favor of the truth.

A. J. CUDNEY.
N. CLAUSEN.

Albion, Boone Co., April 12.—The Spirit of God is still with the little company here. During the quarter just closed, two good, substantial members were added from the Baptist church in this place. At our late quarterly meeting, Sabbath, April 3, Bro. Daniel Nettleton was with us, and preached several sermons. Four precious souls obeyed the Lord by confessing him before men and being buried with him in baptism. May many more be gathered into the fold of the Good Shepherd.

Brethren, pray for us. R. R. CHESSE, Elder.

PENNSYLVANIA.

Kelly Hill, Warren Co.—We returned to this place April 16, after an absence of four weeks. All who had embraced the truth remained firm. The Sabbath-school was doing well. We held seven meetings, and the interest seemed to increase, the last two being the largest of any since we first came to the place. Three more have joined this church, making, in all, seventeen. We still hope for others.

S. AND L. A. THURSTON.

NEW YORK.

Danby, Tompkins Co., April 20.—We came to this place April 8, and immediately commenced meetings, Mr. G. N. Thayer having offered us a good hall free of charge. Five years ago Mr. Thayer listened to Eld. Cottrell, and is still interested in these subjects. The meetings here create considerable stir. The exposition of the prophecies has been listened to with interest, although a very strong prejudice existed here against us and our work. The Sabbath question is now just before us, and some are anxious to hear. While we hope for the best of results, we ask you to remember us in your prayers.

T. M. LANE.

KENTUCKY.

Elizabethtown, Rio, and Summershade.—I attended our quarterly meeting in Elizabethtown the first Sabbath and Sunday in April. The Lord came very near to us, and we were all strengthened. From there I went to Rio, where I gave one discourse.

In company with Bro. Garrett, I next went to Summershade. After laboring nearly a week to help this church, we were obliged to disfellowship four, whose lives have had a very bad influence on the cause of truth here; the rest were left free in the Lord. May they so live as to have a gathering influence.

My address and that of Bro. R. G. Garrett will, for the present, be Knob Lick, Metcalfe Co., Ky.

S. OSBORN.

WISCONSIN.

Mt. Hope and Sand Prairie.—April 15, I met with the church at Mt. Hope, and the next evening attended the monthly meeting of the health and temperance club. This church has received much help from the labors of

Bro. A. D. Olsen, and is in better condition than for some time in the past. The temperance movement was well received here, and the club numbers about one hundred and ten members. An interesting programme of exercises had been provided. It was a pleasure to address them a few moments on the principles of true temperance.

April 17, 18, in company with Bro. Olsen, I attended the Sabbath-school and temperance convention at Sand Prairie. There was a good representation from surrounding churches, notwithstanding the unfavorable weather. The meetings were of an interesting nature. Here, also, there is a flourishing temperance club of about one hundred members.

G. C. TENNEY.

MICHIGAN.

Cedar Lake, Lakeview, and Estella.—We spent two days at Cedar Lake; three were added to the church, two of whom received baptism. Sold about \$25.00 worth of books, and obtained several subscribers. If we are not much mistaken, this church is growing in the faith.

During our short stay in Lakeview, two were added to the church by baptism. Since our visit in December, they have been growing in the truth, and we see no reason why there may not be additions to their numbers.

It is now two weeks since we began to labor in Estella. We found the brethren very much discouraged; but now their house is well filled with attentive listeners every evening. We are giving a short course of lectures, and have reason to hope for good results. Have sold about \$10 worth of books, and obtained seven subscribers for the REVIEW and Good Health. We expect to remain about ten days longer.

April 21.

A. O. BURRILL.

KANSAS.

Timber Hill.—On the 7th inst. Bro. Santee and myself organized a church of nine members at this place. An elder was elected, also a clerk and treasurer. The tithing system was adopted by unanimous vote. Five have united with the T. and M. society. A small club of the Signs is taken. All have the REVIEW and Good Health. The Sabbath-school of sixteen members has supplied itself with the Youth's Instructor and Bible Lessons for Little Ones, also the necessary record and class books, and a penny box. Bro. N. W. Vincent was with me at this place the most of the time.

On the 9th inst. Bro. Santee and myself went to South Mound to attend the quarterly meeting of Dist. No. 12. This was a profitable occasion. One, an intelligent old lady living in the neighborhood, accepted the present truth. Six joined the T. and M. society; and thirty-three copies of the Signs were subscribed for.

The new Sabbath-school at Timber Hill and also that at South Mound decided to donate one-tenth of their penny-box collections to the State Association.

April 14.

JOSEPH LAMONT.

Marquette and Coopersburg.—March 30, we began a series of meetings eight miles west of Marquette, on Mule Creek. The interest, which was small at first, has been increasing to the present.

Last Sabbath and first-day we had a precious season at Coopersburg. As the majority of the Dry Creek church had moved to that place, and others, the past winter, had accepted the truth through the faithful labors of Bro. R. F. Barton, it was thought best to change the name of the Dry Creek church to that of the Coopersburg church.

The ordinances were administered by Bro. Barton, who was present to assist in the meetings. Evening after the Sabbath a business meeting was held, and nine members were added to the church. Five of them were baptized by Bro. Barton. The tithing system was adopted by nearly all. Attention was paid to the T. and M. work. Four new members were added. Fourteen signed the teetotal pledge.

These meetings were a source of strength. The Spirit of the Lord was present, and all the brethren and sisters seemed determined to press forward with courage, and prove faithful till Jesus comes.

April 5.

DAKOTA.

Wolf Creek, April 13.—Came to this place the 9th, and found another company of brethren all ready to engage heartily in our work. Eleven signed the covenant and joined the tract society, and clubs of the Instructor, Signs, and Stimme der Wahrheit were taken. Also obtained one subscription for the REVIEW. The outside interest was good. Our meetings were well attended, some coming a distance of five miles. An invitation was extended to me by one of the most prominent citizens, to give a course of lectures in his house. The church takes the name of "Nation," to coincide with their post-office.

SWAN LAKE, APRIL 19.—On my way to this place I held a meeting at Allentown, where Bro. Biggs has been laboring, and at Parker, the evenings of the 13th and 14th.

