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

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THE CURSE OF EMPTY HANDS.

At dawn the call was heard,
And busy reapers stirred
Along the highway leading to the wheat.
"Wilt reap with us?" they said.
I smiled, and shook my head;
"Disturb me not," said I; "my dreams are sweet."

I sat with folded hands,
And saw, across the lands,
The waiting harvest shining on the hill;
I heard the reapers sing
Their songs of harvesting,
And thought to go, but dreamed and waited still!

The day at last was done,
And homeward, one by one,
The reapers went, well laden as they passed;
Theirs was no misspent day,
No long hours dreamed away
In sloth, that turns to sting the soul at last.

A reaper lingered near;
"What!" cried he, "idle here?
Where are the sheaves your hands have bound to-day?"
"Alas!" I made reply,
"I let the day pass by
Until too late to work; I dreamed the hours away."

"Oh, foolish one!" he said,
And sadly shook his head,—
"The dreaming soul is in the way of death.
The harvest soon is o'er;
Rouse up and dream no more!
Act! for the summer fadeth like a breath."

"What if the Master came
To-night, and called your name,
Asking how many sheaves your hands had made?
If, at the Lord's command,
You showed but empty hands,
Condemned, your dreaming soul would stand dismayed."

Filled with strange terror then,
Lest chance come not again,
I sought the wheat-fields while the others slept.
"Perhaps, ere break of day,
The Lord will come this way,"
A voice kept saying, till with fear I wept.

Through all the long, still night,
Among the wheat-fields white,
I reaped and bound the sheaves of yellow grain.
I dared not pause to rest,
Such fear possessed my breast;
So for my dreams I paid the price in pain.

But when the morning broke,
And rested reapers woke,
My heart leaped up as sunrise kissed the lands;
For, came he soon or late,
The Lord of the estate
Would find me bearing not the curse of empty hands.

—F. E. Rexford, in *Christian Union*.

THREE IMPOSSIBILITIES: To overestimate the greatness of redeeming love; to overestimate the joys which God hath prepared for those who love him; to overestimate the obligation under which we are laid to consecrate our time, our talents, our fortunes, and all that we have and are to the promotion of God's glory and the happiness of our fellow-men. With such a consecration, no man has ever avowed, or ever can say on a dying bed, that if he had his life to live over again he would serve his Master less zealously, and would do less for his country and for his kind.—Dr. Hall.

Our Contributors.

THERE IS BUT ONE BAPTISM.

(Continued.)

MR. PERCY went back to his office, studying this new phase of the question. Punctual to his promise, Mr. Percy came in soon after supper on the next evening, and found the Rev. Mr. Johnson, the pastor of their church, already there. He had called early, having learned that Theodosia was like to go crazy about these "new-fangled Baptist notions." He had not said a word upon the subject of dispute, and seemed reluctant to approach it; but when Mr. Percy came in, it could no longer be postponed.

"I am very glad to meet you here, Mr. Johnson," said the young man. "Miss Theodosia and I had quite a discussion yesterday evening, on the subject of baptism. She has taken a fancy that she has never been baptized; and I believe that I nearly exhausted my logic in trying to convince her that she had. I hope your arguments will be more effectual than mine."

"Really, my children, I do not know," said the old man, "what I may be able to do. I have never studied these controversies much. I think it is better to live in peace, and let every one enjoy his own conscientious opinion. These discussions are apt to run into disputes and quarrels, and often occasion a great deal of ill-feeling."

"But what are we to do with such lovely heretics as this," said the young man, with a smile and a sly glance toward her mother. "She must be satisfied that she has been baptized, or you will have her running to the school-house next Sunday, to hear that Baptist preacher; and ten to one, she will ask him to go down into the water and baptize her according to the New Testament model. She says she wants to be baptized as Jesus Christ was, and that was in the river, you know."

"Oh, as to that," rejoined the pastor, "there is no evidence that Jesus Christ was immersed in the river, at all. It has been satisfactorily proved that he was sprinkled or poured upon; and it is very certain that sprinkling was practiced by the apostles and early Christians."

"Oh," said the young lady, "do tell me how it is ascertained that Christ did not go into the river, and what evidence there is that he was sprinkled."

"Well, I don't know that I can call up all the evidence just at this time; but you may be assured that there is such evidence, and that of the most satisfactory character, or else all the learned and talented theological scholars of the various Pedobaptist churches would not have continued for so many ages to teach and practice it."

"Certainly, I have no doubt that the evidence exists, since you say so; but can't you tell me what it is, or show me where to find it? I shall never be able to rest in peace till I am convinced that I have been baptized. And if that which I witnessed at the river yesterday was baptism, I am sure I never was."

"Oh, don't be so confident, my daughter. There are more modes of baptism than one. That was, perhaps, one mode (though of that I have some doubt). You were baptized by another mode. That may have been baptism; yours certainly was."

"Well, do please prove it to me some way, Mr. Johnson. What you say is something like what Mr. Percy said yesterday. He told me that 'baptize' was a generic term, expressing rather a certain result than any specific act."

"Certainly," said the pastor; "'baptism is the application of water as a religious ordinance.' It does not matter about the quantity of water, or the mode of applying it."

"Yes; that is what mother said yesterday; and we looked in Webster, and found that such was, in-

deed, the present English use of the word 'baptize.' But brother says 'baptize' is a Greek word slightly modified, and transferred from the Greek Testament to the English. It is the New Testament meaning, in the time of Christ, and among the people for whom the gospels were first written, that we want, not the meaning that it has acquired in the English since its transfer to our language."

"You see, pastor, she is going to be hard to satisfy. She pleads her cause like a lawyer."

"No, no, Mr. Percy; I will not be hard to satisfy. I desire, I pray, to be satisfied. I can never rest till I am satisfied. You said yesterday that 'baptize' was a generic term meaning 'to sprinkle,' 'to pour,' or 'to dip'; but we found it in the lexicon, and it proved to be a specific term meaning only 'to dip.' It was simply and only dipping. To-day, Mr. Johnson tells me about several modes, but they are not modes of dipping. And yet, if the Greek word 'baptismos,' 'baptism,' means dipping, then they must, in order to be modes of baptism, be modes of dipping. But, Mr. Percy, you have not yet told us the result of your examination of other lexicons."

"We can make nothing of them. I am sorry to say they all agree substantially with the one you have in the house. If we trust to them, we must grant that the word means, primarily, to dip, to plunge, to immerse. Of this there is no doubt."

"Then I am more perplexed than ever. You said yesterday, that in order to know what the act was which the disciples performed and Christ commanded, we must ascertain the precise meaning of 'baptize,' as they employed it in the Greek language. You have examined all the lexicons (the highest authorities), and find they all agree in saying it was 'dip,' 'plunge,' 'immerse.' You admitted yesterday that if they should agree in this, the question was settled. If they said baptize meant to dip, and baptismos a dipping, or immersion, then every time we read that one was baptized, we must understand that he was immersed. I think that was a plain, straightforward case. I felt that I could understand it. Well, now you say you have examined carefully the other lexicons, and they all agree with this. No one says, 'Sprinkle,' no one says, 'Pour'—all say, 'Dip'; and consequently the gospel says Jesus was dipped of John in the river Jordan. But then, our pastor says that he has evidence that Jesus did not enter the river at all, and that he was sprinkled, and not dipped. Of course, he would not say it unless it was so; but I really don't understand how it can be so."

"I have some curiosity on that point, myself," said Mr. Percy, evidently relieved to find that he could (for the moment, at least) take the other side of the question. "I find myself in a very close place. These lexicons have killed me. I do not know what to say. I suppose, of course, there is some way to get around the difficulty; but I must leave it to our pastor to point it out. For my part, I submit the case."

"Really," said Mr. Johnson, "the question never presented itself to me in just this light before. You must give me a little time to consider about it."

(Concluded next week.)

—It was a remark of John Hunter, that "there never was a man who wanted to be a great man who was ever a great man. For great men have endeavored always to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without power." Something parallel to this was Longfellow's saying, that "the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." But the climax of the sentiment, after all, is found in the inspired precept, "Whatsoever ye do, do all to the glory of God."—*Presbyterian Journal*.

SAINT THERESA TO OUR LORD.

[From the French of a sonnet by Sainte-Beuve.]

I do not love thee for the joys, O Lord,
Which thou hast promised souls who love thee well;
I do not fear thee for the fires of hell,
Which burn for those whose right to thy reward
Is lost by sin; but with the whole accord
Of mind and soul, and longing heart as well,
I love thee for the time when thou didst dwell,
Scorned, on the earth, mocked by a faithless horde.
Were there no Heaven, I would love thee still.
I love thee for thy cross, thy thorn-crowned head;
For thy sweet passion, Lord, I love thee best;
And though in firmest hope I wait thy will,
Compared with love my firmest hope is dead,
For, without hope, in love I'd trusting rest.

—Maurice F. Egan, in *Independent*.

DEATH.

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

BY REV. N. WARDNER, D. D.

"But of the tree of knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

Dr. MURPHY renders it, "In the day of thy eating thereof, die, surely shalt thou." He claims to translate literally. The day of Adam's eating was to be the day of his death. Did that mean 930 years afterward? Dr. Murphy says, "Death, in reference to man, is regarded, in Scripture, much more as a privation of life in the sense of a state of favor with God, and consequent happiness, than as the mere cessation of animal life." Man dies, *physically*, like a beast; but *spiritually*, as a beast is incapable of dying, being destitute of a spiritual nature. According to Scripture, men can die a spiritual death without dying a physical death, and may die a physical death without dying a spiritual death; both of which would be impossible if spiritual existence depended upon the body.

In Gen. 3:14-19, we find an entirely different ascription [description?] of the result of the fall from that in our text, and an entirely different reason is assigned for it. A temporal curse is pronounced upon the serpent, the man, and the woman; and the curse differed according to the nature and relation of each to God and to the other, and was limited to the present state of existence. God winds up by saying to Adam, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." His returning to dust refers simply to his body, which came from the dust and was nourished by it. "The spirit returns to God who gave it." Eccl. 12:7. God is not dust, therefore the spirit did not come from the dust nor does it return to dust. This death, also, was spoken of after the other death threatened had taken place, and was to occur at some indefinite future time, and happened 930 years afterward; while the other occurred on the day of his eating the forbidden fruit, as threatened. It is evident that Adam's physical death was caused by being cut off from access to the tree of life, which, doubtless, would have had the same effect had he not sinned, it being said that he would live forever after the fall, as before, if access could still be had to that tree. But he died to fellowship with God before he was thus cut off from that tree, and was cut off for that reason, showing that physical death was not the *primary* penalty, but only a *secondary* result; for from that time unregenerate men are declared to be dead in trespasses and sins, while still alive physically, intellectually, socially, and as moral agents, which could not be if death means "a state of non-existence."

Eld. Waggoner says that "since this time, this death temporal has not been the punishment for *personal* transgression. This is evident for two reasons: 1st. Infants die who never have transgressed. 2d. In the Judgment we stand to answer for our deeds, and the second death is inflicted for personal sin."—*Atonement*, 2d. edition, p. 58. But how was it with Adam? Was temporal death the penalty for his personal transgression, or not? If it was, why should infants, who never sinned, suffer the same penalty that he did for his transgression? Is this impartial justice? Has not God said, "The son shall not bear the iniquity of the father"? If temporal death was the penalty proper for Adam's personal sin, it grew out of his moral relation to God and his government, and being the federal head of the race, it must apply unchanged to his posterity. How could Adam's transgression simply call for *one* death and that of his posterity call for *two*, while no more guilty than he? God has declared himself to be no respecter of persons.

Eld. U. Smith says: "The same fearful sentence has everywhere, from first to last, been pronounced against sin,—'The soul that sinneth it shall die!' Sentence was pronounced against Adam for his sin; it is pronounced upon us for our sins. It was told Adam he should die; it is told us that we shall die. We have seen the effect death had upon Adam; and who shall affirm that it will have a different effect upon us?"—*Mortal or Immortal* (1865), p. 96. He here affirms that no other penalty or suffering is to be inflicted upon Adam's posterity for their sins than was inflicted upon him for his sin, and that we have seen what that was. This seems to put him and Eld. W. in antagonism. If Adam only suffered physical death, and that but once, for his sin, what justice can there be in inflicting the same penalty twice upon his posterity for the same offense? Is it consistent and just that those who are not responsible for Adam's sin should be made to suffer the same for his transgression as he did, and then be brought into existence again and

burnt up for doing as he did, while he only died one natural death for all his sins?

Mr. Smith says, "Death is a state of non-existence." p. 95. According to his theory, this "state of non-existence" is the penalty which God affixed to sin. And after Adam or any of his posterity has suffered that penalty, what justice or reason can there be in forcing him into existence again, and repeat the same penalty in a more terrible way, for the same sin?

Eld. Canright interprets Matt. 10:28 thus: "He [Christ] says in the text that men can destroy the body; but their power ends there; the principle of life is not annihilated. God will restore it to him at the resurrection; but after this, when God shall destroy the body, as men do here, the principle of life itself, the soul, if you please, will be destroyed, annihilated."—*Signs of the Times*, March 20, 1879. He here admits that there is a principle of life in man that exists after the body is destroyed, which he calls the soul. This is an unqualified acknowledgment that the soul is not dependent upon the body for its existence.

Eld. Loughborough comments thus: "Fear not them that take your present life, but cannot kill the soul (take away your eternal life)."—*Hope of the Gospel*, A. D. 1860, p. 55. Here he decides that killing a man's body is not killing his soul; therefore the soul is not the body, nor dependent upon it for life or existence. These statements show that Christ's language makes his meaning so unmistakable that it is impossible to misunderstand it. The Scriptures clearly teach that what made Adam a conscious, accountable being did not proceed from his body, and Christ says men cannot destroy it by destroying the body, and therefore it will continue to exist without the body. If there can be no conscious existence separate from a material body, then the question arises, Had Christ a conscious existence before he had a material body? Dr. Kellogg insists that there can be no thought without brains. Did Christ have no thoughts till he had a material body and brains?

Eld. Waggoner explains Christ's incarnation thus: "And the Word was made flesh and dwelt among us. This is plain language, and no parable. The angel also announced to Mary that her son Jesus should be called the Son of the Highest; and that holy thing that shall be born of thee shall be called the Son of God. Not that the Son of the Highest should dwell in and inhabit that which should be born of her, but her Son was that holy, pre-existent one; thus by the energy of the Holy Ghost made flesh; now, if the human nature of Christ existed distinct from the divine, the foregoing declaration will not apply to either; for, if that were so, the pre-existent Word was not made flesh."—*The Atonement*, 2d. edition, p. 89. Here he insists that "the Word was made flesh," that this is not a figure of speech, like the statement of Christ about the bread and wine—"this is my body," "this is my blood"—but that the divine Word was literally transmuted into flesh. He evidently means this; for he insists that the human and divine natures of Christ did not exist in him distinct from each other; for if that were so, "the pre-existent Word was not made flesh."

In another place he says, "This Word is the pre-existent divinity, the Word of life." This divinity, then, was transmuted into the flesh of the man Christ Jesus, so that when he died on the cross, it died in his flesh.

Eld. Smith says, "Death is a state of non-existence." If so, then Christ, with his divinity, went out of existence when he died. Then what was his pre-existent divinity, if it could be thus put out of existence by men? If the pre-existent divinity was thus absolutely transmuted into flesh and died, became non-existent, was the universe left without any divine Being for three days and nights? Or is there a plurality of such Beings? And who raised Christ to life again? He, speaking of the death of his body, said, "I have power to lay down my life, and I have power to take it again."

Again, if his divinity was made into flesh and annihilated at death, when did he possess immortality, before his advent or at his resurrection? Was that immortality an element of his divinity, which became flesh, or did he obtain it from some other source?