Our quarterly meeting just passed has been one of the best meetings we have ever held in this State. The devotional and spiritual interests of the meeting were especially cared for, to the gratification and profit of all. The invitation to seek the Lord more earnestly, given on Sab-

bath, was responded to by nearly the whole congregation. The Sabbath-school was also very interesting. The tract meeting was especially good, a new district being formed to accommodate the enlarged extent of the work, and the ministers and agents all voting to devote all the profits of their work in the society to its interests. The field was quite well represented. The quarterly report from our Sabbath-schools showed a good increase in the extent of our work in that direction. One, a Dane, was baptized, and united with the Swan Lake church.

S. B. WHITNEY.

INDIANA.

Walkerton, April 19.—God's blessing is following the efforts which we are making here for the salvation of souls. Twenty-six have taken their stand for the truth, and more will follow this week. To God be the glory for the success attending the preaching of his word.

The brethren and sisters at North Liberty have rendered very valuable service for the truth here, thus manifesting their zeal for the Lord. Still pray for this work.

A. W. BARTLETT.

West Liberty, Bunker Hill, and Marion.—Since my last report, I have held six meetings at West Liberty, three at Bunker Hill, and six at Marion. The outside attendance at West Liberty was quite good, and the people are very friendly toward S. D. Adventists. The T. and M. society paid up all dues.

Three were baptized and received into the church, at Marion, yesterday. The social meetings at this place are good, and the church will do well if all do their duty in reference to paying systematic benevolence, and in taking hold of the tract society and the temperance work. Should they fail to do this, they will suffer great loss.

Have held twenty-two meetings during the last sixteen days, and since the Institute at Battle Creek, have sold \$25 worth of books for the State T. and M. society.

April 19.

WM. COVERT.

Labor among the Churches.—March 19-23, was at Boggs town, Shelby Co. Expected to give a course of lectures in the Protestant Methodist meeting-house, as they had promised that we might do so; but when we went to fill the first appointment, found the house securely locked. Quite a congregation met, and were disappointed because we could not address them. The great majority of the people are very anxious that we should pitch a tent there. We procured a school-house two miles from town, and gave one discourse. The people came in for several miles away, and the house was full.

March 23-25, at Gem, Hancock Co., visiting a family who have fully embraced the truth by reading our publications furnished by T. and M. workers at Kankakee, Ill. The family are active in loaning reading matter, and quite a number in the vicinity are deeply interested. I sold some books, visited families, and presented the truth to a few by preaching in a private house. Gave one discourse at the school-house, but on account of the almost impassable condition of the roads, but few could come out. Visited one lady who holds a license to preach in the Protestant Methodist church. Found her and her husband deeply interested. A few months since, while on her way to attend the Methodist Conference, she changed cars at the Union depot at Indianapolis, and while there, found some tracts which had been placed there by Sr. Bartlett, and became so interested that she took a small supply. There were others who did the same, and what she stated as transpiring even at the conference, on account of those tracts, was wonderful. She is fully convinced on many points of the truth. She has decided to obey as fast as she learns the truth. As I explained many points, they were received with gratitude of heart.

March 26 to April 1, I was with the church at Yorktown. It is one of the smallest churches in the State, but there are some faithful souls connected with it. They have a small but very good Sabbath-school. We held a T. and M. meeting with them, and celebrated the ordinances. Preached five times in one of the churches in town. The congregations were quite large, and the outside interest good. One was baptized and united with the church.

April 2-7, at Franklin. The church here was raised up by Elds. Covert and Rees, and this was my first visit to them. Found some precious souls loving the truth. They held their first quarterly T. and M. meeting while I was there. Their T. and M. accounts are nicely kept, and they seemed anxious to learn how to labor. We celebrated the ordinances. They donated \$9.30 to the tent fund.

April 8-12, at Patricksburg. This church owns the only meeting-house belonging to our people in Southern Indiana. Though they had not been visited for more than a year, found them all united and prosperous. Gave five discourses. First-day preached the funeral discourse of Bro. D. F. Randolph, who died some months since. A large congregation were present.

During the meetings here, baptized six. They all united with the church. Among the number is a brother who has been a Methodist class-leader for several years. He first heard the truth from the writer, in 1871, and again by Elds. Waggoner and E. B. Lane in 1872. He has been taking the papers and reading since. A few

months ago he fully embraced the truth, and as we baptized him we could but praise the Lord for the power there is in the truth. We celebrated the ordinances here, and held a T. and M. meeting.

This church is surrounded with quite a number of German people, and our T. and M. workers have introduced among them our German paper, and in one neighborhood it created such an impression that the German ministers warned them not to read the papers. The papers yet come, and still they read. The church donated to the tent fund to the amount of \$17.05. Thus closed one of the best meetings we ever held in Southern Indiana.

S. H. LANE.

PACIFIC S. D. A. PUBLISHING ASSOCIATION.

The fifth annual meeting of this Association convened at the Publishing House in Oakland, Cal., at 10 A. M., April 6, 1880.

The Treasurer's report shows the total receipts from March 27, 1879, to April 1, 1880, to be \$226,464.64; expenditures, \$226,153.26. Assets of the Association after all debts are paid, \$33,402.41.

S. N. Haskell, W. C. White, John Morrison, M. C. Israel, and C. H. Jones were elected Directors for the coming year.

On the evening of the 8th a meeting of the Board of Directors was held. S. N. Haskell was elected President; W. C. White, Vice-president; L. D. Carruth, Secretary; John Morrison, Treasurer; J. D. Rice, Auditor.

C. H. Jones presented his resignation, and T. M. Chapman was elected to fill the vacancy.

J. H. Waggoner, W. C. White, and S. N. Haskell were elected as Publishing Committee. The editors for last year were elected, and Eld. J. H. Waggoner was chosen resident editor.

A special meeting of the Stockholders was held April 6, for the purpose of amending Section 2 of Article 6 so as to read: "There shall be an annual meeting of this Association on the fourth Monday of April," instead of "on the first Tuesday." More than two-thirds of the capital stock was represented, and the change was made by a unanimous vote.—Condensed from *The Signs of the Times of April 15, 1880.*

FAILED.