But in describing the awful doom of the wicked, Mr. Smith says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob in the kingdom of God, and ye yourselves thrust out. The sinner then begins to see what he has lost; the sense of it, like a barbed arrow, pierces his soul; and the thought that the glorious inheritance before him might have been his but for his own self-willed and perverse career, sets the keenest edge upon every pang of remorse. And as he looks far away into eternity, to the utmost limit which the mind's eye can reach, and gets a glimpse of the inconceivable blessedness and glory which he might have enjoyed but for his idol, sin, the hopeless thought that all is lost will be sufficient to rend the hardest and most obdurate heart with unutterable agony. Say not, then, that loss of existence, under such circumstances, is no penalty or punishment."—*Man's Nature and Destiny*, p. 276.

Is the above a description of "a state of non-existence"? If so, what is existence? I ask, Who would not, under such circumstances, hail the assurance of eternal annihilation with the greatest joy, since it would forever free men from such torture? According to Mr. Smith's theory, neither mental nor physical suffering is any part of the penalty for sin, and why should men be thus tortured before the penalty comes? He claims that death is the penalty for sin, and that "death is a state of non-existence," and that "death is a state which can be reached only on a complete extinction of life. As long as there is life about a man, he is not dead." p. 98. Therefore man receives no penalty for sin till he reaches death,

"non-existence." What precedes the penalty is not the penalty. All the suffering, which he so glowingly describes, results from life, and is no part of the penalty for sin, if his theory be true. But in what seems to be direct contradiction to his theory, he goes on to describe degrees of punishment to suit degrees of guilt. "While some may perish in a short space of time, the weary sufferings of others may be long drawn out. But yet we apprehend that the bodily suffering will be but an unnoticeable trifle, compared with that mental agony, that keen anguish which will rack their souls, as they get a view of their incomparable loss, each, according to his capacity of appreciation."—*Mortal or Immortal*, p. 105. Such a description would be perfectly consistent for one to give who holds that the spirit of man exists in a conscious state after death, but seems perfectly unreconcilable with Mr. Smith's theory of man's nature and the penalty for sin. The suffering he describes all results from life and the action of mind. It is not the effect of fire on the body, but consists in spiritual regrets and forebodings, which, he says, render "bodily suffering an unnoticeable trifle."

This he holds up as the penalty for sin, in direct contradiction to his claim that said penalty is death—non-existence—which he seems to be dissatisfied with, and so gives a glowing description of just such a penalty as any orthodox theologian would contend for.

Our Saviour said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. God's wrath cannot abide on that which does not exist. Christ here affirms that all who do not believe are dead, yet represents them as existing and responsible for their choice and actions, the same as he who has everlasting life, and that they shall suffer the abiding of God's wrath upon them as the penalty for their sins.

Again: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life." Matt. 19:29. If "everlasting life" is any reward, it is because something besides mere existence is meant by it. And if death is any penalty, it is because something besides "non-existence" is meant by it.

Christ said, "If a man keep my saying, he shall never see death." John 8:51. This statement cannot be true if he meant the death of the body; yet we are told that the body is the man. Christ must have meant a death entirely different from that of the body, and of vastly more consequence. It was on this ground that he said to his disciples, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him that is able to destroy both soul and body in hell." That man will not cease all conscious existence when the body dies, is evident, not only from the passages quoted above, but from Christ's statements concerning Lazarus and Dives. Luke 16:20-25. He was trying to impress upon the people that wealth and influence in this world was of small account compared with treasures laid up in Heaven; and that what was "highly esteemed by men, was abomination in the sight of God;" and the "Pharisees, who were covetous, derided him." He then introduced this narrative to show the folly of setting such a value upon wealth and position. The characters he draws represent the extreme of wealth, honor, and worldly joy, on one hand; and of destitution, friendlessness, and wretchedness, on the other. The latter is soon relieved by death from his sufferings and shame, and angels become his convoys to his happy resting-place. Then the rich man dies, and is buried; and "in hell, he lifts up his eyes, being in torments," and sees Lazarus, whom he lately despised, at rest and honored; while he, so noble and honored on earth, was deserted of God, and in torment. Gladly would he now change places with the object of his former scorn. But he is told to remember that in his lifetime he had his good things, and Lazarus his evil things. Though his body was dead and buried, he could still remember, think, and feel. It is now his turn to ask charity, even from Lazarus. But he is told that his prayer cannot be granted. He then remembers that he has five brethren still living in the flesh, and he wants Lazarus to go and warn them that they may so improve their probation that they may escape his doom. But he was told that they had Moses and the prophets to instruct them. He, however, pleads that if one should go to them from among the dead, they would be more apt to heed the warning. It was replied that if they would not believe what God had said by Moses, they would not believe one who might rise from the dead.

Now, it seems clear that Christ meant to teach the truth that whoever gives himself up to the enjoyment of this world, will find his condition reversed at death; and on the other hand, whoever gives himself to the service of God, in love, even at the loss of every earthly good, will be a great gainer at death; and both classes will remember and realize these facts, even while their fellow-men are enjoying their probation on earth.

Our Advent friends say, "If men enter upon their rewards and punishment at death, there is no need of a resurrection or final Judgment." If physical death is the penalty for sin, this argument would apply forcibly, so far as the wicked are concerned; but it misrepresents our position. I do not hold that men enter upon their full rewards and punishments at death, but that they have a stronger foretaste and realization of what their eternal state is to be than they can have in this world; and the Judgment day will so clearly reveal the mysteries of God's providences that every soul will be compelled to acknowledge his past dealings and final decisions to be just and wise, so that he will henceforth be intelligently loved and worshiped by the saints; and the condemned

will know their doom was self-wrought in opposition to God's will and the infinite provision of his mercy: which is a sufficient reason for such a Judgment day at any period.

In Luke 23:43, we have our Saviour's reply to the thief, which clearly indicates that they were both to pass that day into paradise, or the unseen world, understood at that time to be the habitation of the dead till the resurrection. We are told, however, that Christ did not mean to say that the thief should be there with him the day on which they died, but that he meant to assure him that day, that he should thus be with him at some time in the distant future. But is it reasonable that Christ should make such a solemn asseveration that he made the statement on that particular day, as though afraid the thief would think he said it some other day? It was of no importance about the day on which the thief heard this promise; but the assurance that he would be with his Lord in paradise as soon as his present sufferings were ended was of great value to him, under the circumstances.

A few words about the first and second death, and I close this discourse. Our Advent friends claim that both these deaths are physical, and mean "non-existence;" the first continues till the resurrection, and the second is annihilation by fire after the Judgment. On the contrary, I understand the first death to be the loss of communion and fellowship with God, caused by sin. "To be carnally minded is death." This did not place man beyond the reach of God's mercy, as provided for in Christ; he is still a probationer; but when this season of grace shall end, and Christ leaves his mediatorial seat, and as the final Judge decides their doom, they will then be cast out from his presence, and the glory of his power, into outer darkness, where no ray of hope can ever reach them. This is the second death. Their moral state is essentially the same—at enmity with God—but in the first stage they are under a probation of mercy, while the other is a hopeless state of final rejection.

REPLY.

In this article Eld. W. endeavors to establish the theory that physical death is not the *penalty* of Adam's transgression, but a "secondary result" of the fall. As a foundation for this view he quotes Dr. Murphy's rendering of Gen. 2:17: "In the day of thy eating thereof, die, surely shalt thou." The fact that Dr. Murphy's rendering is appealed to clearly indicates that the text as it stands in the accepted translation is not considered to be clearly favorable to the view advanced. We are utterly at a loss, however, to see how the rendering quoted helps the case in the least. Indeed, the only difference which we can discover in the two versions is that Dr. Murphy's is inelegant in construction, and justly open to the charge of being poor English. There does not appear to be even a shade of difference in meaning. But if Dr. Murphy's rendering did in any way favor Eld. W.'s view, it is clear that it could not be considered as reliable evidence, since it is very evident that the translator had a theory to maintain, and endeavored to make his translation to fit his theory. The word of God has often suffered violence in this way, and hence it is but just that care should be exercised in the selection of authorities on such points.

Having thus seen that even when viewed in the most favorable light the argument is a weak one, and really altogether lacking in point, let us now consider the facts in the case. Eld. W. makes everything turn upon the word *day*. That the word does not mean a twenty-four-hour day is evident from the text itself, as will be seen by any one who has a reference Bible and will take the trouble to turn to Gen. 2:17. The words of the text are, "Thou shalt surely die," margin, "Dying thou shalt die." The obvious meaning of the text is, that in consequence of eating of the forbidden fruit, man would pass into a state subject to death, "dying thou shalt die." What is meant by death is explained in Gen. 3:19: "Dust thou art, and unto dust shalt thou return." But the last vestige of even apparent support for the theory advanced by Eld. W. is removed when we learn by an examination of the original of the word *day*, Hebrew, *yom*, and its use in the Bible, that the sacred writer had no reference whatever to a period of twenty-four hours, but used the word in the sense of *time*. An instance of this use of the word is found in the very same chapter which contains the text under consideration. Gen. 2:4, 5: "In the day that the Lord God made the earth, and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew," etc. If Eld. W. will insist that the word *day* here means twenty-four hours, he must allow that there is a direct contradiction between the first and second chapters of Genesis, since the text describes at least the work of the first three days of creation week. If Eld. W. does not accept the literal-day theory of creation week, his difficulty becomes still greater; for he must then maintain that the work of three long, indefinite periods is described in Gen. 2:4 as being accomplished in the short period of twenty-four hours. On the other hand, if he admits,

as undoubtedly he will, that the word "day" in Gen. 2:4 means *time*, and does not mean twenty-four hours, then consistency will compel him to abandon the position which he has taken respecting the meaning of the same word in verse 17 of the same chapter. The position taken by Eld. W. is not generally supported either by Hebrew scholars or Biblical commentators.

If the reader has any doubt about the justice of our criticisms of this argument, we would refer him to Noah Webster's definition of the word *day*. Of the four meanings of the word, the third is thus defined: "A specified time or period; time considered with reference to the existence or prominence of a person or thing. 'He was useful in his day.' 'The fashion has had its day.' 'In the day that thou eatest thereof thou shalt surely die.' Gen. 2:17." So evident is the meaning of the text that the lexicographer cites it as an illustration of the definition. In the face of all this evidence, it must certainly be admitted that the text under consideration does not teach the doctrine claimed by our reviewer.

Eld. W. again quotes Dr. Murphy as follows: "Death, in reference to man, is regarded, in Scripture, much more as a privation of life in the sense of a state of favor with God, and consequent happiness, than as the mere cessation of animal life." He adds, "Man dies, physically, like a beast; but spiritually, as a beast is incapable of dying." With this doctrine we agree most heartily. This is our position exactly as stated in our reply to Eld. W.'s first article; and we are glad to know that we have the backing of such able scholars as Eld. W. and Dr. Murphy. We must confess, however, to not a little surprise that Eld. W. should take the position that *spiritual life* means simply "a state of favor with God." According to the arguments used in his first article, Eld. W.'s position is that man has *two* lives, a *physical* and a *spiritual*. He holds that man's spiritual life was breathed into him by the Creator, and in proof of man's possession of this life offers the following among other texts: "To be carnally minded is death; but to be spiritually minded is life and peace." "He that hath the Son hath life." "He that believeth on me hath everlasting life." "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." To the latter text he adds, "Thus Paul was living two lives at the same time, natural and spiritual." Now he defines spiritual life as being "a state of favor with God." There is certainly a patent difficulty here. If Eld. W. holds that spiritual life means "a state of favor with God," as stated in this article, then the arguments referred to in his first article amount to nothing, since he virtually comes over to our position, that man has but one real life, his physical life, and that his so-called spiritual life is simply a condition of his character described by Dr. Murphy and indorsed by Eld. W. as "a state of favor with God." If, on the other hand, he still holds to the position taken in his first article, he is involved in a difficulty equally great and equally fatal to this theory. He claims that the death referred to in the penalty, "Thou shalt surely die," related to Adam's spiritual nature. He also maintains that this death occurred on the very day that Adam sinned. Is it not evident, then, according to this theory—granting that the word *life* is not used in the Scriptures in a figurative sense, as Eld. W. has clearly maintained—that Adam lived nine hundred and thirty years without a "spiritual nature," without a "rational or moral nature;" in other words, according to Eld. W.'s view, without a soul? According to this view, also, it must be held that no man who has not been converted has a soul, which is defined as being "the rational or moral nature of man." We would inquire, also, if man's "*spiritual life*" is "a state of favor with God," what is the nature of that of which it is said to be the image? Is God simply a state or condition also?

Again, if the penalty did not mean what it says, "Thou shalt surely die," but meant instead, "Thou shalt surely go into a state of *disfavor* with God, what was its significance? A state of disfavor with God is a state of sin. Hence, according to this view, the text means, In the day that thou eatest thereof thou shalt surely be a sinner;" and "The soul that sinneth it shall die," simply means, The soul that sinneth shall be a sinner. This borders closely on the nonsensical, and we cannot accept a mode of interpretation of God's word which leads to such perversions of Scripture.

"In Gen. 3:14-19," says Eld. W., "we find an entirely different description of the result of the fall from that in our text, and an entirely different reason is assigned for it. A temporal curse is pronounced

upon the serpent, the man, and the woman." We can scarcely understand how it can be said that this is an entirely *different* description of the result of the fall from that in Gen. 2:17, when it is the *only* description of the fall in the book of Genesis, and the text referred to, Gen. 2:17, is not a description of the result of the fall but a statement of the penalty of transgression. Again, as we have already shown, Eld. W. has failed to show that there is any difference whatever in the meaning of death in Gen. 2:17 and "Unto dust shalt thou return," in Gen. 3:19. Eld. W. remarks, "His returning to dust refers simply to his body." It has not yet been shown that man possesses anything more than a body. Whatever refers to a person's body, in its fullest sense, refers to all there is of him.

As the balance of this argument is based upon a foundation which we have already shown to be in the highest degree erroneous, we do not need to give it further attention in this connection.

We do not admit "that there is a principle of life in a man that exists after the body is destroyed," neither is this view generally held by S. D. Adventists. Such a view would evidently be inconsistent with other positions which we do hold, and which we are prepared to maintain.

Eld. W. remarks in criticising a comment by Eld. Loughborough on Matt. 10:28, "Here he decides that killing a man's body is not killing his soul; therefore the soul is not the body." Certainly, this is just what the Bible says. We find no difficulty in reconciling this with the view that the soul is the organization—not the organism. Eld. L. has perhaps changed his view somewhat respecting the nature of the soul since writing the above, but his view of the relation of the soul to the body remains the same.

Eld. W. says further, "The Scriptures clearly teach that what made Adam a conscious, accountable being, did not proceed from his body." We inquire, How and where do the Scriptures clearly teach this? We do not find any such teaching in the Bible.

It is asked, "If there can be no conscious existence separate from a material body, then the question arises, Had Christ a conscious existence before he had a material body?" Does our reviewer know that Christ existed at all before he had a material organism of some sort? What evidence there is on this subject clearly shows that Christ is now a material personage. His material body was resurrected from the grave. He was seen in this same material body after his resurrection by the two women at the sepulcher, by the eleven disciples, by "above five hundred brethren at once," and was finally bodily taken up into Heaven, "and a cloud received him out of their sight." If cannot be doubted, in the face of all this evidence, that at least since his sojourn upon this earth Christ has possessed a material body; and if this be true, there is no reason to doubt that he also had a material existence before his first advent.

As we remarked in a note at the outset, we do not hold ourself responsible for the views of others; and as the remaining points in the article under consideration seem to be based upon criticisms of the works of Elds. Smith and Waggoner, we have left them to be considered by the persons mentioned.