THIS is a day of failures. Our T. and M. quarterly meeting, which should have been held at West Sumner, Maine, the 11th inst., was a failure. After riding eight miles, with high hopes of seeing a fair representation of the members, I had only an empty school-house to look at. Now, if it is necessary to have T. and M. quarterly meetings, it is the duty of the members to attend and report, even if it is not perfectly convenient to do so. Come, brethren and sisters, let us take a deeper interest in the T. and M. work.

"Then let us toil one little moment longer,
Bring to our careworn features hope's glad smile;
Oh! let our confidence and hope grow stronger,
Jesus is coming in a little while."

N. Paris, Me., April 14. GEO. W. WASHBURN.

Our Tract Societies.

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

UNITED EFFORT IN MISSIONARY WORK.

BY MARIA L. HUNTLEY.

THE strength of every organized body lies in unity of action and purpose, and unless this exists, a large membership becomes an element of weakness rather than of strength. This principle is recognized in the political and numerous other powerful organizations throughout the country; and stringent measures are taken to secure harmonious action in all their several parts. Under no circumstances, perhaps, is this more fully illustrated than in an army. It matters not of how many men, or how many subdivisions it is composed, when the time for action arrives, all, as one man, move forward to secure the desired object. In each division every man recognizes the fact that orders from head-quarters to that division are intended for him as really as if sent to him directly.

The great controversy between Christ and Satan draws near to its close, and the truths of the Bible are arrayed against the wickedness, unbelief, and errors of the present day. The followers of Christ are represented as his soldiers, and as contending against the powers of darkness,—foes more powerful and wily than were ever human foes. The objects to be secured in this warfare, far exceed in importance any for which patriots and soldiers ever fought. Here, then, if anywhere, is needed that which gives strength and efficiency.

Well-founded and encouraging testimony has been borne respecting the power exerted by the tract and missionary societies, but as yet only a small part of the strength of these societies has been developed. The re-

mark has been made, and that truthfully, that our system of missionary labor places a gun in every man's hands; but if only one or two out of every ten make use of it, they might as well not have a weapon, and are like soldiers who in battle lay down their arms, or run panic-stricken from the field. Should this course be pursued by any considerable number, the defeat of the army would be certain. According to the last annual summary of missionary labor, the average per cent of members reporting was thirty-seven, and this was only about eighteen per cent of S. D. A. church-members. Although, doubtless, many more engaged in missionary labor, and a much larger amount was performed, than this report indicates, evidently a large number laid down their guns.

New enterprises are constantly arising which demand the support of the tract societies, and at the last annual meeting of the General Society a resolution was adopted, recommending that such enterprises, particularly those affecting the finances of the State societies, should be introduced through the agency of the officers of the State and General societies. To successfully carry out the plan which this resolution had in view, requires, (1.) That all enterprises with necessary suggestions should be presented to the State officers, in an intelligent and forcible manner, by those at the head of the work; (2.) That the State officers convey the same with such instructions and modifications as will meet the circumstances of each, to the other officers of the society, ministers laboring in the Conference, and, if necessary, to scattered members; (3.) That these persons present the same to individual members and secure their co-operation. Thus in a very short time the matter would be presented to every S. D. Adventist; and could the united efforts of all be thus secured, the strength of the society would be immense, and it would be by far the most powerful agency we have for carrying forward the work. But it will be readily seen that great responsibilities would thus be thrown upon these societies, and that, if to any extent, there should be delay, negligence, or want of interest on the part of the officers, or a lack in taking hold of the work by the ministers and people, so far enterprises thus committed to them would result in failure. It is natural and right that those who feel the importance of these enterprises should be slow to place them in the hands of those in whose faithfulness and ability they have not the fullest confidence. To secure this, the tract societies must individually earn a reputation for accuracy, promptness, and efficiency in business matters; and this requires time. Most of the State organizations have already done this, to quite an extent. Wherever there has been any lack in the past, it has largely arisen from want of proper instruction, and this want is met by the Institutes which the different States have commenced to hold.

It is of the utmost importance that a perfect agreement and co-operation should exist between the tract societies and the publishing associations. Partly because no arrangements have been made by which periodicals can be sent at pound rates from State depositories, specimen numbers have in one or two instances been sent to librarians with accompanying letters, where it was desired to call special attention to some one in particular. This, not affecting the finances of the State societies, was not considered a violation of the resolution above alluded to; however, the leading T. and M. officers have ever maintained that this was not the best plan, from the fact that it is desirable to secure the co-operation of the State and district officers, also that their position entitles them to a voice in all such matters, and for other reasons which might be mentioned. In the late effort to increase the circulation of the *Signs of the Times* a different course was pursued, and with much better results. The latest information from that Office gives the increase of subscribers as over one hundred per day. Such responses as this will give confidence in the efficiency of the tract societies, and give them plenty of employment.

THE TRACT AND MISSIONARY WORK IN ILLINOIS.

BY ELD. B. F. MERRITT.

FOR eight years we have had a T. and M. society operating in this State in behalf of the present truth. As we look over the field of our labor, we are glad to know that our efforts have not been in vain. In proportion to the labor put forth and means expended, perhaps no State has a better showing.

But we have not done what we might have done. Who can say that he has taken such an interest in this work and put forth such efforts for its advancement as its importance demands? It is sad to contemplate the lost op-

portunities of the past eight years. May God be merciful to us.

Most of our brethren know the relation they sustain to this work, but how easy it is for us to slacken our hands and close our eyes. Could we see the snares now set for unwary feet, and realize how numbers of our fellow-mortals are daily being entangled in these snares, never to be released, we would not be indifferent. How great the responsibility of those who deny to benighted souls the Word of Life—the light from Heaven—when it is in their power to give it!

Dear brethren, let us be aroused. See how infidelity, with boastful words and scornful smile, leads mortals down to ruin. See intemperance by its power destroying all that is noble in men, and filling the land with suffering and woe. See how false religion, with all its flattery and show of piety, is deluding souls. See how Freemasnry is slyly fastening its bands upon unsuspecting young men, and searing their consciences forever. See how error in its many forms is shutting away from souls the joys of the religion of the Saviour of the world. See how it benumbs the finer sensibilities of man's nature. See how it arouses the baser passions, perverts the appetite, quenches holy aspirations, and destroys all the noble faculties of the soul, debasing man made in the image of God.

Can we not see that error makes earth a hell, while truth would make it a Heaven? Oh how can we sink down in indifference when such an active force of terrible foes is arrayed and at work before us? Yea, when Providence has placed in our hands means of defense for the pulling down of the strongholds of the enemy, and a glorious conquest is certain if we will only act.

Brethren, in the name of Israel's God, let us go to work. Let us engage in the strife. More can be done in six months, if all our army would go to praying, talking, letter-writing for God and his truth, scattering publications, visiting the needy and ministering to their wants, than has been done in the past eight years. Who will work?

Princeville, Ill.

NO. 3, MINNESOTA T. AND M. SOCIETY.

THE undersigned were appointed by the society at its meeting at Hutchinson, in February last, as a committee to apportion upon the district its indebtedness, which amounts to two hundred dollars. Having had the matter under consideration, and found that the payment of one dollar and a half by each member of the society in the district will nearly or quite raise the amount, we hereby recommend that the members, individually, raise and pay to the librarian of the local society of which they are members, for that special purpose, the sum of one and a half dollars, previous to the next annual meeting of the society, to be held in connection with the next camp-meeting; and we recommend that, as far as possible, they raise it by securing paying members to the society, the membership to be paid at or before the camp-meeting.

D. P. CURTIS,
H. W. BABCOCK, } Committee.
J. L. HOUSE,

Hutchinson, Minn., April 22, 1880.

BETTER THAN REPORTED.

IN the statement pertaining to periodicals made last week, by some inadvertence the Michigan T. and M. Society was not correctly represented, the amount ordered not having been for the same time as the other societies named. Instead of \$626.22, the amount should have been \$757.32. This, with the periodicals ordered by California, and the smaller societies, would doubtless bring the whole amount to over \$5,000.

Although at the present time of the year business of this kind usually decreases, in some of the State societies it seems to be steadily increasing. The amount ordered by the Secretary of the Michigan Society this week is \$68.91; last week it was \$58.15. Including orders for *Signs*, this week's business on periodicals amounts to over \$115.

The above figures, and those given last week, include simply the periodicals as charged to the societies, premiums having been furnished by these societies.

M. L. H.

AN APPEAL

TO OUR BRETHREN IN ILLINOIS WHO DO NOT TAKE THE REVIEW.

DEAR BRETHREN: We desire that you should all have in your families the REVIEW, the *Instructor*, and *Good Health*. We regard these papers as almost indispensable aids for our people at this time. In order to keep pace with the message,—to be familiar with present truth and present duty,—you greatly need them. Would to God you could realize their importance to you. Our tract and missionary officers have been appointed to see that all our people in this Conference are provided with them.

Dear brethren, the fact that you do not have these papers has caused us much anxiety. Why do you not take them? Is it because of a lack of interest in the

precious truths they inculcate? Are not your sympathies and prayers still in harmony with this work? We fear many of you are perishing, spiritually, for want of these means of grace, and *you know it not*. Be aroused, and secure for your families the spiritual food supplied by these papers. If poverty be the cause of your not having them, our means shall be used to supply you. In love, we earnestly appeal to you to neglect not these means of grace.

Done by order of the Illinois T. and M. Society.
R. F. ANDREWS, Pres.
LIZZIE CAMPBELL, Sec.

NATIONAL T. AND M. SOCIETY OF GREAT BRITAIN.

THE following is the report of this society for the quarter ending April 1, 1880:—

No of members,	29
" " reports,	21
" " families visited,	7,246
" " letters written,	363
" " " received,	165
" " new subscribers obtained,	35
Pages of books and tracts loaned,	187,870
Pages of tracts given away,	67,100
No. of periodicals distributed,	2,883
" " " sent by post,	1,705
Book sales,	\$23 80
Donations to society,	1 75

Total receipts, \$25 55

Of the above, 1,577 periodicals and 40,412 pages of books and tracts were placed on ships, and \$12 50 of the book sales were on ships.

J. N. LOUGHBOROUGH, Pres.
A. M. LOUGHBOROUGH, Sec.

QUARTERLY MEETING AT WRIGHT, MICH.

THE quarterly meeting of Section 3, Michigan T. and M. Society, was held at Wright, April 18, 1880. In the absence of both the President of the society and the President of this section, Eld. H. W. Decker was chosen Chairman of the meeting. The section president, who had the programme of business, not being present, those unexpectedly called upon to take charge of the exercises knew nothing of his plans. This placed them in rather an embarrassing position, but did not prevent a profitable meeting.

The following report of labor for the quarter was read:

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
5	95	33	2	35	47	127	101	8680	853	156	\$ 68 93
6	100	66	1	95	52	24	83	17683	822	473	169 37
7	78	50	10	57	14	31	27	10752	534	135	91 17
12	11	12	16	5	7	270	12	5	8 75
	284	161	13	203	118	182	218	37334	2221	769	\$338 22

Attention was called to the fact that this report was an improvement upon that of the previous quarter. But few of the T. and M. officers were in attendance at the meeting, which showed that the importance of their being present was not fully realized. All interested in the work were requested to make an effort to secure the interest of others, as there should be a good representation at the quarterly meeting from every district in the section.

As it is very desirable that our work be carried on systematically, and but few of those present had been privileged to attend the Institutes lately held in this State, Bro. Howe was invited to give instruction in regard to the most approved plan of keeping accounts. This he did to the apparent satisfaction of all. Bro. H. also urged the young to become youthful missionaries, and take an active part in introducing the *Instructor* and *College Record* among their associates.

Eld. Decker spoke a few moments in behalf of the *College Record*, and when opportunity was given, twelve subscribed for the paper. He also made a cheering appeal to those who have labored faithfully in disseminating the truth, and yet have seen little or no fruit of their labor, not to be discouraged.

God has given us a glorious truth concerning the most important event of the world's history. It is his plan that men should be warned of the impending danger, and pointed to a way of escape; and it rests upon those who have the light of present truth to give the warning. We are all called upon to work; and none can be idle and retain the favor of God. There is a work for every one, and it is not the ministers alone who will be held accountable for the blood of others if they fail to perform their part in sowing the seed.

The time having arrived for the Wright church to renew their club of *Signs*, an expression was taken by the members, and between \$50 and \$60 per month was pledged to pay for said club. The time and place of the next quarterly meeting was left to the discretion of the President of Section 3.
H. W. DECKER, Chairman pro tem.
JENNIE THAYER, Sec.