J. H. KELLOGG.

We would have been perfectly willing to leave with Dr. Kellogg the matter of replying to any criticism that has been offered on what we have written respecting the nature and destiny of man. But we have never designed to hold him or any one responsible for our views on this or any other subject; and hence, at his suggestion, we respond to the strictures offered upon our works.

The effort of Eld. W. to find antagonism between "The Atonement," by Eld. Waggoner, and "Mortal or Immortal," by U. S., we consider the highest kind of a compliment to our position, inasmuch as it intimates that perfect harmony of sentiment is here expected, which certainly is not a characteristic of those holding the opposing view. Between the five writers he quotes in his article, this, we think, is the only important seeming discrepancy pointed out. Will he undertake to maintain that no greater disagreement can be found between any five writers on his side?

We find it a little difficult to understand what Eld. W. means by presenting the subject of Adam's death as follows: "If Adam only suffered physical death, and that but once, for his sin, what justice can there be in inflicting the same penalty twice upon his posterity for the same offense?" And again, "Is it consistent and just that those who are not responsible for Adam's sin should be made to suffer the same for his transgression as he did, and then be brought into existence again and burnt up for doing as he did, while he only died one natural death for all his sins?"

It cannot be possible that Eld. W. believes we hold the idea that the death which ends this mortal life comes upon us as the penalty of our personal transgressions. Then what does he mean by "suffering the same penalty twice," "for the same offense?" He is here certainly chasing an absurdity of his own creation. Righteous and wicked alike die the first death. This death, we say, we die in Adam, because we have inherited from him this mortal, dying nature. But beyond the resurrection, our own deeds are taken into account, and then if we are found sinners, we die for our own sins, and forever remain dead. Thus we die but once for our sins. No double penalty for the same sin is executed upon any one. This point is so fully explained in the works referred to, that if we knew that those who may read this article had access to them, we would say no more about it. As it is, we may be permitted to re-state in few words our position on this point:—

Adam was placed on probation. If he sinned, he was to die. He did sin, and thus subjected himself to the penalty. This was unconditional. There was no remedial system in operation to avert it, and so death passed upon him in consequence of his sin. When God immediately arraigned Adam in the garden for his transgression, he explained what the threatened penalty meant, by saying, "Dust thou art, and unto dust shalt thou return." Here was a transaction complete in itself: the plan, the trial, the failure, and the pronouncing of the doom; and this sentence had to be executed without rebate or variation.

But the plan of salvation through Christ immediately supervened, and Adam was placed upon a *new probation*. So he commenced his downward march to the tomb under the sentence of death for his first sin, meanwhile, in his new state of probation, working out for himself another destiny to be fulfilled to him after that death under sentence of which he was laboring. How? By a resurrection from the dead, by which he is carried to a point beyond the results of his first transgression, and then answers for his acts after he was placed upon his second probation. And the death Adam died was for his first sin of eating of the forbidden tree, and for that alone. It had no connection whatever with any of the acts of his nine hundred and thirty years of life, viewed from a moral standpoint, after the scene described in Genesis 3. And if, in the Judgment, when Adam comes to give an account of his after-life, after he came under the provisions of salvation through Christ, it shall be found that he did not repent so as to secure the forgiveness of his sins through Christ, he must die again, "the second death," just like any other transgressor. How, then, can Eld. W. accuse us of saying that "he only died one natural death for all his sins"!

And how did this experience of Adam's affect his posterity? Standing as the federal head of the whole human race, when death passed upon him it passed upon all men; for Paul says (Rom. 5:12), "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men." Adam, having brought himself into a dying state, could transmit to his posterity no higher nature than he possessed; hence all the race have been mortal, subject to death. But when Adam was put upon a new probation, it was also as the federal head of the human race; hence, we all, though subject to death as Adam was after the fall, are also on probation, as he again was after the plan of salvation supervened. And the death we now die is not the result of the sins which we commit in our own persons, but is entailed upon us as the result of Adam's transgression in the manner above stated. This is in accordance with what we have ever taught, and with the sentiment quoted by Eld. W. from "The Atonement;" and hence, the "antagonism" which Eld. W. imagined he had found, does not appear. But as probationers, we must have the opportunity of answering for our own deeds independently of any connection with Adam, and then of living or dying, according as our characters have been either good or bad. And hence all men, irrespective of character, must have a resurrection, to answer for the deeds they have done in the body. The plan of salvation makes this necessary. This is why men are "forced into existence again." For to have a law and a penalty, and never judge men in reference to it, or to have a law without a penalty, or to have a penalty which was never intended to be executed, would be too childish a farce for even human governments to indulge in.

It would be unjust both to ourself and the reader, not to give an extract from the work from which Eld. W. has thus claimed to give a presentation of our views. In the work, "Mortal or Immortal," p. 105, edition of 1860, under the heading "The death threatened Adam," we said: "What was meant by this sentence? Death spiritual, death temporal, and

death eternal, is the glib answer of thousands of religious teachers. But what is death spiritual? It is a state of sin and alienation from God. But this was the result of Adam's act of disobedience, and not its penalty. To make this a part of the threatening, is to make God say to Adam, 'In the day thou sinnest, thou shalt surely be a sinner!' This is making too sad nonsense of the words of Jehovah to be for a moment tolerated. . . . The temporary death which men suffer in this state, entailed on them through a fallen nature, happens to all alike, irrespective of character. But there is a death before us which is not irrespective of character. We are all to answer for our personal acts and transgressions. 'Every one of us shall give account of himself to God.' Rom. 14:12. For this purpose we are all to have a future life. And if then there are found remaining against us sins unrepented of and unforgiven, what will be our sentence? Answer: The same fearful sentence which has everywhere, from first to last, been pronounced against sin. 'The soul that sinneth, it shall die!' Sentence was pronounced upon Adam for his sin; it is pronounced upon us for our sin. It was told Adam that he should die; it is told us that we shall die. We have seen the effect that death had upon Adam; and who shall affirm that it [the death we are to die, if sinners, that is, the second death] will have a different effect upon us! The death we die in this state is called the first, because there is another lying beyond it for the transgressor to experience, and that is called the second in relation to the temporal, which is called the first. Now do these deaths differ in their nature? We have no reason so to infer."

We certainly see no reason, scarcely an excuse, for Eld. W.'s giving the representation he has of our views in this matter. We commend to his consideration Eze. 18:26: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done, shall he die," or, he shall die. Here a man commits iniquity; that is, he has died a spiritual death, he is dead in trespasses and sins; but he then dies in them; that is, loses his physical life in this condition; and after this, for his iniquity that he has done, he is to die again. Can he tell us, on his theory, what this last death is, and when, where, and how experienced?

In regard to the divinity of Christ, Eld. W.'s perplexity is owing wholly to his views of the trinity. We believe that Christ, the divine son of God, took upon himself our nature, came into this world and died; that, as the prophet says, "his soul" was made "an offering for sin," Isa. 53:10; that he "poured out his soul unto death," verse 12; and that he himself spoke the truth when he exclaimed, "My soul is exceeding sorrowful, even unto death." Matt. 26:38. Does Eld. W. believe we have a divine sacrifice, or only a human sacrifice? If only human, of what use is it? If divine, what died, humanity or divinity?

Again he says, "According to Mr. Smith's theory, neither mental nor physical suffering is any part of the penalty for sin." We shall certainly decline to indorse Eld. W.'s interpretation of our theory, if such is the conclusion to which he comes; for we have never so designed to teach. The following quotation from "Man's Nature and Destiny," found on the page following that from which Eld. W. quoted, sets forth our views in this matter. Speaking of degrees of punishment, we say, "Cannot he [God] also interpose, if necessary, according to our view, and graduate the pain attendant upon the sinner's being reduced to a state of death as the climax of his penalty? So, then, our view is equal with the common one in this respect, while it possesses a great advantage over it in another; for while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being equal, ours may have not only degrees in pain, but in duration also."

If this language does not make pain a part of the punishment, we know not what language could do it. Death is here spoken of as the climax of the penalty, and the degrees of punishment are found in the intensity and duration of the pain.

In the work, "Mortal or Immortal," after quoting Rom. 2:6-9, we say, page 100, "We notice this portion of Scripture only because it is sometimes urged as an objection to the doctrine of the destruction of the wicked. But the objector should not thus ignore the fact which we have never denied, but believe as firmly as any can, that indignation and wrath, tribulation and anguish, will be recompensed upon every soul of man that doeth evil." Here the suffering is set forth as a part of the recompense or punishment for evil-doing. This was published in 1860, and we have never believed or taught differently. Our opponents claim that this suffering is to be eternal. We claim that it is to end in the climax,—death.

When set forth in one word, the destiny of the

wicked is expressed by a single term,—death. But who will not admit that death includes the dying? When the death sentence is pronounced upon the criminal, is it that he is sentenced to be dead? And then is the sentence suffered to become a nullity, and pass without execution because it would not be right to "torture" the man "before the penalty comes?" No; but he is to be hanged by the neck till he is dead. So the wicked shall be cast into *Gehenna*, where the agents of destruction shall never cease to prey upon them till, as intelligent, conscious beings, they have ceased to be.

In regard to the parable of the rich man and Lazarus, it is so fully discussed in all our works on this subject, that we care not to say much here. We should have been glad if Eld. W. had given a little attention to the question which must lie at the foundation of every attempted exposition of this scripture; namely, whether it is a parable or literal narrative. If it is a parable, the language is simply figurative; and then it can never be used in support of any doctrine which depends upon its being taken literally. But if literal, what then? We are obliged to form some most tremendous conceptions of the spirit world; for we must have Lazarus literally in Abraham's bosom, wrapped in the folds of his mantle, if such articles are worn there. But are intangible, immaterial souls, which are without body or parts, of different sizes, so that one can get into the bosom of another? And as Lazarus is a representative, we suppose, of the saved, do all souls go into Abraham's bosom? If so, no wonder the rich man exclaimed, "Father Abraham!"

We are happy to agree with Eld. W. in respect to what the parable was designed to teach; only we must not, on the strength of this figurative representation, locate at death the scenes which other literal declarations of Scripture locate in the future conscious state, and which this does by no means contradict.

We have as little occasion for extended remarks in reference to Christ's words to the thief on the cross. Christ said, the third day after his crucifixion, that he had not yet been to his Father. But Eld. W. insists that at death the spirit goes to God who gave it. Then Christ's spirit was an exception to all other spirits, and the spirit of the thief, after all, did not go with Christ anywhere. And again, it is by no means probable that the thief died that day; otherwise, they would not have broken his legs as they took him from the cross at the day's close. But if the "thou" in Christ's words to the thief means his immortal soul, what does the same word mean in God's address to Adam, "Dust thou art, and unto dust shalt thou return!"

In reference to the great doctrine of the future general Judgment, Eld. W. says: "I do not hold that men enter upon their full rewards and punishments at death, but that they have a stronger foretaste of what their eternal state is to be than they can have in this world."

According to his interpretation of the parable of the rich man and Lazarus, we should think they would have a stronger foretaste, decidedly. But Eld. W. says that the spirit at death goes to God who gave it. And David says that at God's right hand there is fullness of joy, and pleasures for evermore. What more can the righteous have? And what do the spirits of the wicked go to God for? Why, for instance, was the spirit of the rich man caused to go to God, unless to be assigned to a place of torment? And if the assigning of the righteous to a place of happiness, and the wicked to a place of torment, is not the eternal decision of their destiny, and to all intents and purposes a Judgment, what can be? It is certainly the Judgment, or a decision rendered independent of the Judgment; and in either case, a general Judgment afterward, as it is most clearly taught in the Scriptures that there will be, is either a pitiable farce or a libel on God's government.

Considering the origin and growth of the immortal-soul dogma in the days of heathen apostasy and papal darkness, it is not strange that it should be found to involve ideas utterly at variance with the Christian Scriptures. The strange thing is, that in these days of gospel light and religious freedom, men should still be found trying to defend them. U. SMITH.

"BUT AS THOU WILT."

SHOULD any man say, "I asked for a blessing that was plainly promised, but did not receive it," I should then say, Are you equally clear that the obtaining of it would be for your good? "Yes," say you, "it would make me comfortable." Just so; but is it for your good to be comfortable? "And it would get me out of my difficulty." But may it not be for your lasting good to be in the difficulty, and may there

not be something in the world a great deal higher for you and for me than merely to be comfortable and to get out of difficulty? "Not as I will, but as thou wilt," was the prayer of the man who had more power in prayer than all of us put together—"Not as I will, but as thou wilt." We must always put that in.—*Spurgeon.*

"GOD IS LOVE." 1 JOHN 4:16.

BY ELD. STEPHEN PIERCE.

PERHAPS there is no plain, simple expression of Scripture more difficult to understand than this. If God is infinite in each of his attributes, why does not Inspiration say, God is goodness; God is justice; or God is mercy, as well as, God is love. But no such expressions are found. Therefore, we conclude that love is the source from which all other divine characteristics originate, or the foundation of them all, although there are other attributes not necessarily connected with it; as, wisdom, knowledge, power, etc.

From a variety of scriptures it is evident that all goodness in finite beings proceeds from love. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. Therefore love must be the source of all goodness. If further evidence is required, we refer the reader to the two great commandments enjoining upon us the duty of loving God with all the heart and our neighbor as ourselves, upon which hang all the law and the prophets (Matt. 22:37-40); also to the saying of the wise man, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. No further evidence is necessary to show that all good acts of created beings proceed from love. How, then, can it be otherwise with the acts of the Creator? The execution of justice upon the sinner may not originate directly in love to the offender upon whom it is to be executed; but it proceeds from a universal love of all, or more especially a love of right or impartiality. From it originates also pity or compassion. It is that from which springs the attribute of mercy, so necessary in the salvation of lost men.

Then if all other excellent moral principles originate from love, it is far greater than any other which human beings can possess (1 Cor. 13), it being perfection itself,—the bond of perfectness." Col. 3:14. Hence we clearly see the force of the expression, "God is love," in its infinite magnitude; for love is the leading characteristic of an infinite being.

The love of God extends to all his creatures. We learn from his word that his parental love, or guardian care, is over all that have life. Even the fishes of the sea are the beneficiaries of divine Providence. "So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. . . . There is that leviathan, whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good." Ps. 104:25-28. God has not told us what the food of fishes was to be; but it appears that they are well supplied from his inexhaustible, unknown storehouse. Again: "The young lions roar after their prey, and seek their meat from God." Verse 21. In Ps. 147:9, we read: "He giveth to the beast his food, and to the young ravens which cry." He "giveth food to all flesh; for his mercy endureth forever." Ps. 136:25. In the beginning all created beings upon the earth had their food assigned them; but it appears that all carnivorous animals, and birds of prey, became estranged from their natural food, and learned to prey upon other animals. If anything could cause them to forfeit God's care, it would seem that this would. But notwithstanding this, his guardian care is still the same. "The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing." Ps. 145:15, 16. The above scriptures prove God's care over all, even the lower orders of animated nature.

He loves and cares for a lost world of human intelli-

gences. "God so loved the world [a race of rebel sinners], that he gave his only begotten Son [the darling object of his affections], that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:7, 8. "Greater love hath no man than this, that a man lay down his life for his friends;" but Jesus died for his enemies, to rescue them from eternal destruction. Not for a part merely; he tasted death for every man. Heb. 2:9. The invitation is universal. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22. The gospel of Christ, which is the richest production of this excellent characteristic, is called "the mystery of God." 1 Tim. 3:16; Rev. 10:7. The gospel will soon be finished, but that love which devised and achieved it will ever remain a mystery to angels and men. Here is a miracle of love which caused all unfallen created beings to marvel, which even the angels desire to look into. 1 Pet. 1:12.

We understand by the language of John 3:16 that Christ's love for sinners is inexpressible; but his love for his people is inconceivable. It "passeth knowledge." Eph. 3:19. It is so deep and boundless that the wisdom of all created beings can never fathom or comprehend it.

His love for his people is also everlasting. "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3. Jesus says, "No man can come to me, except the Father which hath sent me draw him." And this is the way they are drawn: The Holy Spirit shows the sinner something of his lost condition, and something of what God is willing to do for him; and thus wins him back to his allegiance to God.

God loves backsliders, though they are in a worse condition than that of the sinner who never was converted. But when an individual, a church, or a nation refuses offered mercy, though the Lord sends to them by his messengers, rising up betimes and sending, because he has compassion on his people (2 Chron. 36:15), when all has been done that infinite wisdom and goodness can devise, and the sinner will not turn from his evil ways, there is no remedy, and justice must take its course. But even then the loving heart of our Heavenly Father yearns over the lost one. Listen to the words of Inspiration: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? [i. e., to the tormentors.] How shall I make thee as Admah? How shall I set thee as Zeboim? [Admah and Zeboim were destroyed with Sodom and Gomorrah. Deut. 29:23.] Mine heart is turned within me, my repentings are kindled together." Hosea 11:8.

The tender mercy and loving-kindness of the great heart of Love are further expressed in the following pathetic lament over his backslidden people: "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies." Jer. 12:7. Such compassion might a tender parent manifest toward a reckless son, who, guilty of capital crime, has been sentenced to punishment. Read the words of Jesus, as he wept over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. Why will men mock the messengers of God, and despise the words of the Almighty, until his wrath arises against his people, and there is no remedy? Why will they resist the pleadings of the Spirit of God till even infinite resources are exhausted, and the Great Vinedresser exclaims, "What could have been done more to my vineyard, that I have not done in it?"

Though infinite justice is found in the embodiment of the divine perfections, the execution of it upon the

wicked, is to the Lord, a strange work. "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Job 31:3. "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:21. Then this act is so inconsonant with the divine predilections, that it is called "his strange work," "his strange act." "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Eze. 33:11.

(Concluded next week.)

THE CAMP-MEETINGS.

BY JOSEPH CLARKE.

THESE meetings are evidently a means in the hands of God of extending the message, and of publishing it to the world. Our people are so scattered—one here and another there—that they need something of this kind to encourage them forward in the work, and to unite all hearts. Drill and discipline are necessary to an effective organization; and the camp-meeting, as conducted by our people, is so strictly protected from idleness, gossip, and disorder, by constant religious exercises and business sessions, and by the spirit of devotion and faithfulness, that evil works are, in a great measure, shut out. Since the first camp-meeting, held at Wright, Michigan, many years ago, our people have held numerous camp-meetings with success; and no one of these occasions has proved a failure. God has set his seal upon them, and owned them as his.

Children, and many others who cannot realize that we are proclaiming to the world the third angel's message, because they see and hear so little in their retired localities, have in these meetings an opportunity to see and hear the work proclaimed in power; and they return home rooted and grounded in the faith. And strangers, who only occasionally see an advocate of this faith, have here an opportunity to hear the word of God explained, with clearness and power.

It should be the great object in view to be prepared for every call of God; and we should now be looking forward to the meetings of the coming season, with the design of preparing to attend them. All the little ones who are of a responsible age, should be present. I have been astonished to see parents leave their children at home to attend school, or keep the house. If any should attend these meetings it is the children of Sabbath-keepers. Who are more in need of deep religious impressions than the youth? Who are in more danger from the wiles of Satan? And while the youth are neglecting these interesting and important opportunities, Satan may be weaving his web about them to their ruin. Teachers should so arrange their contracts, that they may be perfectly free to attend the camp-meetings from the commencement to the close. What says the prophet? "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet."

A very great power attends the camp-meeting, and it is a power for good. Satan will hold us back if he can; for he knows he can thus hinder the work. Let him not prevail.

The better and more complete the preparation for these meetings, the more benefit shall we reap from them. It is better to be a half a day or a day in advance, in the work of preparation, than to incur a risk of delay through a want of promptness. "How amiable are thy tabernacles, O Lord of hosts! . . . A day in thy courts is better than a thousand." Ps. 84:1, 10.

—You cannot dream yourself into a character; you must hammer and forge yourself one.

The Family Circle.

AN OLD MAN'S PRAYER.

[This simple story will be recognized by many throughout New England to whom the author has had the pleasure of reciting it. Frequent requests that it be put in shape for preservation have emboldened him to issue it in its present dress. Painfully conscious of its defects as a literary work, he sends it forth in search of old acquaintances, trusting it may receive a share of that kindly favor bestowed upon it as it fell from his lips.]

In the loftiest room, of princely state,
Of a modern palace, grand and great,—
Whose marble front is a symbol true
Of the inner splendors hid from view,—
On an autumn night, when wild without
The bold winds held their revel rout,
Rudely assailing the passing throng,
Through the church-yards creeping with mournful song,
A group was gathered around a board
Heaped with all that wealth could afford
Or taste suggest; rich dishes and rare,
Fruits of all climes and all seasons, were there.
The pendant lights in brilliance danced
On the gleaming plate, their rays enhanced;
The massive mirrors thrice displayed
The stately banquet there arrayed.
Furniture carved by an artist hand,
Carpets which wealth could alone command,
Curtains of damask, of lace, and of gold,
Spoke of the splendors wealth could unfold,
And filled with a joy and a pleasure rare
The youthful hearts that were gathered there.
Slender each form, and fair each face,
Of the twelve gay lads who that table grace,
As with genial talk and pleasant jest
They banter each other and cheer their guest;
For one guest is there, as youthful as they,
With a heart as light and a voice as gay,
Who laughs at their jests with ready glee,
And whose quick replies speak a spirit free,—
An honored guest, for on the morrow
They must part with him in pain and sorrow.
The glittering emblems his shoulders bear
Bid him for strife and war prepare;
Bid him go forth at his country's call,
With her banner to triumph or for it to fall.

A moment's pause, as with ready hand
The waiter hurries, at their command
To clear the table, and, instead
Of the rich, choice viands thickly spread,
Range dark bottles and cruises, which show
Marks of long years in damp vaults below.
The richest juices age can display
Are quickly spread in tempting array;
Wines of Bordeaux and Seville are there,
With liquors and cordials sparkling and rare;
And bottles are opened, and glasses are filled,
When all in a moment the tumult is stilled,
As he who presides with dignified grace
High raises his goblet, and stands in his place:
"I give you, friends, no warrior's name
Your hearts to thrill, your blood to flame;
No toast to beauty shall my lips repeat,
When to-night in friendship's bond we meet
To part with one who, in our boyhood days,
Earnest and true, won our love and praise;
Who on the morrow plays the hero's part,
And goes to the war, with loyal heart.
His health I give, with an earnest prayer
That while on his mission of peril and care,
Success may be his, and by deeds renowned,
He may meet us again with laurels crowned."

All glasses are raised, when a gentle hand
Is heard at the door; all silent stand
As it slowly opens, and into the light
An old man steps, his features bright.
The long, white hairs o'er his shoulders stream,
Like silver threads in the warm ray's beam.
Wrinkled his brow and pale his face,
Wasted his form and slow his pace,
Shrunken his cheek; but the eye above
Tells of gentleness, kindness, and love.
And silent stand all as he slowly seeks
A place near the table, and gently speaks:
"Young men, but a moment I check your mirth,
And bring you back to the common earth.
Unbidden I come, with an old man's prayer;
May it seek your hearts and gain entrance there!
Look on my face, seamed, not with crime,
But with marks of age before their time;
These long white hairs should not have shown
Till ten more years had by me flown.
Age is upon me; not age by years,
But age by sorrow, and care, and tears;
Not age that cheers as it draweth near
Yon Heaven, which seemeth more bright and clear,
But age which causeth the heart to lag
In its onward course, and the spirit to flag,
That prays for death as but a release
From earthly care, and finds no peace
In that sweet belief that at last I hail,—
'There is rest for the weary beyond the vale.'
For to me has come a spirit of light,
Bringing the morning, and chasing the night,
Causing my heart with joy to swell
To my Maker, 'who doeth all things well.'
You shall hear my story; 'twill not be long,
And may guard you all from sin and wrong.
I had wealth and plenty in goodly lands,
In houses and cattle, and from my hands
Many were fed; and many were they
Who partook of my charity day by day.
My house was open to stranger and friend,
And my gold did I lavishly, freely spend.

But one bitter curse did my wealth uprear
To poison my life,—the *Tempter* here,
The sparkling *Demon* which now I see
From all your glasses glaring on me,—
A *monster* that steals on its prey so slow
That it has your life before you know
Or dream of its power; *this* was the curse
That sat at my fireside, robbed my purse,
Poisoned my life, and left me to be
A drifting log on the world's wide sea,
Ruined and bankrupt, lost and bereft—
No kindred, no fortune, no treasure left.
Treasure?—Yes; for I had three sons,
The hope of my life—three noble ones.
You shall hear their fate, and then I'll away,
Nor longer your hour of pleasure delay.

"One sought as a merchant, hopeful, to clear
Our tarnished name, to again uprear
Our shattered house; but, sad to say,
The curse of the wine-cup was in his way.
He seized on it madly, drank deep and fast,
And sunk to the drunkard's grave at last.
I stood by his side, as with frenzy wild
He cursed himself, and his wife and child;
He cursed *me*, too, as the one who had led
His feet in the path that drunkards tread;
And then—it was worse than all beside—
He cursed his Maker; and then—he died!

"Another, with spirit that loved to brave,
Sought a bold, free life on the ocean wave.
He left my side, full of life and health,
In a good, staunch ship, in search of wealth.
A twelve-month passed, and day by day
I scanned for his sail the distant bay;
At last I saw it, and eagerly flew
To welcome my boy, so manly and true.
But alas! he was gone—no son to greet
My waiting heart, came with eager feet;
But they told me then, one stormy night,
When the heavens were filled with angry light,
The waves rolled high, and the winds beat wild,
That out on a frail yard went my child;
He had drunk deep, and 'twas fearful to sweep
On that slender spar o'er the seething deep;
That one heavy sea tossed the ship like a toy,
And hurled from his hold my darling boy.

"I had but one left, and him I taught
To shun each sinful word and thought;
To beware of the wine-cup's demon lure,
That would steal his heart, and his soul obscure.
He took the way of life that leads
To the sacred desk, where the preacher pleads,
And placed his foot on the pulpit stair,
The gospel banner of life to bear.
When the cannon's boom o'er Sumpter broke,
And the air was filled with the battle smoke,
My boy stepped down from the preacher's stand,
And started forth, with life in hand,
To sell it dear, but to battle strong
With the loyal North against fearful wrong.
I know that he carries a magic spell
'Gainst the curse of our race to guard him well;
And I know, should he fall, his death will be
In the foremost ranks of the loyal free.

"And now, young men, an old man's prayer:
Leave the bright wine in your glasses there;
Shun its allurements, for in its deep red
Is the blood of its victims—dying and dead.
Fill up your glasses, and pledge your friend
In the crystal stream that Heaven doth send."

With a lowly bow and the same meek air,
He has passed the door and adown the stair;
While those he has left to their leader turn,
With downcast eyes and cheeks that burn.
Silent he stands, as his glass he takes,
When the guest of the evening the silence breaks:
"Friends of my boyhood, the old man's prayer
Shall meet a response in the heart I bear.
I come to-night from a mother's side;
She watches my life with a parent's pride;
And I know 'tis the dearest wish of her heart
In camp and in battle to keep me apart
From sin and temptation. Unceasing she'll pray
Heaven's blessing to guard on my perilous way;
And this pledge will I leave her: Never again
My lips with the wine-cup's poison to stain.
So, friends, let's drink to our meeting again,—
My drink is the water, free from all stain."
He stood with his upraised glass, and the light
Full on his fair young brow beamed bright,—
That brow which an anxious mother would kiss
With a pure, deep feeling of heart-felt bliss;
And along the line of his comrades young,
To honor his toast each hand upsprung,
In not one glass did the red wine gleam,
But all were filled from the crystal stream.

On the dawning morrow, adown the street,
With trumpet's blast and war-drum's beat,
Firm and erect, with martial tread,
The flag of their country overhead,
With brave, stout hearts and patriot song,
The nation's heroes go marching along;
And our soldier is with them, going forth
To join the bands of the loyal North;
To strike a blow for his country dear,
And her trailing flag to again uprear.
Light is his heart, his faith is strong;
Bright gleams his sword as he moves along;
But the armor he wears that shall serve him best
Is the shield of *Temperance* over his breast.

THE RIGHT.

BY MRS. M. E. STEWARD.

THERE is as broad a distinction between right and wrong as between the light of the mid-day sun and the gloom of the darkest night. Yes, more so; since eternal consequences are involved in the matter of right and wrong. The principles of right are the essence of the divine character. Their transgression shut Satan with his angels forever out of Heaven. The unyielding nature of right made the sufferings and death of the Saviour necessary in order that we might be justified. Though bearing the greatest provocation that the powerful mind of Satan could invent, yet in no instance did he deviate in the very slightest degree from the line of *right*. It was impossible for him to do this and maintain perfection. He could suffer every indignity and cruelty that the combined forces of men and devils could invent; he could "die in despair," "realizing nothing but a sense of sin and of his Father's displeasure;" but he could not swerve from principle.

Two lines of action are ever before us. The Lord has shown that everything has its moral character—has a right and a wrong. Few have to do with the right as existing in great responsibilities, but all have to meet the very same principles of integrity and unselfishness as they underlie the little things of life. Now he who offends in the least is as guilty of violating right principles as he who offends in the greater. Is not a falsehood, for instance, in a trivial affair as much a falsehood as in some great matter?

God judges not as man does. The little indulgences of perverted appetite or passion violate the great principle of right, and sometimes bring as terrible consequences as those we recognize as great sins. When we transgress, we become responsible for all the possible results of that transgression. "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." Cant. 2: 15.

IS IT RIGHT?

"My home," said a Manchester gentleman, "is situated in the suburbs of this commercial city. I love my home, and desire to do all in my power to surround my family with all the enjoyments of life, and to screen them, as far as possible, by God's blessings, from all its evil associations. At the back of my house is a beautiful garden, in which I delight to spend many of my spare hours. Some time ago the fumes from the chimney of the chemical works about half a mile from my house began to injure the bloom and foliage of my plants and trees.

"I consulted my lawyer, and he assured me that the law of the land was so strict on such matters, that he had no doubt whatever of being able to stop the 'nuisance.' He applied to the Court of Chancery for an injunction, and after hearing evidence from professional analysts on the question, the judge speedily decided in my favor, and the nuisance was removed.

"But is the law of England equally just with regard to other and greater evils?

"On the opposite side of the street in front of my house is a huge gin-shop. At night it is lighted up most brilliantly, and holds out many inducements to entrap young people of both sexes into drinking and other evil habits. The foul language which my family and servants are often obliged to hear from both men and women who have been drunk in *that* house, is too sad to relate. To my coachman, stablemen, and gardeners, it has truly been a curse; for much of the money which ought to have gone for the support of their wives and children has gone into the publican's till instead. The evil is not confined to the six working days of the week, as was the case with the chemical works, but the withering influence of the trade carried on in that house continues all days.

"But when I remonstrated and tried to remove *this* nuisance, my lawyer shook his head, and said: 'The law of the land enables you to protect your flowers, but it gives you no power to remove the greater curse of the public house and gin-shop.'

"To my remonstrances with the man whose business is withering and blighting my earthly comforts far more than the chemical works, he boldly draws out from his pocket a paper signed by the magistrates—who are the representatives of the Queen and Parliament of Great Britain and Ireland—and with a look of scorn and derision he says the withering words, 'Here is my license to do it!'"
Is it right?—*English Paper.*

Educational.