Notes of News.

—There are more than 1,000 measures pending before Congress.

—A heavy shock of earthquake was recently felt in San Francisco.

—The Albanians and Montenegrins still maintain a war-like attitude.

—It is said that 20,000 Russian prisoners await transportation to Siberia.

—There is a report that spotted typhus fever has appeared in St. Petersburg.

—Russia is about to issue through the Rothschilds a new railway loan of \$75,000,000.

—The Methodists in Bombay, India, have built and dedicated their first church building.

—In some sections of Georgia, the frost has done much damage to the fruit and vegetables.

—A forest fire swept nearly the whole of the northern portion of Brookhaven, L. I. The loss is estimated at \$30,000.

—Count de Lesseps claims to have secured subscriptions covering about two-fifths of the probable cost of the Panama canal.

—In the late election in Great Britain, the liquor interest sustained the government under Beaconsfield's administration, and lost.

—It is thought that the British training-ship "Atalanta" has been lost near the Azores Islands. There were 300 boys and 15 officers on board.

—A family consisting of a man and his wife and three children were burned to death in the recent forest fires in the swamps of North Carolina.

—Mr. Bergh has done the country a service by forbidding the introduction of the Spanish national pastime of bull-fighting into the city of New York.

—During the year 1879, more than 200 000 volumes of the Scriptures and religious and educational books and tracts, were introduced into Turkish homes.

—The 300th anniversary of the introduction of the Protestant religion into Friesland, a province of the United Netherlands, was celebrated on the 31st of March.

—The Methodists will observe the 30th of April as a day of fasting and prayer for the divine blessing on their General Conference, which meets the day following.

—The railroad bridge on the ice across the St. Lawrence River cost \$15,000, and has been a financial success; 11 heavily loaded cars and an engine have at times crossed together.

—On the 4th of April the Philadelphia Academy of Fine Arts was for the first time opened on Sunday. Over 10,000 people availed themselves of this opportunity to visit its galleries.

—A Chinaman was recently baptized in Trinity Baptist church, New York. He is 24 years old, and a decorator of cars by trade. There are about 30 youthful Celestials in the Sunday-school.

—A strike of the yardmen of the Wabash, St. Louis, and Pacific Railroad (the old Wabash line) has been terminated by a compromise. The men demanded an increase of \$10 per month, but accepted an advance of \$5.

—Charles de Young, editor of the San Francisco *Chronicle*, was shot dead in his office on the evening of the 23d, by I. M. Kallach, son of Mayor Kallach of that city. De Young was under arrest for an attempt on the life of Mayor Kallach.

—From Ontario we have news of the burning of the city of Hull; loss between \$2,000,000 and \$3,000,000, with no insurance. Also of the destruction of a portion of the village of Bondhead; loss \$50,000. Several lives were lost in the fire at Hull.

—The Chinese Tract Society, an unsectarian society organized a little over a year ago, feels the necessity of having its own printing establishment, and is bargaining for a cylinder press. This infant organization asks aid from the American Tract Society.

—The Jesuits, who have been ordered out of nearly every Catholic country in Europe, are now, since France has closed its doors to them, seeking to establish themselves in Egypt. It is said that they are bargaining for buildings and land at Cairo and Alexandria.

—The Alliance has constituted itself the champion of a new orthodoxy. One of its main points, as summed up by the *Advance*, is, "Truths not spiritually discerned, which are debatable, 'which have to be proved by the Bible,' are not to be required as articles of faith."

—Wednesday, the 21st, while the Hahnemann Hospital fair was in progress at Madison Square Garden, New York, the front of the building facing on Madison Avenue gave way, falling outward. There were about 800 people in the building at the time of the accident. Several persons were killed, and others injured. The pecuniary loss is considerable.

—In a township in Illinois where the directors had ordered that 15 minutes each morning should be devoted to the reading of the Bible, a Roman Catholic father ordered his son not to refrain from his other studies during that time. The son was expelled from the school. The Supreme Court of the State, to which the case was appealed, sustained the teacher.

—A terrible forest fire in New Jersey has consumed 150 square miles of cedar and pine forest; the rapid spread of the flames caused much alarm, especially in the region of Cape May. In the vicinity of Petersburg, Va., forest fires were for a time uncontrollable. Here, and in other portions of the State, barns and stables, and in some cases houses and orchards, were destroyed. Extensive fires also raged in Dismal Swamp.

—The Liberal triumphs in Great Britain have culminated in the appointment of Gladstone to the Premiership. Crowds of people, wild with enthusiasm, met him at London and

Windsor. The people of Windsor say that the ovation tendered him is the greatest ever remembered. Mr. Gladstone's appointment is a full recognition of the significance of the Parliamentary elections, and denotes the abandonment of any effort to give an evasive, half-way acknowledgment of the reversal of policy demanded by the nation.

—Sunday, the 18th, a cyclone passed over nearly half of Missouri, causing terrible destruction. Marshfield, a village of 800 inhabitants, was almost entirely destroyed. The loss of property in the track of the cyclone is very great; and it is thought that the killed will number not much less than 100. Many are wounded, and large numbers are left destitute. The storm raged with great fury through the northern half of Arkansas and a considerable part of Eastern Kansas. It was the most deadly and devastating storm that has occurred in the West for years.

—On the 16th, 25 men were killed by an explosion in the Giant Powder Works, near Berkeley, Cal. The effects of the explosion of 5 000 pounds of giant powder were indescribable. The victims were blown to atoms, and hurled piecemeal into the bay and on the ground in the vicinity. In one place would be found a human foot, and in another a piece of a skull; an arm was found a quarter of a mile from the scene. No piece of the building much larger than a lath remains. Heavy timbers butted strongly together were splintered into shreds, and scattered over the ground for acres in extent, while at one point two miles from the scene of disaster the waters of the bay were covered with the debris. Large trees in the vicinity were twisted and thrown down like reeds before a fierce gale; houses a quarter of a mile distant were partially wrecked; and at Berkeley, three miles distant, the windows were broken, and bottles on the shelves were thrown down. The ground on which the building stood is torn up as though a hundred 10-inch shells fired from a columbiad had struck it.