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

A WORD TO THE YOUNG.

BY ELIZA H. MORTON.

MY DEAR YOUNG FRIENDS: Upon this "one life" hangs a future which is dark, gloomy, rayless and hopeless, or bright, radiant, happy and glorious; yet its golden hours are madly flung away by multitudes of deceived mortals.

Bonar expresses this fact in the following beautiful language:—

"How many noble hearts that might have blessed the world and found rich blessings for themselves, sweep o'er life's surging sea without an aim. Some dream all day long of noble work, yet leave that noble work undone; some sleep their years away as if becalmed, and others rush before the gale and wreck themselves upon an unknown coast."

Too often life is half spent before we perceive the importance of self-culture, understand the necessity of active labor, comprehend the need of mental and moral discipline, or realize the object of existence.

This dullness of perception, lack of energy, and deficiency of real worth, is due in a great measure to improper education. The powers of the human mind are limitless, and the capabilities of the human soul beyond thought. Youth is the seed-time of life; and habits of stability, purity, and perseverance should be formed while character is being established. There are higher levels for us all, and the full measure of a noble life may be ours. Tenderness, sympathy, gentleness, and love must be cultivated, or work will prove of no avail. The "beauty of holiness" is an "inner calm which repels the outer tempest."

All cannot do great deeds, speak eloquent words, or pen thoughts that will live through the ages; but "'tis not always the din of hammers that proclaims the rising temple," and oft in silence life's noblest work is performed.

The dew falls gently to the ground;
The gleaming sunshine makes no sound,
The eagle wings a noiseless flight;
And softly droop the shades of night.

The "ministry of holy feet"
Is all unheard in crowded street,
Unheralded the kindly deed
Of man to man in hour of need.

The inner life is all revealed;
From God no act can be concealed.
Oh! better far than noisy din
Is gentleness and peace within.

Then ne'er despair, tho' work may seem
As useless as an empty dream,
But labor on till day shall break,—
Ay, labor on "for Jesus' sake."

O youth in the morning of life, be not weary of work and tired of self! Do not sink among the shadows of doubt and the quicksands of unbelief! If you are dissatisfied with your present condition, arise and begin anew. If you have made mistakes in the past, resolve to redeem the time and live a nobler, truer, and better life. Remember that it is a sad thing "to leave the world no richer than you found it, and pass away unmissed."

The reward of those who by loving, unselfish deeds of kindness pour light into troubled souls, cannot be estimated by mortal mind, cannot be portrayed with human language; it is enough for us to know that it will be soul-satisfying and glorious.

Battle Creek College.

WHO SHALL BE GREATEST?

THE old strife over the question, Who shall be greatest, begun so long ago, is still going on, and is the cause of great crime and misery. There are not many mighty ones. The men and women who are called to great work are few. The world is made up of very ordinary people, and most of the work to be done is of an ordinary kind, which, though very necessary, attracts little attention. A wheat field is far less conspicuous than a bit of ground gorgeous with flowers, yet of how much more value is the wheat!

Since, then, there is but little extraordinary work to be done, and few are chosen to sit in high places, would it not be well to have the young taught to think the place they occupy is of less importance than

the manner in which they occupy it? The truly great will be known without "push" or intrigue; and exalted positions gained by dishonorable means are seldom, if ever, honorably filled. We are inclined to believe in the old-time way of bringing up children, when they were kept in the background somewhat, instead of being brought forward on every possible occasion. In our schools the very youngest are put upon the platform, where, it must be confessed, they often make a pretty show, but is it well for them?

The energies of the older pupils are kept at a white-heat pitch of action, not so much for the sake of mastering the contents of a book, as to get through it, and go into a higher class. Such feverish haste cannot be healthy for mind or body. It is a strain upon the nervous system which few can bear, and fosters a love for the "uppermost seats" and the prominent parts in life. It begets a discontented, uneasy spirit, and does not develop the strong, brave, self-contented, upright men and women, whom we need in the quiet vales as well as on the mountain-tops of life. The gate-keeper of the castle should be a man of greater ability than he who watches from the tower.

Unless this consuming desire to be constantly before the public is checked, need we wonder if, in order to make a show in the world, money is gotten dishonestly and forgeries are committed? Need we marvel to see brother putting down brother, that he himself may rise? We think not. We cry out against the times, but we venture to predict that the future will be no improvement on the present, unless the children of the land are educated to respect the laws of God and man, and to believe that to be good is better than to be great.—*Household.*

Sabbath School Department.

"Feed my Lambs." John 21:15.

SACREDNESS AND POWER OF THE TEACHER'S WORK.

BY EVANGELINE BELL.

TEACHING the sublime truths of the Bible is a work of great dignity and importance, and teachers should feel that their duties are important and responsible.

The office of the teacher is clearly recognized in the word of God, and is as divinely appointed as that of the minister of the gospel. Teachers, as well as apostles and prophets, were set apart in the early church. Christ was a teacher; in his ministry he went forth "to teach and to preach in their cities." "He opened his mouth and taught" the multitudes by the sea and in the desert places, his disciples by the wayside, the woman at the well of Samaria. His example sheds lustre on the learner; his practice adds tenfold sacredness to the teacher's office.

The teacher's work is one for which his position especially qualifies him,—a work which he can do better than any one else, however learned, can do without his opportunities. It is a work worthy the energies of the most exalted talents and the most devoted piety; and yet it is a field in which humble, earnest, lowly souls may find employment. The humblest teacher may, if he will, have a power for good, the results of which only the day of God will reveal.

The following paragraphs are to the point. They are from a work entitled "Preparing to Teach," and bearing on its title-page the names of several of the ablest Sunday-school workers in the land.

The influence of the Sabbath-school teacher is facilitated by his close contact with the members of his class. There is no such effective method of presenting truth as this face-to-face teaching. Teacher and taught are brought into actual contact; the familiar conversation in which pupils join, the question and answer, illustrate and impress truth beyond all other known methods of presentation. One may doze listlessly or wander in thought to the ends of the earth during a sermon or lecture; but when he joins in the discussion, and gives expression to his ideas on the subject in his own language, he cannot well fail to carry something of the subject away with him.

Not least among the sources of the Sabbath-school teacher's influence, is the fact that his labor is gratuitous. A wise and competent secular teacher may, and often does, have a potential and far-reaching influence over his pupils. By virtue of superior knowl-

edge, of wholesome discipline, by tact, gentleness, and obliging good humor, such a teacher may secure a lasting hold on his scholars. But the duties of the secular teacher are more or less perfunctory, and his relations to the scholar assume, to a certain degree, a professional character.

On the other hand, the faithful Sabbath-school teacher's sole spring of action inheres in his Christian love. He sees in his pupil one for whom Christ died, one on whom his image is written; that image may be marred, defaced, and almost blotted out, but still it is there. He sees in every neglected child a possible disciple and heir of Heaven,—one whom the Father would not willingly leave to perish. He sees in the truth, the instrument of life and salvation. He sees in the Sabbath-school a convenient and efficient means of bringing the neglected, the lost, the wayward, into direct and vital contact with the saving power of the truth. This Christian love, akin to that which the Father exercises toward his creatures, is not only a powerfully impelling force; but when it finds warm and persistent voluntary expression, it commends itself to the confidence of the scholar, and becomes a source of vast and extended influence.

The teacher who really works for God, may trust in a divine source of influence. God in his wisdom never institutes a line of human duty or privilege, without conferring, at the same time, the requisite power to carry it forward. Our Lord sent forth as his first apostles, unlettered fishermen. They had to cope with bigotry and intolerance. They were to set themselves in opposition to their countrymen, to wealth and learning, and to customs which, in that changeless Oriental atmosphere, had gathered strength for centuries. They were charged with the difficult task of overturning the old and venerable, and of superseding the rites and ceremonies of the ancient and honored Jewish church, by the new and simple religion of the despised Nazarene. But our Lord did not leave them to their own unaided resources. Before sending them forth, he "first gave them power." He conferred upon them all needed help,—precisely that which was necessary for their difficult work.

Having commissioned the army of Sabbath-school workers going forth in these latter days in his name, the Master stands ready to impart all requisite grace and power. Does any lack wisdom? Let him ask of God, "that giveth to all men liberally and upbraideth not, and it shall be given him." Do any lack strength? The strength of the praying, trusting soul shall be "made perfect in weakness." Do any lack heart and hope? Let such cry continually, "Lord, increase our faith," and they shall possess at length a faith that overcomes all obstacles. It is the teacher's glad privilege to say, "I can do all things through Christ which strengtheneth me."

The teacher may also trust in the power of the truth taught. God's truth is mighty, and must prevail. It is the good seed of the kingdom of Heaven, and has innate vitality. Sown by the wayside, among thorns, in stony places, it will not be utterly lost. Sown in good ground, carefully watched and cultivated—sown amid tears and prayers—it will certainly spring up and bear fruit, some thirty, some sixty, and some an hundred-fold. The Sabbath-school teacher seeks not merely to interest or amuse for a passing hour,—not simply to instruct the intellect with curious and valuable lore; he deals in truths of grave import, that have to do with eternal interests. The truth he teaches is the revelation of God to man. It is a divine message, and is fraught with inherent authority. "It is mighty through God," and carries with it a power more than human. It is the grand instrument of the world's deliverance and salvation. The teacher should rest upon the word as the warrior relies on his well-tried weapon. The word of God is the sword of the Spirit. Let him who wields it know that he is armed with a weapon of tremendous power. Panoled with a complete armor, with the breast-plate of faith, and with the helmet of salvation, he may have all necessary and requisite power.

OHIO SABBATH-SCHOOL ASSOCIATION.

THE quarterly meeting of the State Sabbath-school Association was held in connection with the Institute at Dunkirk, April 25, 1880. Opened with prayer by R. A. Underwood. The Secretary's report of the previous meeting was read, also a summary of the reports of the Sabbath-schools for the quarter just closed. Statements were made in regard to the standing of the various schools, and as to the money in the treasury. The different ways in which this money should be used were also discussed. Many of the leading brethren and sisters were present, and the meeting was an entire success. D. M. CANRIGHT, Pres.

IDA SHARPE, Sec.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 6, 1880.

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

BATTLE CREEK.

THE city of Battle Creek, Mich., as the seat of our College and Sanitarium, and the principal headquarters of our publishing work, has become a very interesting and important point to S. D. Adventists. Here is located one of the most complete publishing houses in this country; here is the largest and most complete health institution of its kind on the globe, and here is located an institution of learning, possessing in itself moral and religious force enjoyed by few.

And it is only a quarter of a century since our work of publishing commenced here on a hand press, in a small wooden building, and the then little church at Battle Creek met in their house of worship, 18x22. As the work has increased at this point, a second, third, fourth, and fifth publishing building of brick has been put up, and a second, third, and fourth house of worship has been built, each larger than the preceding one. Meantime, the subjects of health reform and education have been agitated, resulting in the establishment of the College and Sanitarium.

In the prosecution of this work, the church at Battle Creek has borne very heavy burdens. And when the fact is taken into the account, that the entire membership of the Battle Creek church is composed of the poorer class, with very few exceptions, and that nearly all earn their bread as day laborers, the amount that this church has given of their hard-earned means seems incredible. At the time of the last printed report, the entire State of Michigan had taken stock in the Battle Creek College to the amount of \$22,384.16. Of this sum the B. C. church took \$11,363.66, which is \$343.16 more than has been taken by all others in the State.

The church at Battle Creek has taken stock in the Sanitarium and the Publishing Association in amounts nearly in the same proportion as the foregoing figures of College stock. And in the last noble effort for a house of worship of sufficient size to seat the congregation, made large by the location of our institutions at this point, the church at Battle Creek has given \$11,650.28; while all others in Michigan have paid \$2,637.27. During the same time, this church has paid tithes into the Michigan treasury, to the amount of \$1,725, and has given to the support of the poor during the past three years, a sum not less than \$1,500. And a large share of this last amount has been given by this church to support the poor who have drifted into Battle Creek from other States.

The following figures represent what the Battle Creek church alone has given to our institutions and the several branches of the cause:—

College.....	\$11,363.66
Sanitarium	9,450.00
Publishing Association.....	1,865.00
Tabernacle.....	11,650.28
Total.....	\$34,328.94

Add to this, what this church has given to raise a book fund, and for missions, at home and abroad, tract work, and for the poor in their midst the last ten years, and the entire sum of their liberalities would amount to \$50,000, besides the many thousands the church has put into the treasury of the Michigan Conference.

We give the foregoing figures and facts for the information of the friends of the cause in other States, and those of other churches in Michigan.

We appeal for equality in bearing the burdens of the way. Why should the church at Battle Creek have the care and support of the poor from other States, and other churches in Michigan? Why will

people, calling themselves S. D. Adventists, move to Battle Creek uninvited, and before making their condition and wants known? And why will our brethren in other States, and other parts of Michigan, consent that their poor should drift in here? And why do they not take measures, either to take them to the places they left in coming here, or furnish means to help them here?

We do not object to brethren moving to Battle Creek, if those will come who can help bear the burdens. We want men of piety, means, and of mind, here at the heart of the work. We have no use for those who come here to drive sharp bargains and improve their financial condition in taking advantage of the fact that our institutions are located here. Persons of this class have given next to nothing, and yet they seem willing to reap advantages from the very institutions where our faithful brethren have made great sacrifices.

The church at Battle Creek has acted a part in building up our institutions worthy of the sympathy and confidence of our people everywhere. And we are happy to report that the working condition of the Publishing Association, the College, and Sanitarium, has never been as good as at the present time. It was necessary, in order to make ample provisions to prosecute the increasing work, to make debts. And that which increased the pressure of those debts was the hard times which immediately followed. But with the improved times, came lower rates of interest and greatly increased patronage.

The Sanitarium is worth to-day, after the payment of all its debts, two dollars for every one taken in stock. The Publishing Association has two dollars fifty cents for each dollar taken, and the College stock is worth one dollar twenty-five cents on every dollar.

Those who have charge of these institutions are faithful men of God, close thinkers, judicious managers, and hard workers. They should have the confidence of our people everywhere. And those connected with these institutions labor excessively hard for small wages. Those ministers and outside workers generally who enjoy the freedom and rest of change, and contrast their labor and privations with the supposed advantages of a position at Battle Creek, greatly deceive themselves, and in expressions of murmuring cast an influence against the work at Battle Creek, which is as cruel as the grave; but God may forgive them because of their ignorance of the facts in the case.

We claim to be an impartial witness in this case. We have been here at headquarters much of the time during the past twenty-five years, and know the history of matters here better than any other one of our preachers. And we have also traveled extensively, and are acquainted with the working of things in all the field. And while we may admit that there are exceptions to the general statements relative to faithfulness on the part of the members of the Battle Creek church, it is proper and just to state that the unworthy exceptions have generally been with those who have moved to Battle Creek for selfish purposes. And, after looking over the entire field—and we are acquainted with it all—we come to the conclusion that those who have withdrawn their sympathy and support from our institutions and work at Battle Creek, under a spirit of prejudice and fault-finding, would not do as much for the cause, or manage as well, were they here.

J. W.

THE SANCTUARY.

A CRITICISM ON KODESH.

A CORRESPONDENT has sent us a copy of the *Herald of the Morning*, in which we find the following on the subject of the sanctuary:—

"THE SANCTUARY, WHAT IS IT? The Hebrew for sanctuary, in this case [Dan. 8:14] is *kohdesh*, and is rendered *holy city* in Dan. 9:24, and *saint*, in Deut. 33:2. 'He came with ten thousand of his *kohdesh*.'"

The writer then goes on to claim that the "gospel church" is the sanctuary. If Deut. 33:2 refers to persons at all, it refers to the angels; and how it

would then follow that the gospel church is the sanctuary because the angels were once called such, is beyond comprehension.

But the truth is, *the entire criticism is false*. *Kodesh* alone is never used to signify the "holy city," "holy mountain," etc. It is used alone in multitudes of instances to denote the sanctuary. But when applied to other things, it is used simply as an adjective, signifying only "holy," other words being used to signify the mountain, city, garments, things, etc., to which it is applied. It is, therefore, altogether false to say that the "holy city," or "holy mountain," is ever called the sanctuary.

As to Deut. 33:2, it is by no means certain that persons are referred to at all by the word translated "saints." The words are *meriboth kodesh*, "which," says Dr. Clarke, "by a most unnatural and forced construction, our version renders *ten thousands of saints*, a translation which no circumstance of the history justifies." He then introduces a criticism by Dr. Kennicott, who, on the authority of the Syriac and Septuagint, reads *Meribah-Kadesh*, making it refer to one of the four places where God manifested his glory to Israel, three of which are mentioned in the preceding part of the same verse. Dr. K. translates the whole passage thus:—

"Jehovah came from *Sinai*,
And he arose upon them from *Seir*;
He shone forth from Mount *Paran*,
And he came from *Meribah-Kadesh*."

This certainly is consistent with the theme and the context. But even if the word *kodesh* here refers to the angels, that affords no pretext whatever for saying that it means, or may ever mean, the gospel church.

A SPECTACLE FOR SKEPTICS.

A RECENT letter from Cairo, Egypt, to the N. Y. *Herald*, gives an account of the annual ceremony of the "Dosseh," which closes the festival indulged in by the Mussulman pilgrims after returning from their visit to Mohammed's shrine at Mecca, Arabia. Every good Mussulman is expected, once during his lifetime, to make the pilgrimage to Mecca, for which he receives the honorable title of "Hadji," secures indulgence for sin, etc.

The principal feature of the ceremony consists in the following revolting exhibition of fanaticism. Some thirty or forty of the pilgrims lie down upon the ground, face downward, so close together as to form a sort of "corduroy" road. A sheik, mounted upon an Arabian stallion of the purest breed, then rides over their prostrate bodies. On the occasion described it took the united efforts of five men to force the noble animal to the terrible task; and when he felt his feet cutting deeply into the flesh of the human beings beneath him, he trembled; then becoming frightened or maddened by the wild frenzy about him, he plunged furiously forward till he reached the end of the terrible road, his white feet deeply stained with human gore. The dead and wounded were quickly removed.

This ceremony is witnessed by the Khedive, the Sheik-ul-Islam, mufti, and all the princes, ministers, and functionaries, both native and European, as well as by many hundreds of women of the princely and other harems.

Here is a country where the Bible and the Christian religion do not bear sway; and this is one of the brutal scenes to which the people degrade themselves. How does the skeptic fancy the picture? He knows, as all know, that should the Bible become the book, and Christianity the religion, of that land, such revolting spectacles would be forever banished. And which would he prefer, the Bible, and the absence of such ceremonies? or the absence of the Bible, and the continuance of these scenes?

There are those who, with a very wise and pompous air, declare that the Mohammedan Koran is as good as the Christian Bible. Judging by their fruits, what think ye?

VERY SIGNIFICANT.

BY ELD. D. A. ROBINSON.

THE following from the Boston *Journal* concerning the banks of New York in 1879, is eminently worthy of being regarded with careful thought by every S. D. Adventist who has means to invest in bank stock. This condition is not peculiar to New York alone, but it fairly represents the uncertain and unsettled condition of our financial basis as a nation.

The *Journal* speaks as follows:—

"The report of the Bank Superintendent of New York shows that the savings banks in that State have lost \$13,748,419.00 in deposits the past year, and 34,533 depositors. The total transactions of the year are 12 per cent less than those of the previous year." This is certainly a good comment on the words of Christ in Luke 21:26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Why have nearly fourteen million dollars in a single State been withdrawn from its banks? Because thirty-four thousand depositors felt that there was no safety in leaving it there. This picture causes unrest to the worldling, and he wildly turns this way and that to find relief.

Amid all this, there is one redeeming feature to the believer in present truth. Has he means to invest? A most magnificent opportunity presents itself. Stock in the third angel's message will never decline, and it will pay immense dividends in a little while, in the kingdom of glory. Reader, do you really believe this message?

THE RICH MAN AND LAZARUS.

BY ELD. D. M. CANRIGHT.

DOES the case of the rich man and Lazarus, as recorded in Luke 16:19-31, teach that the dead are now conscious, and that the wicked are now being punished in torment? For many good reasons we answer, No. If it did, it would contradict the many texts which positively declare that the wicked are not punished till the Judgment, and also all those texts which state that the dead are asleep. Evidently this is only a parable.

The account of the rich man stands at the conclusion of a discourse made up of parables. Thus Luke 15 presents us with the parable of the lost sheep, the ten pieces of silver, and the prodigal son. The sixteenth chapter is made up of two parables,—the unjust steward and the rich man and Lazarus. It is true that the account of the rich man and Lazarus is not called a parable by the sacred penman; but the fact is the same with respect to the two cases which precede this; and the three are introduced in the same manner: "A certain man had two sons;" "There was a certain rich man, which had a steward;" "There was a certain rich man, which was clothed in purple and fine linen."

Even our opponents are compelled to admit that it is a parable. Was Lazarus carried into the literal bosom of Abraham? Oh, no, that is used as a symbol to represent Paradise, say they. Is the impassable gulf a literal gulf? If so, how would this hinder a spirit from passing over it? No, that too, they claim, is a figure. Then the fire and the water, were they literal? How could literal fire torment an immaterial spirit, or literal water cool the tongue of a ghost? And then, do spirits have tongues and fingers? Oh, no, these are all figurative, say our opponents. Well, that is just what it takes to make a parable.

The whole scene is laid in the grave. The word here translated "hell," is, in Greek, *hades*, and in Hebrew, *sheol*—the grave.

Three of the dead are here introduced,—Abraham, Lazarus, and the rich man,—and all are represented as in *hades*. "In hell [Greek, *hades*] he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:23. In a previous article we have already clearly proved the following points concerning *sheol*, or *hades*:—

1. *Sheol* is a place down in the earth. See Num. 16:33; Deut. 32:22; Prov. 15:24; Isa. 14:9, 15. In these texts and those to follow, *sheol* is rendered pit, hell, or the grave; but in the original it is *sheol* in the Old Testament and *hades* in the New Testament.

2. All go into *sheol* at death. Job 17:13, 16; Eccl. 9:10. The good, Gen. 37:35; the bad, 1 Kings 2:9.

3. The whole man goes there. Gen. 42:38; Num. 16:30-33; Eze. 32:27.

4. Beasts go there. Ps. 49:14.

5. The soul goes into *sheol* at death. Ps. 89:48; 30:1-3; 49:15; Isa. 38:17, 18; Acts 2:31.

6. *Sheol* is described as a land of darkness and silence. Job 17:13-16; Isa. 14:11.

7. The righteous dreaded it. 2 Sam. 22:6; Ps. 6:5; Cant. 8:6.

8. The wicked are silent there. Ps. 31:17.

9. There is no knowledge in *sheol* or *hades*, the very place where Abraham, Lazarus, and the rich man all were. Thus writes the wise man, the Spirit of inspiration bearing testimony through him: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*] whither thou goest." Eccl. 9:10.

10. Here all the dead, good and bad, lie unconscious till the resurrection, when all will be awakened and brought up. Hosea 13:14; Rev. 20:13, 14; 1 Cor. 15:54, 55.

Such are the great facts concerning *sheol* or *hades*, as revealed to us in the books of "Moses and the prophets." Yet we have the following cases in these same writings in which the dead in *sheol*, in the nether parts of the earth, converse together, and are comforted or taunted by each other.

The case of the king of Babylon is a noted instance of this. When he is overthrown, and goes down to *sheol*, the DEAD (for *sheol* has no others in its dark abode), are stirred up to meet him. The kings that had been conquered and destroyed by the king of Babylon in the days of his prosperity, now rise up from their thrones in that dark abode and mock him with feigned obeisance, as in life they had rendered real homage. Now they taunt him, saying, "Art thou also become weak as we? Art thou become like unto us?" "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms?" Isa. 14:9-20.

Pharaoh and his army, slaughtered in battle with the king of Babylon, are set forth in the same manner. The slain upon the field of battle being buried indiscriminately, and friend and foe cast down together into pits, into the "nether parts of the earth," into *sheol*, "the strong among the mighty shall speak to him out of the midst of hell [*sheol*]." And this *sheol*, in the nether parts of the earth, full of the dead, is contrasted with "the land of the living." These slaughtered soldiers went down to *sheol* with their weapons of war, and their swords they "laid under their heads." Pharaoh, lying among them, and seeing the multitude of his enemies that were slain, is "comforted" at the sight. See this remarkable prophecy, Eze. 32:17-32; 31:15-18.

The scene described in this parable transpires in *hades*, or *sheol*, which, as we have seen, is in the nether parts of the earth. The place is one of darkness and silence, where there is neither wisdom nor knowledge. It is the place of the dead, and those who are therein are called "the congregation of the dead." Prov. 21:16. In the utter darkness of *hades*, how can men see one another? "In the land of forgetfulness," how can they remember the events of their past lives? In a place where there is no knowledge, how could Dives know Abraham, whom he had never seen? Where there is no work nor device, how could he devise a plan to warn his wicked brethren? And in *hades*, where there is no wisdom, how could Abraham give such wise answers? In *hades*, where the wicked are silent in death, how could Dives con-

verse? As the righteous cannot praise God in *hades*, and do not even remember his name, how does it happen that they can so well understand and converse on everything else?

The answer is simple: The dead are personified and made to speak and act in reference to the facts of their respective cases as though they were alive. Why should not the Spirit of God do this, when it has seen fit to personify every kind of inanimate thing? Thus the blood of Abel cries to God. Gen. 4. And thus in Job, the depth and the sea are made to speak, and even *destruction* and *death* are represented as saying that they have heard the fame of wisdom with their ears. Job 28:14-22. The stone by the sanctuary hears all the words of Israel. Josh. 24. The trees hold an election and make speeches. Judges 9. The thistle proposes a matrimonial alliance with the cedar. 2 Kings 14; 2 Chron. 25. The trees sing out at the presence of God. 1 Chron. 16. The stone cries out of the wall, and the beam answers it. Hab. 2. The hire of the laborers, kept back by fraud, cries to God. James 5. Dead Abel yet speaketh. Heb. 11. The souls under the altar, slain for their testimony, and who do not live till the first resurrection, cry to God for vengeance. Rev. 6:9, 10. And, finally, death and *hades* are both personified—the one riding a pale horse, the other following, and both cutting down mankind. And this personification is still further carried out, when both, as though living enemies, are at last cast into the fire of *gehenna*. Rev. 6:8; 20:14; 1 Cor. 15; Hosea 13:14.

That those who conversed together were not disembodied spirits, but personified dead men, is further proved by the following facts: 1. Not one word is said of the spirit of any person named. 2. This conversation takes place in *hades*, which the sacred writers affirm to be in the depths of the earth. 3. The persons named are men that had lived, the one clothed in purple, the other covered with sores, and both were then dead. But these dead men have bodily organs, as eyes, fingers, tongues, etc. The truth on this point is sealed by the fact that Lazarus could only return to warn the rich man's brethren by being raised from the dead. "Neither will they be persuaded though one rose from the dead"—Gr., *ean tis ek nekron anaste*. It was not whether the spirit of Lazarus should descend from the third Heaven, but whether Lazarus himself should be raised from among the dead ones. This shows that the conversation did not relate to the coming back of disembodied spirits; and, in fact, that they were not disembodied spirits that here conversed.

The parable of Dives and Lazarus does not therefore teach the present punishment of the wicked dead, nor the conscious state of the dead.

HOW WEAK!

A RECENT writer who has learned that it is unscriptural to talk of "the undying soul," "the immortal soul," and "the deathless principle in man," after repudiating these phrases, still sets himself at the task of sustaining the same unscriptural theory to express which these very phrases were coined. The well-informed know that these phrases are unscriptural; and all ought to know that it is unscriptural doctrines that demand unscriptural words and phrases, and call them into existence. They are needed to express the doctrine; and if they are repudiated, the theory which called them into existence should be repudiated also.

The writer quotes, "All souls are mine; the soul that sinneth, it shall die;" and in explanation says, "In other words, 'it shall be separated from me. God said to the children of Israel, 'Your sins have separated between you and your God.'" Still further to explain this threatened death he quotes, "You hath he quickened who were dead in trespasses and sins."

Is it a death in sins that is meant in the threatening, "The soul that sinneth it shall die"? The sin-

ner is already dead in this sense; and to threaten this death is meaningless. To suit this explanation the text should read, The soul that sinneth is dead. Such expositions are weak. To me they look silly.

The prophet again says, "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; FOR his iniquity that he HATH DONE SHALL HE DIE." Eze. 18:26. It is evident that this threatening relates to a final settlement, after the career of sin is finished. "Sin, when it is finished, bringeth forth death." Jas. 1:15. Does it simply mean that the Judgment shall decree that the man who has spent his life in sin, shall forever be a sinner? Wicked men seem to enjoy such punishment—they love their sins. They do not dread separation from God. R. F. C.

OFFICERS AND REPORTS.

BY ELDER D. M. GANRIGHT.

As some changes have been made in sending and receiving reports, all do not seem yet to clearly understand the matter.

1. S. B. REPORTS.—J. B. Gregory, Bowling Green, Ohio, is our State S. B. Treasurer. Just before the close of each quarter he will send a blank S. B. report to each treasurer. This should be filled out and returned to him immediately after the church quarterly meeting. With this should be sent to him all S. B. money on hand. He will return a receipt to each treasurer.

2. CHURCH REPORTS.—J. B. Gregory is the State Conference Secretary. Each quarter he will send a blank report to every church clerk, to be filled out and returned to him.

3. SABBATH-SCHOOL REPORTS.—Miss Ida Sharpe, Clyde, O., is the State S. S. Secretary and Treasurer. All S. S. reports and tithes of the penny collections should be sent to her quarterly.

4. T. AND M. REPORTS.—Each Librarian, at the close of the quarter, forwards to his or her District Secretary a report of labor, and all money on hand. Each District Secretary then forwards a district report, with all money received, to the State Secretary, Miss Ida Sharpe. Let every officer concerned bear these facts in mind, and act accordingly.

ONE HUNDRED YEARS AGO.

It is expected that the Kansas camp-meeting will begin Wednesday evening, May 19, 1880, just one hundred years from the darkening of the sun and moon, hence none need forget the time.

There will be a sermon in the tent that evening, and perhaps the Conference will be organized early Thursday morning. It is therefore very important that our brethren and sisters should be there Wednesday in time to pitch their tents. We especially request the delegates to be present before the commencement of the meeting and to pass in their credentials to W. E. Dawson, the Secretary of the Conference, and thus greatly aid to facilitate the business. We also request those who attend from the General Conference to be there on Wednesday and take the oversight of the meeting from the very beginning. We hope to be favored with an address from Bro. or Sr. White or Bro. Butler.

The condition of my health is such that it is doubtful about my being able to assist in the preparations for the meeting, hence it will be necessary for all the other members of the Conference Committee, the members of the Camp-meeting Committee, the ministers of the Conference, and as many of the leading brethren as consistently can, to be on the ground Tuesday morning, so that all needed preparations can be made in good season. Let those who have the charge of our large tent see that it is on the ground Tuesday.

SMITH SHARP.