Obituary Notices.

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

BRACKETT.—Died of paralysis, in Ipswich, Mass., April 7, 1880, Gorham Brackett, aged 64 years. A notice of the death of Bro. G.'s wife was in a late REVIEW, she having died three weeks before her husband. The church at Ipswich have lost two faithful members.
D. A. B.

STRABLE.—Died of whooping cough and lung fever, in Chipewa, Isabella Co., Mich., March 7, 1880, Mary, daughter of J. A. and T. L. Strable, aged 2 years, and 3 months. Words of consolation were spoken from 1 Pet. 1:3. They laid her away in hope of meeting her again in the first resurrection, never more to be separated.
MRS. A. E. KELLOGG.

JONES.—Fell asleep, near Westfield, Marquette Co., Wis., Feb. 21, 1880, our beloved sister, Marcia A. Jones, wife of Bro. J. Jones, aged 68 years, 1 month, and 17 days. Her disease was congestion of the lungs. She embraced the truth three years ago, under the labors of Eld. H. W. Decker. Funeral services by the writer; text, Rev. 14:13.
J. J. SMITH.

SPARROW.—Died of consumption, in Clark Co., Ohio, April 3, 1880, Maria A. Sparrow. Sister Sparrow embraced the present truth over ten years ago, and was a member of the Bowersville church until it was disbanded. She loved the truth, and died in hope of a part in the first resurrection. A husband and three children mourn her loss, besides many friends. Discourse by the writer.
WM. COTTBELL.

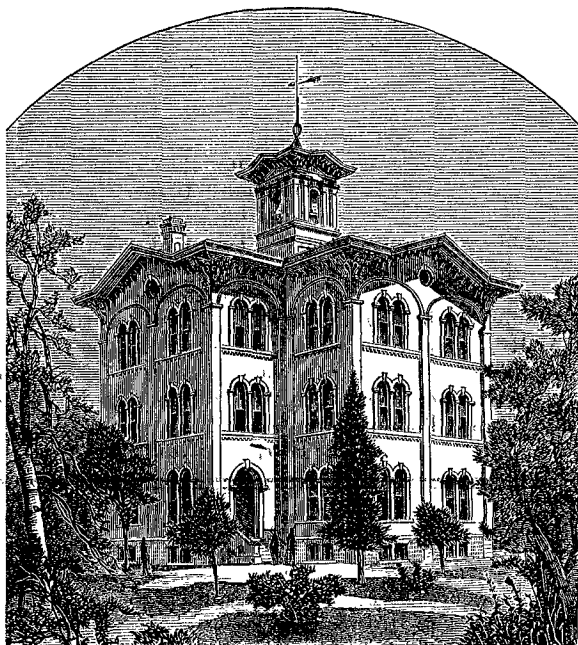
CHILSON.—Died of consumption, at Memphis, Mich., Feb. 2, 1880, Ella Chilson, aged 22 years and 10 months. From childhood she had kept the Sabbath with her parents; but she never made a full surrender of her heart to God until a few months before her death. Her parents and four sisters mourn her loss, but not as those without hope; for she left a bright evidence of her acceptance with God. Funeral discourse by Eld. R. J. Lawrence.
S. E. WELDON.

WOOD.—Died in Windham, Vt., March 31, 1880, Emily F. Wood, aged 35 years. Sister W. embraced present truth two years ago, under the labors of Eld. Sanborn, and has since been a member of the Jamaica church. She endeavored to serve her Master, and we trust that for her is laid up a crown of life. She leaves a husband and five children to mourn her loss. Funeral discourse by the writer, from 1 Cor. 15:26.
R. S. OWEN.

BUTTON.—Died of heart disease, near Royal Oak, Mich., April 6, 1880, my oldest sister, Polly Button. She leaves a companion and large family of children to mourn the loss of a faithful wife and mother. She embraced the truth several years ago and kept the Sabbath alone in her family, till within a few years some of her children have commenced its observance. This, with the privilege of uniting with the Birmingham church last fall, was a source of great comfort to her. Brief remarks were made at the funeral by the resident Methodist minister.
P. Z. KIRNE.

McKENNIE.—Died of quick consumption, after a brief sickness, near Kingston, Minn., March 23, 1880, Laura McKennie, aged 59 years, 10 months, and 11 days. Sister McKennie had been a faithful member of the Kingston church for about four years. She was seldom absent from our quarterly meetings, although she was obliged to walk four miles to attend them. Her parting words to her family were an admonition to seek the Lord, and prepare to meet her at the coming of Christ. She was the mother of fourteen children, nearly all of whom, with their aged father, live to mourn her loss. We shall miss her from our little company, but we sorrow not as those who have no hope. On account of sickness, the funeral discourse was indefinitely postponed. A few words of comfort, and a prayer at the burial, by the writer.
L. A. CURTIS.