—Mental pleasures never cloy; unlike those of the body, they are increased by repetition, approved by reflection, and strengthened by enjoyment.

The Commentary.

Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams.—*At Chyne.*

SCRIPTURE QUESTIONS.

63.—THE THIEVES REVILING CHRIST.

"The thieves also which were with him cast the same in his teeth." Matt. 27:44.
"And one of the malefactors which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?" Luke 23:39, 40.
Matthew says that both thieves reviled Christ; Luke, that only one reviled him. How can these statements be harmonized?
J. B.

ANS. We are to remember that Christ hung upon the cross between these two thieves for six long hours before he gave up the ghost. Meanwhile, strange phenomena appeared, and during the last three hours of the Saviour's life, a preternatural darkness spread over all the earth. There was both time and occasion for a great change to be wrought in the views and feelings of the malefactors, which appears to have been the case with one of them. The solution we therefore offer is this: That Matthew and Mark record what first took place, and Luke, the change that was afterward wrought in the mind of one of the criminals. At first, both reviled him; lastly, one became penitent, and rebuked the other for his unseemly railing.

64.—SELLING TO THE STRANGER.

Why were the Israelites allowed to sell to the stranger, that which died of itself, or was unclean, which they were forbidden to use themselves? Deut. 14:21.
A. H. O.

ANS. The reason for not eating that which dieth of itself, or, as added in other places, that which is torn of beasts, is the danger that would attend such an act on physiological grounds. But Tavornier, as quoted in the Cottage Bible, describes the condition of the heathen of those eastern countries, especially the poorer classes, to have been such that they were glad to get flesh to eat even of this quality. And as they would eat this, the Hebrews were permitted to give or sell it to them. God might have forbidden their doing so; but it was not the design of that dispensation that God's people should give their energies to the work of trying to elevate the great body of heathendom, as such, by sanitary or other reforms, but to keep alive the knowledge of himself in the earth, to preserve the truth, be guardians of the lively oracles, and stand as a holy seed among whom the Messiah should finally appear. To do this, they must keep themselves a separate and distinct people. This idea must be fostered; and we apprehend that this very regulation was designed to be a most efficient means to that end. It is very apparent that such would be its effect.

65.—BAPTIZED FOR THE DEAD.

Please explain 1 Cor. 15:29: "Else what shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The Mormons claim that it means that we should be baptized for our dead friends, who may have died without baptism.
C. C. W.

ANS. Whatever view we may take of this text, which has been the occasion of quite a variety of opinions, we must interpret it in such a manner that it will harmonize with, and have a bearing upon, the argument which Paul is presenting, which is an argument in favor of the resurrection of the dead. And we notice first that it has reference to the living, not to the dead. His query is not what will become of your dead friends who have died without being baptized, if there is no resurrection of the dead; for it would not matter whether they had ever been baptized or not, if the dead do not rise. But he asks, "What shall they [the living] do who are baptized for the dead?" This consideration forever cuts off the Mormon claim that the act has any reference to the condition of those who are dead. But here is a class brought to view who perform some act which is an argument in favor of the doctrine of the resurrection of the dead, which Paul is here presenting. What is this act? The obvious reply is, Baptism. But what connection had their baptism with the dead? and why does Paul add, "for the dead"?

Simply because there is no hope for the dead but in the resurrection; and this hope is what a person publicly professes by baptism. So the import of Paul's language is, Why are men baptized to show their hope in the resurrection of the dead, why do they thus publicly profess Christianity and subject themselves to all the hardships and perils of that position, if the dead are never to have a resurrection? Viewed in this light, Paul's argument becomes of great positive value in favor of his position that the dead will be raised; for it follows that all that men have been willing to suffer, even to the imperiling of their own lives, is so much testimony in favor of the clearness of the evidence that the dead will be raised, and of the potency of the doctrine.

Biblical expositors have given criticisms on this passage, so much to the point, that we present a few of them: "Macknight considers the passage as elliptical, and reads it, 'Baptized for [the resurrection of] the dead.' In *Heb. Wahl* the passage is thus paraphrased: If the dead do not rise, of what use is it to expose ourselves to so many dangers in the hope of a future reward?"—*Cottage Bible*.

Barnes, in his Notes, after stating various opinions on this passage as untenable, says: "The other opinion, therefore, is, that the apostle here refers to baptism as administered to all believers. This is the most correct opinion; is the most simple, and best meets the design of the argument. According to this it means that they had been baptized with the hope and expectation of a resurrection of the dead." "The phrase, 'for the dead' means, with reference to the dead; . . . with a belief that the dead will rise."

Dr. Clarke, commenting upon this passage, says: "The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who, in becoming Christians, expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries. But as they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection."

It may be proper to add that, according to Barnes' Notes, Grotius, Michaelis, Tertullian, and Ambrose favored the opinion of vicarious baptism; but other authorities, as Lightfoot, Rosenmüller, Pearce, Hornberg, Krause, Prof. Robinson, and indeed all other authorities, are against the view, as manifestly absurd. According to Grotius, the custom of vicarious baptism did prevail somewhat in the church after the time of the apostle Paul; but there is no evidence that it was known to the apostle, and we are to remember that hosts of superstitions and absurdities were introduced into the church very shortly after it was deprived of the fostering care of himself and his fellow-apostles. Had he intended to teach it by the passage in question, he certainly would have seen to establishing the custom in such a manner that it could be traced even to his day.

Our Tract Societies.

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

THE OHIO INSTITUTE.

Our excellent Institute, held at Dunkirk, commencing April 14, closes this evening. We have had a larger attendance from abroad than we expected, about forty attending. This, with the church at Dunkirk, made a good-sized class. Eld. Whitney was with us, and rendered efficient help, as usual.

This Institute, following the one previously held, has served to instruct us thoroughly in the new system of T. and M. accounts. The more we see of it, the more we like it.

All our books in the State are now in good shape, and our officers are pretty well instructed. It has been no small task to bring this about, but we believe we shall be well paid for the time and expense involved.

The brethren unanimously voted to hold one more

meeting like this, late next fall, and invited Eld. Whitney to be with us.

All our ministers in the State, with two exceptions, were here, also our State Secretary, four of the six district secretaries, all the directors, several librarians, and a goodly number of the leading brethren. Everything went off pleasantly. We had preaching nearly every night, with a large attendance and a deep outside interest. All agree that an excellent impression has been made.

During the last quarter, the society has done a far greater amount of work than ever before in the same length of time; and now that we are fully ready to go to work, we expect much more to be accomplished.

All are enthusiastic over it, and expect to do a good work this summer.

We shall run four or five tents. Companies are now all arranged, and good fields are open before us.

Prof. E. B. Miller, teacher of elocution in Battle Creek College, was with us during the two weeks, and taught a class in elocution. All were well pleased with his mode of teaching. At the close of his class, the following resolution was unanimously adopted by the Institute:

Whereas, Prof. E. B. Miller, of Battle Creek College, has been with us for two weeks, instructing us in the science and practice of elocution, which is so important to every public speaker, and

Whereas, He has given us good satisfaction by his able instruction and his pleasant and gentlemanly manner, therefore

Resolved, That we recommend him to our ministers and Conferences as a competent teacher of elocution.

We believe he has especial talent in this direction, which we hope will be made useful to the advantage of our preachers. Beginning May 17, he will teach a class in elocution for four weeks at Wellington, Ohio. We have secured a good hall, and already have quite a class engaged. His terms will be reasonable. If any of our brethren or sisters wish instruction in this branch, they cannot do better than to avail themselves of this opportunity, as one so favorable may never occur again. Bro. A. M. Mann was duly ordained the last Sabbath of our meeting, after which we celebrated the Lord's supper. It was a very sweet, solemn meeting.

We are glad to notice a marked improvement in all our ministers in Ohio in their manner of preaching, in their understanding of the truth, and in knowledge generally. All are working hard to become educated and able men as far as it is in their power. Why should not every minister do this? We thank God that all are in harmony, and that brotherly love unites our hearts and interests as one. We hear no fault-finding among us. May this state of things always continue. D. M. CANRIGHT.

April 28.

OHIO TRACT SOCIETY.

THE State quarterly meeting of this society was held in connection with the Institute at Dunkirk, April 14 to 26. Opening meeting at 9:30 P. M., April 25. Prayer by Eld. D. M. Canright. The report of labor was then read, and Eld. Canright made remarks upon all the different items mentioned in it. Only about half of our brethren and sisters in Ohio are members of the tract society, and of these members only about half returned reports of labor. Appeals were made to all present to work earnestly in the cause of the Lord, and to urge all our brethren and sisters to join the tract society. The report was as follows:—

Table with 12 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

NOTE.—The local society at New Haven failed to report.

The duty of the librarians was spoken of, and they were told that much depends upon them, and what they should do at the end of each quarter.

The directors made very interesting statements in regard to their several districts, expressing their determination to work more earnestly in the missionary cause. After some time had been occupied in this way, the meeting adjourned to call of Chair.

At 4 P. M. the second meeting of the T. and M. society was held. The standing of our society with the REVIEW and Signs Offices, and of the various districts, was read, and remarks were made on different points.

The necessity of means to help the cause, and the advantages to be derived from having a reserve fund, were spoken of. It was thought best and necessary to have a fund of \$1,500. The different brethren made remarks upon the subject of the reserve fund, and it was resolved that it is the sense of this meeting that \$1,500 should immediately be raised for such a fund.

Interesting remarks were made by the President, setting forth the necessity of giving to the cause of Christ. The meeting then adjourned.

IDA SHARPE, Sec. D. M. CANRIGHT, Pres.

ILLINOIS T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Belvidere, Ill., April 18, 1880. The President in the chair. After the usual opening exercises, the minutes of the last meeting were read and approved.

Reports of labor for the two preceding quarters were presented, which showed an increasing interest in the work throughout the field. The following is a summary of the report for the quarter ending March 31:—

Table with 12 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

The President, after inviting Eld. John to take the chair, presented the following:—

Resolved, That it is the sense of this meeting that steps should immediately be taken to place the REVIEW, the Youth's Instructor, and Good Health in every Sabbath-keeping family within the bounds of this Conference.

The resolution was spoken to by Elds. Andrews, Merritt, John, and Ballenger, and adopted unanimously. A discussion of ways and means by which to accomplish this object then followed.

Voted, That Eld. B. F. Merritt be appointed to prepare an appeal in behalf of the Illinois T. and M. Society to those of our brethren who are not supplied with the REVIEW, the Instructor, and Good Health.

Voted, That we hereby instruct the directors and librarians of the several districts to see that each Sabbath-keeping family is furnished with the REVIEW, the Instructor, and Good Health, for at least four months, to be paid for, as far as possible, by the persons supplied; but if they are unable to pay for it, by a fund to be created for that purpose.

Voted, That we do not feel it our duty to furnish means to pay for periodicals to such of our brethren as indulge in the use of tea, coffee, tobacco, or other hurtful stimulants.

Voted, That it is the sense of this society that our President should prepare a paper for each State quarterly meeting, setting forth the state of T. and M. work, and its needs in our Conference.

Voted, That we recommend that a T. and M. Institute be held in connection with our State camp-meeting, and that we invite Eld. B. L. Whitney to conduct said Institute.

Voted, That it is the sense of this meeting that the suggestions of Eld. Haskell in regard to the twelve-page edition of the Signs of the Times should be adopted, and acted upon throughout the State.

Voted, That we recommend that all our tract societies, as far as possible, take clubs of the College Record, and mail them in connection with the Signs of the Times, to serve as an advertisement of our College at Battle Creek, Mich.

Adjourned sine die. R. F. ANDREWS, Pres. LIZZIE CAMPBELL, Sec.

MAINE T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at South Norridgewock, April 18, 1880, at 9 A. M. Meeting opened in the usual manner, with the President in the chair. The minutes of previous meeting were read and approved. The report of labor for the quarter just closed was read, which was as follows:—

Table with 2 columns: Item, Amount. Includes: No. of members, reports returned, families visited, letters written, new subscribers, pages tracts given away, loans, periodicals distributed, annuals sold, given away, Money rec'd from Dist. No. 1, 2, 3, 5, Total \$150.60.

Remarks were then made by the President, calling attention to the fact that a large amount of good might be

accomplished if each member of the society would take some burden of the work, and be prompt in reporting. Remarks were also made by Brn. Patterson and Webber, giving the experience of several members of the society who have distributed tracts on shipboard, and showing the eagerness of some to get hold of reading matter on present truth.

Mrs. Etta B. Goodrich, Hartland, Me., was appointed assistant secretary. Bro. J. E. Allen, director of Dist. No. 1, resigned, and Bro. R. T. Hobbs, Somerset Mills, Me., was chosen to act as director in said district for the remainder of the year.

On account of bad roads, but few were out to this meeting. Bro. Patterson, director of Dist. No. 3, came nearly fifty miles through the mud, and said he was richly paid for his trouble. This is a good example for others.

Voted to adjourn sine die. J. B. GOODRICH, Pres.

R. J. GOODRICH, Sec.

REPORT OF NEBRASKA T. AND M. SOCIETY, FOR QUARTER ENDING MARCH 31, 1880.

Table with 12 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

MRS. ANNIE E. SHEPHERD, Sec.

REPORT OF TEXAS T. AND M. SOCIETY, FOR QUARTER ENDING MARCH 31, 1880.

Table with 12 columns: 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, Annuals sold and given away, Cash rec'd on Tract Fund and Periodicals.

KITTIE MCKISICK, Sec.

THE V. M. SOCIETY AT ALLEN'S CORNER, ME.

THE report of the V. M. society at Allen's Corner, Me., for the quarter ending April 1, 1880, is as follows:—

Table with 2 columns: Item, Amount. Includes: No. of members, reports returned, families visited, letters written, received, periodicals distributed, pages of tracts and pamphlets loaned and given away, subscribers obtained, on trial, MONEY RECEIVED, pledges, subscriptions, book sales, Annuals, memberships, donations, Total \$45.68.

ALICE K. HERSUM, Sec.

SOUTH LANCASTER, MASS., V. M. SOCIETY.

THE report of the South Lancaster V. M. Society for the quarter ending April 1, 1880, is as follows:—

Table with 2 columns: Item, Amount. Includes: No. of members, reports, letters written, received, families visited, periodicals distributed, Pages tracts and pamphlets distributed, No. of Annuals distributed, Subscribers obtained for periodicals, Mrs. M. L. Priest, Sec.

—“I resolve,” says Bishop Beveridge, “never to speak of aman's virtues before his face, nor of his faults behind his back;” a golden rule! the observation of which would at one stroke banish flattery and defamation from the earth.—Bishop Horne.

TOO OFTEN.

Too often we idly sit and dream,
When we should be up and working;
Too often we think, and plan, and scheme,
When dangers are round us lurking;
Then wake to cry, when these truths we see,
Alas! alas! that these things must needs be.

Too often we fold our hands in sleep,
In the summer sunshine lying,
While the hay lies there in a tangled heap,
And the vines and flowers are dying;
Then rise, when the winds blow bleak and cold,
To fret o'er the ruin, the rust, and the mold.

Too often we view with a careless eye
Some tired face, wan with sorrow,
Forgetful that storms may dull our sky,
And burst o'er us to-morrow;
And we in our blindness and anguish crave
The love and pity we never gave.

Too often we turn with a scornful look
From a weak and erring brother,
Forgetting the precept in "The Book,"
"Children, love one another;"
And live to regret, when he's passed away,
That we had neglected to warn and to pray.

Too often, great God, we dance and sing
On the brink of deathless ruin,
Turning away from life's boundless spring,
And thy voice so sweet and wooing,
And the beckoning light of the pearly gate,
Till death and eternity seal our fate.