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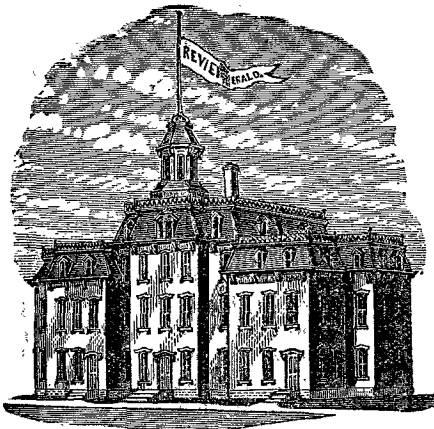
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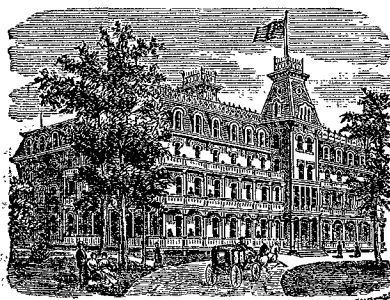
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3.18	11.10	2.15	1.28	1.28	12.19	12.19	12.19	12.19	12.19	12.19	12.19	12.19	12.19	12.19
2.28	10.28	1.40	12.33	12.33	1.15	1.15	1.15	1.15	1.15	1.15	1.15	1.15	1.15	1.15
1.30	7.40	11.13	9.25	9.25	4.30	4.30	4.30	4.30	4.30	4.30	4.30	4.30	4.30	4.30
9.10	5.15	9.00	7.00	7.00	De. Chicago	Ar.	De. Chicago	Ar.	De. Chicago	Ar.	De. Chicago	Ar.	De. Chicago	Ar.
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10.00	4.15	8.00	8.00	8.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00	10.00
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5.45	7.20	11.05	11.05	11.05	7.20	7.20	7.20	7.20	7.20	7.20	7.20	7.20	7.20	7.20
7.30	8.08	11.45	11.45	11.45	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00	6.00
11.00	9.30	1.28	1.28	1.28	4.23	4.23	4.23	4.23	4.23	4.23	4.23	4.23	4.23	4.23
1.20	10.18	2.18	2.18	2.18	3.27	3.27	3.27	3.27	3.27	3.27	3.27	3.27	3.27	3.27
5.00	11.27	3.45	3.45	3.45	2.10	2.10	2.10	2.10	2.10	2.10	2.10	2.10	2.10	2.10
7.05	4.45	4.45	4.45	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
7.30	4.57	4.57	4.57	12.21	12.21	12.21	12.21	12.21	12.21	12.21	12.21	12.21	12.21
9.35	6.06	6.06	6.06	11.17	11.17	11.17	11.17	11.17	11.17	11.17	11.17	11.17	11.17
11.25	7.27	7.27	7.27	10.18	10.18	10.18	10.18	10.18	10.18	10.18	10.18	10.18	10.18
2.33	9.15	9.15	9.15	8.30	8.30	8.30	8.30	8.30	8.30	8.30	8.30	8.30	8.30
3.20	9.45	9.45	9.45	8.00	8.00	8.00	8.00	8.00	8.00	8.00	8.00	8.00	8.00
A. M.	P. M.	P. M.	P. M.	P. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.	A. M.

Trains run by Chicago time.

The Review and Herald.

Battle Creek, Mich., Thursday, April 29, 1880.

CAMP-MEETINGS FOR 1880.

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

We learn from the last number of *Les Signes des Temps*, just received from Basle, Switzerland, that two persons have been converted under the labors of Bro. Ertzenberger, in the canton of St. Gall. The *Signs* also reports good news of the progress of the work, from Bro. Loughborough in England, Bro. Matteson in Norway, Bro. Ribton in Alexandria, Egypt, and the brethren in Naples, Italy.

In the "Outlook" of *The Christian Union* of April 14, 1880, the editor speaks of the change of political policy in England and its effect upon Turkey, as follows:—

"The 'unspeakable Turk' will now have to reform himself in earnest, or prepare to leave Europe 'bag and baggage,' as Mr. Gladstone advised that he should do in 1876."

Whether he will thus reform, the reader and the rest of mankind are by this time pretty well prepared to judge.

Referring to our indorsement of the views of Prof. Hailman, on "The Coming School," in REVIEW No. 15, present volume, *The Rational Appeal* says: "We trust it will not change the opinion of our contemporary to learn that Prof. Hailman is a thorough liberalist in his views."

Certainly not. Truth is truth, from whatever source it comes, and equally valuable notwithstanding its occasional abnormal surroundings. What is to be regretted is, that liberalists have not more of it.

NOTA BENE.

CORRESPONDENTS will greatly favor us if they will send their communications so that they will reach this office in the middle of the week, or as nearly so as may be. This is designed to apply especially to reports of meetings and such other matter as is expected to appear in the next paper after received. Since the enlargement at the commencement of the volume, from eight pages to sixteen pages, more work is involved in the arrangement of departments, making up and preparing for the press. The first side of the paper is closed up Sunday, the second, Monday. Hence if reports are not in before the previous Friday morning, it is uncertain whether they can go in till the week following; and delays are unpleasant to the correspondent as they are to us. All appointments should reach us as early as Monday morning.

A GOOD BEGINNING.

WE publish this week a report in the Progress Department, which is to us one of peculiar interest, as showing how heartily the company referred to are entering into the spirit of the work, and taking hold of all its branches. A church is organized, though the members are not numerous, and the proper officers are elected; the titthing system is adopted; a T. and M. society is formed; a club of *Signs* is taken; all provide themselves with the REVIEW and *Good Health*; a Sabbath-school is organized; a supply of *Youth's Instructors* and Bible Lessons is obtained; and all other things necessary to a successful prosecution of the work, as record and class books, even to the penny box, are furnished. We do not believe the minister who thus sets things in order will have occasion to be ashamed of his work; and if the church goes on as we have reason to hope it will from such a good beginning, it will certainly prosper.

LET US REASON.

I WAS highly pleased with the remarks of Eld. Wardner in the *Sabbath Recorder* in reference to the relation of our peoples to each other, and am glad that Bro. Kellogg has accepted the proposition to reason together. I hope the result will be the advancement of truth. Bro. Wardner's attempt to apply Bro. K.'s principles concerning man to the creation of God, brought to my mind the saying of a young man whose attention had been called to religious subjects, and who was doubtless under some conviction. Said he to me, "Who made God, anyway?" The question of the creation of the Creator will not be explained by any theory of matter or immateriality, I think; for this purpose one theory is as good as any other. *Man* is the subject of investigation. R. F. C.

A TEMPERANCE SONG BOOK.

THE friends of the health and temperance work will be pleased to learn that a collection of temperance hymns, songs, anthems, and music is being prepared expressly for the use of health and temperance clubs. Quite a collection of excellent pieces has been made already, several first-class composers having contributed liberally to the work, but there is still wanting a few sterling pieces on such subjects as true temperance, tea and coffee, tobacco, the teetotal pledge, etc. Good words that can be set to music are especially required. In order to interest our friends in this direction, we have decided to offer a prize of \$5 for the best words on any of the above subjects, and hereby do so with the stipulation that the words shall be sufficiently meritorious to be worthy of a place in the work referred to, the awarding of the prize to be left to the Executive Committee of the American Health and Temperance Association. This offer remains good for four weeks only.

We shall also be exceedingly glad to receive good selections of words or music.

J. H. KELLOGG,
Pres. Am. H. and T. Association.

PENNSYLVANIA AND NEW YORK STATE MEETINGS.

ONCE more we wish to call the attention of the brethren in these States to the importance of attending these meetings. Especially is it important that every minister and licentiate should be present, as arrangements have now been made so that Prof. E. B. Miller, of Battle Creek College, will attend and give a week's drill in elocution at each meeting. Not one of our preaching brethren can afford to miss this course of instruction; and we shall be greatly disappointed if all do not avail themselves of this opportunity to receive the instruction on this important subject which is so much needed.

During the meeting at Rome a course of instruction will also be given to district secretaries and librarians, and it is expected that as many of these officers as can, will attend these meetings. Eld. D. M. Canright will be present during these entire meetings.

Let those who come bring bedding, provisions, etc., as far as possible, as there will doubtless be a large attendance at both meetings. Entertainment will be provided free. It is expected that a sufficient number will attend the Wellsville meeting so that we shall secure the reduction on return fare. Now, brethren, do not let the hurry of work or any slight obstacle hinder you from coming to these important meetings. In particular, let the ministers regard it their duty to attend through the drill in elocution, without fail. The class at Wellsville will be organized Thursday, April 29. B. L. WHITNEY.

Pittsburg, Pa., April 25.

THE IOWA TENT AND CAMP-MEETING FUND.

WE have recently purchased for the Iowa Conference a large tent 60x90 feet, which will be used at our camp-meeting at Des Moines, June 3-8. This tent is now finished, and will cost us, when fully completed, between \$400 and \$500. We have needed such a tent before, as we have had no large tent suitable for our large meetings, but now it seems an absolute necessity. It will be mostly used for camp-meeting occasions. We have only a small amount of means in

our tent and camp-meeting fund, not nearly enough to pay for this tent; and have to borrow it temporarily from the s. n. fund, which will doubtless be needed soon for the purpose for which it is raised. Therefore, we ask all our brethren who have means to help us by donating to the tent and camp-meeting fund, not only to pay for this tent, but also to provide means to meet the expense of our coming camp-meeting at Des Moines. We expect this will be the largest camp-meeting ever held in the State, and the expenses will be large. We invite all who are able to contribute liberally to this fund. It is a very favorable time, as no special calls have been made lately, and money is quite plenty. This tent must be paid for, and we believe our brethren will respond with their usual liberality. We hope they will do so promptly. Money should be paid to our treasurer, A. R. Henry, Indianola, Iowa, or it can be paid to our librarians, stating for what purpose it is to be applied, and the State Secretary will forward it to the Conference Treasurer.

GEO. I. BUTLER, Pres. Iowa Conf.

Appointments.

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

I WILL be at Elm Creek, Morris Co., Kan., May 15. Will Brn. J. H. Cook and G. H. Rogers meet me there at this time? JOSEPH LAMONT.

NO PROVIDENCE preventing, I will meet with the church at Mt. Morris, Mich., Sabbath and first-day, May 1, 2, Holly, Sabbath and first-day, May 8, 9. We earnestly request a full attendance of our people of these churches at these meetings. E. R. JONES.

BERLIN, Wis.,	April 30 to May 5
Poyssippi, "	May 7 to 10
Freemont, "	" 14 " 20
New London "	" 21 " 25

Meetings will commence Sabbath eve. There will be opportunity for baptism at the above meetings. C. W. OLDS.

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.

LOST.—A heavy flannel quilt which was picked up at the Indianola camp-meeting last June. Will the finder please bring or send it to the camp-meeting at Des Moines this summer, leave it in charge of H. H. Perry, and oblige S. O. JAMES.

WILL Geo. W. Allen, of whom we have received Adventist papers and tracts, be so good as to send his P. O. address? Flint, Mich. NINA GREGORY.

TO MY BRETHREN IN KANSAS.—Those sending money to me will please give their address in full, and I will receipt. Without the address I cannot do this. A. G. MILLER, Treas. Kan. Conf. Topeka, Kan.

Books Sent by Freight.

Eld J N Loughborough \$68.18, D C Phillips 216.98, Signs Office 877.49, Lizzie Hornby 56.78, Bettie Coombs 105.89, A G Miller 122.11, A O Burrill 54.98.

Books Sent by Express.

James Sawyer \$19.98, Alex Carpenter 62.08, A W Sanborn 9.05.

Cash Rec'd on Account.

Da T & M Society per W T Henton \$75.65, Ill T & M Society per L S Campbell 93.09, Gen H & T Association, Ill H & T A per L S C 175, Signs of the Times, Ill T & M Society 75.00, Sophia Parker 17.00, Chr Holmes 11.75, Am H & T Association per Jennie Thayer 36.00, Me T & M Society per R J Goodrich 100.00, R S Owen 12.70.

European Mission.

Mrs Abigail P James \$50.00.

English Mission.

A Hamilton \$12.50, Thomas Brown 13.00, Serena Church 1.00, Sarah Butler 1.25.

Gen. Conf. Fund.

Geo Cleveland \$2.00, "J. B. S." 50c, Mo Conf tithe 58.40, D M Judd 5.00, Nancy Plummer 90c.

Mich. Conf. Fund.

Muir & Lyons \$29.33, Vergennes 15.31, Saranac 8.54, Mather-ton 1.50, Orleans 25.00, Mrs J E Morgan—freewill offering—25c, Charlotte per V A Merriam 24.53, Convis per Jas Adams 8.40, Ransom Center, Edward Schoonard 10.00, Vassar per E J Smith 37.00, Thetford per E R Jones 7.00, Stanton, J E Morgan 7.50, Lakeview per A O Burrill 24.38, J H Jaquith 18.00, Sheridan per Bertha Sherman 10.67, West Plains per John Banks 8.00, Ovid per H L Birmingham 20.00, Hastings per L G Moore 8.30, Mt-Morris per T Brown 2.10, Otsego per A Carpenter 19.20, Hickory Corners per Geo Rasley 10.00.

Mich. T. & M. Society.

Dist 6 per F Howe \$172.22, Dist 12 per E J Ashdon 8.00, Dist 4 per A Carpenter 15.51, Dist 1 per C S Veeder 41.47, Dist 11 per L D A Stuttle 6.55, Dist 8 E S Griggs 105.00, Dist 10 S E Talifero 80c, Dist 10 per S Willson 92.44, Sales per B L Whitney 22.50, Sales per D F Ewen 50c.