Blest Father, thy grace on us bestow,
And thy mind to us be given;
Then at last we'll stand in the lambent glow
Of the jasper walls of Heaven,
And hear thee say to each crown-wreathed one,
"Well and faithfully hast thou done."

—Mrs. Annie E. Thomson.

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.

NORTHERN EUROPE.

I REMAINED in Skien three weeks to help Bro. Jaspersen. The last week it was market-week. We obtained a place for a stand, and hung up the chart. Above was written in large letters: "The Lord is coming! Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2." Below, it was stated that these prophecies would be explained evenings in the hall. The chart could be seen all over the market-place, and nothing else attracted so much attention. Some grew angry over it, many inquired into the meaning of it, and many bought tracts and papers. Shortly before, we had printed two thousand copies of "Prophetic Symbols." This paper is the size of *Tidernes Tegn*, contains illustrations and explanations of all the symbols, and is sold for 2.7 cents. (We have now about two hundred of these "Symbols" left.) Thus people came from different parts of the country to hear, and our tracts were sold and scattered.

Bro. Jaspersen reports that they cannot organize a church yet, although quite a number believe and love the truth. But it is very difficult to keep the Sabbath. It seems to be still more difficult in the small cities than in the large places. And in the country people are so far behind in civilization, that most of them seem to be another kind of people entirely from those who live in the cities. The people in the cities in Norway keep in line with other countries of Europe; but when we get up into the mountains and valleys, they are fifty or a hundred years behind. Tents are not practicable here, and halls can seldom be hired for a less time than six months.

Bro. J. has thought of moving to Denmark this month to labor on the island of Sjælland. But when this was known in Skien, about thirty of the friends came to his house, and offered to pay monthly toward hiring a hall, and others sent word that they would help. He says they can easily raise Kr. 40 (\$10.76) per month for this purpose. Now if they can get a hall, he will remain; if not, he will go to Denmark.

When I returned to Christiania, Bro. Rosqvist had been preaching in my absence with good success. During Easter week we had nine sermons. The friends brought an offering for the minister, as is customary. It amounted to Kr. 106.27 (\$28.47). (In looking at sums and figures it is well to remember that it is very hard times in Norway. All our members are of the working class, and some are sustained by the poor-fund of the city. Two of our funerals have been at the expense of the city. Day laborers get from Kr. 7 to 9 a week [\$1.87 to \$2.41], and board themselves. Good work-girls can be hired for Kr. 8 per month [\$2.14]. Yet clerks, teachers, officers, and ministers receive higher salaries than in America.) All dissenters have to pay full taxes to the state church and priesthood. Thus but a poor chance is left, financially, for ministers of other denominations, who are to be sustained here.

Sabbath evening six brethren and sisters were baptized. This makes twelve in all since New Year's. The next day,

the first Sabbath in April, we met to celebrate the ordinances of the house of the Lord; and 56 brethren and sisters took part in these sacred rites. These were very precious seasons to us. We have now 138 members of the congregation united by certificate. The church of S. D. Adventists in this place was formed June 7, 1879; 98 persons have during this time been united with us in full membership. Of these, three have died, three have left for other countries, and two have apostatized; thus we have 90 members left. Of these again five are in Sweden, three in other parts of Norway, and two on the sea, which leaves us about 80 at home.

Last Thursday one of the Bremen Ocean steamers left this harbor with 1,100 passengers bound for the United States direct, 400 of whom were Scandinavians. By invitation from the agent, Bro. Svenson, two of us went as far as Drobak, a journey of two hours. Thus we had an opportunity to preach a farewell sermon to the friends. We were permitted to gather on the quarter-deck, above the saloon. This was a precious opportunity for us. Besides this, Mr. Svenson caused Norwegian, Swedish, and German tracts to be distributed among the passengers to the amount of Kr. 20 (\$5.36).

The same evening we held our church quarterly meeting. The Sunday-school has had an average of 78 members, and 62 in attendance during the quarter. The average membership of the Sabbath-school has been 109; average attendance, 90. Thus we have had during the winter about 140 scholars in both schools. This is very encouraging, both to scholars and teachers.

The report from the tract society showed 56 members, of whom 34 had been active. They had secured during the quarter 69 subscribers for *Tidernes Tegn*, sold 1,192 papers, 69 pamphlets, and 32,544 pages of tracts; in all about 40,000 pages. They have also distributed 117 papers and 2,496 pages of tracts, written 16 letters, and visited 15 families. The sales amounted to Kr. 218.88 (\$58.66), which was Kr. 25.13 more than the cost of all tracts and papers.

It takes some experience to sell tracts and papers, but one tract sold is worth more than twenty given away, because, however small the sum is that is paid for the tract or paper, it almost always secures the reading and preserving of it, while those that are freely distributed are often treated most shamefully.

The tract society in this city, consisting now of only 34 active members, has sold, during the nine months since its beginning, tracts and papers for Kr. 750.49 (\$201.19). Besides this, our colporter has sold tracts averaging Kr. 10.00 per week (\$2.68). Yet these sales are not effected because other denominations do this way, for they often scatter their tracts broadcast and free, nor because the people are anxious to buy. Most of them entertain a very strong prejudice against everything that comes from S. D. Adventists. But the people are gently persuaded. And thus the tracts go out from ships, steamers, hotels, streets, and public places all over the country. In this respect this city is an excellent place for our head-quarters, and there is none equal to it in the Scandinavian countries. This is also proved by the reports from Brn. Loughborough and Ings. The \$6.70 surplus was used to buy Swedish tracts for Bro. Rosqvist. A brother also gave him tracts to the same amount. He received other donations besides, as he is about to labor in Sweden.

According to the unanimous vote of the church, Bro. Rosqvist was set apart by prayer and laying on of hands to proclaim the message in his native country, Sweden. The Lord came very near to us on this occasion. The next day he left for Aamodt. We have received a letter from him. He preached four times Sabbath and Sunday to interested congregations. There is a good opening in that vicinity, and a prospect of getting a church established. In Philipsstad there are also several Sabbath-keepers. Bro. Töckzelius is laboring some in Lungsund, Bro. Söderblom in Märsta, Bro. Olsen in Söderhamn, and others in other places in Sweden. In my opinion, Sweden is a better field for the truth than either Norway or Denmark, if proper labor could be bestowed. There is more religious stir, and the people are further advanced in religious matters, and more willing to listen to new theories. Yet the laws are more stringent.

Bro. Klungland is laboring as colporter in the western part of Norway, and has sent us some subscribers for the paper. He has been educated in the truth in this place, and so have Brn. Olsen and Rosqvist. Now another young brother has commenced as colporter here. His name is Vold. There is a fair prospect that he can learn,—learn to be efficient in obtaining subscribers and selling tracts, and learn to keep himself and family for \$2.41 per week. This is the highest we have been able to pay our colporters yet; and it is not bad, either, in these hard times, when a day laborer often gets only \$1.87 per week.

In Denmark the battle goes well. The Lord is blessing Bro. Brorson's patient and self-sacrificing labor. The churches in Alstrup, Tylstrup, Hellum, and Dronninglund are prospering. The brethren west of Veile are faithful and active, and new ones have come into the truth near Aarhus and Ribe, and in other places. Bro. Kristensen has commenced to render acceptable help in preaching. Yet there is need of more laborers; many doors and hearts are being opened. On Sjælland there is also a better prospect of doing good than there has been in the past.

Thus our brethren in America have a view of affairs in this mission. We still ask for an interest in your prayers, and a place near your hearts, that the Lord may bless this part of the great harvest field also, and eventually give us all a place in his kingdom.

Christiania, April 14, 1880. J. G. MATTISON.

KANSAS.

Noble, Rice Co.—Since my last report, a few days ago, a family of First-day Adventists have commenced to observe the Sabbath. They seem to be very grateful for the truth. Eleven whole families have now embraced the truth here; there is not a divided family among them all.
R. F. BARTON.

Caldwell, Sumner Co.—April 1 to 25 I labored in this vicinity. A few had been keeping the Sabbath here for some time, and had awakened quite an interest, especially on the Sabbath question. As the result of our effort, ten embraced the truth. A church of fifteen members was organized, also a Sabbath-school of about twenty members. They take a club of ten *Instructors*; and four copies of the *Review*, three of the *Signs*, and one of *Good Health*, were subscribed for. Sunday, the 25th, seven were baptized. Our meetings closed in the evening, with the celebration of the ordinances. Both of these meetings were seasons of deep interest. A solemn spirit of conviction appeared to rest on the congregation, and the people of God enjoyed a large measure of his blessing.

We were loth to leave that part of the country. Two other places were pressing in their invitations for preaching in their neighborhoods, where the prospect appeared good to have raised up other churches with a comparatively small amount of labor; but labor among the churches called me on. May the Lord of the harvest send more laborers into the fields which are already ripe for the harvest.
J. H. COOK.

NEBRASKA.

Dist. No. 4.—The quarterly meeting for this district was held with the Richmond church. The attendance was larger than at any other meeting yet held there. Their new sod church proving too small, we pitched our forty-foot tent on Sunday morning, and had a good meeting in it. The Spirit of God was present throughout. Two were baptized, and united with the church here. The brethren pledged \$74 on the tent fund. A health and temperance club was organized, which, we believe, will be a live and earnest one.
CHAS. L. BOYD.
GEO. B. STARR.

MICHIGAN.

Spencer Creek, April 20.—The cause of truth is advancing in Northern Michigan. At Spencer Creek we have a flourishing H. and T. club; there is an increasing interest in the missionary cause; a club of *Signs* is taken; and s. b. will no doubt be doubled this year.

At Whitewater the friends are settling into the truth. They have organized s. b.; and each family has some of our periodicals.

The cause in this part of the State will be self-sustaining, and we hope soon to help by our means as well as by our influence to extend the precious light of the third angel's message.
JOHN SISLEY.

NEW YORK.

Danby, April 26.—Fifteen discourses have been given here. Our congregations have not been large, owing to the busy season of the year and short evenings. When we came here, very much prejudice existed; but it has largely been removed, and a very much better opinion prevails in regard to our work. The Lord has given freedom in presenting his truth, and a few are much interested. It seems advisable to leave soon; but we shall resume the meetings at some future time (as some request us to do), and finish our work here, believing that good will result.
T. M. LANE.

OHIO.

Mendon.—I am still holding meetings at this place, with some interest. Two were baptized yesterday; others are keeping the Sabbath; and still others are at the point of decision. I have sold several dollars' worth of books, and obtained some subscribers for periodicals. The Methodists have granted us the use of their house,—a favor for which we are very grateful. I shall be obliged to leave in a few days to attend the State quarterly meeting, but shall return as soon as it is over. The brethren here are of good courage. The church quarterly meeting was held, and the ordinances were celebrated. The blessing of the Lord was with us.
G. G. RUPERT.

MISSISSIPPI.

Jasper Co., April 26.—I close my labors at this place this evening. Have delivered seventeen discourses, and the interest is good. Seventeen adults are keeping the Sabbath, and a Sabbath-school of twenty-six members has been organized. Others speak of joining next Sabbath. Ten copies of the weekly *Instructor* will be taken for the school.

I think this is a good field of labor. The people are anxious to hear, though there is some prejudice. I should like to have ministerial help. I think it is greatly needed; it looks as though a great work might be accomplished here. If any of the brethren have reading matter that they can send me at Bladen Springs, Ala., it will be thankfully received. I shall return here again soon, and look after the interest. Brethren, pray for the cause in the far South.
J. M. ELLITT.

CALIFORNIA.

St. Helena.—April 10 and 11, I spent with the church at St. Helena. There was a good representation of our brethren and sisters at the Sabbath meeting. I had freedom in speaking from the words of our Saviour found in John 15:7, 8. Following the discourse we had a very profitable social meeting, nearly all present taking part, after which the ordinances of the Lord's house were celebrated. Bro. Wood was present and conducted this service. Sunday there were no meetings in the other churches, and the house was crowded. The best of attention was given to words spoken from 1 John 3:1-3. In the evening we again addressed an interested company.

Monday we took the cars for Napa, where we spoke to the brethren and sisters there assembled in the evening. Some of the members of this church have moved away, and some have died, so that there are but few left. Although so few in numbers, the sum of \$134 was paid in as their quarterly tithe. When every church-member does his part cheerfully in tithes and offerings, the general treasury will be supplied. Napa needs judicious ministerial labor. Indeed, from every direction comes the Macedonian cry, "Come over and help us." I would recommend that a definite time be set apart for prayer that God will raise up laborers to send into the harvest field. We see places for twenty men to labor on this coast. We must cry to God, brethren and sisters, in faith, for him to put his hand to the work, and send by whom he will. As we view this large field, and see the many openings there are for labor and the few there are to fill them, we feel humbled before God. His rebuke is upon us because of our lack of consecration. We must devote more time to heart-felt prayer that God will work in behalf of his cause upon this coast. Shall we individually put away our pride and love of self, and so humble our hearts before God that he can turn his face this way, and let the light of his countenance shine upon us? He can and will clothe us with his salvation, if we will comply with the condition laid down in his word. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

E. G. WHITE.

Dixon.—The meeting here was one of profit to the cause in this section. The brethren came from Vacaville, a distance of fourteen miles, and the evening meetings were attended by friends living six or eight miles distant. Sister White's testimony, both on the Sabbath and on Sunday evening, took effect, and made a good impression. On Sunday evening her discourse was particularly impressive.

On Sunday, at 4 P. M., a district quarterly meeting was held, which showed a good degree of labor performed. Should the same missionary effort be put forth in hundreds of villages where the truth has never been presented, an interest might be awakened by which scores would be led to embrace the truth.

The influence of the meeting was good, prejudice was removed, and all who love the truth were encouraged.

S. N. HASKELL.

RHODE ISLAND.

Niantic and Green Hill.—I arrived at my home in Rhode Island from Virginia on the 3d of March, after an absence of thirteen months, designing to rest a few weeks, and then return to my field of labor in the South. Soon after coming home, I received an invitation to go to Niantic to dedicate the meeting-house just completed by the little company of Seventh-day Adventists in that vicinity. I held meetings one week, and organized a church of five members. Two others intended to unite the next Sabbath. Bro. Stillman, of Westerly, was ordained elder. Two were baptized; and the ordinances were celebrated. The Sabbath-school will be re-organized in due time. I can see no reason why the cause of present truth may not prosper in Niantic, if those who love the truth will only faithfully walk in the light as it is their privilege.

I also labored at Green Hill. The church there had been disbanded; but I found a few devoted, faithful, earnest workers, and, at their request, I organized a church numbering seven members. An elder and deacon were chosen. They also pledged all their tithes, paid for ten copies of the twelve-page *Signs*, and took twelve copies of the *Instructor*. They will send a delegate to the next annual Conference in New England, and desire to be taken under the watchcare of the Conference. The dark cloud that has hung over Rhode Island is rifting and rising, and I am sure that better days for the dear cause in this State are just ahead. Many things are coming to light which in the past have hindered the advancement of the cause of God in the New England Conference, and I am confident that light will now come in, and greater prosperity will attend the work, if all who really love the truth will be humble and faithful.

I expect to start for Virginia the 28th of April, and will stop a few days along the way at the following places: Fleetwood, Berks Co., Pa.; Camden, N. J.; Baltimore, Md.; Washington and Soliloquy, Va.; and Rockport, Wood Co., West Va. As I do not know just how long I may want to stay at some of the above places, I cannot give appointments in the *REVIEW*, but will write to each place in time to give the appointment. But I want to

say to all along the line, Be ready for earnest, active work when you come to the meetings. I hope there will be a general rally in every place. To the work while the day lasts.

I. SANBORN.

TEXAS.

Cleburne, Dallas, and Plano.—Appointments were so arranged that I was enabled to attend the church quarterly meeting at each of these places. I labored to build up the spiritual interests of the churches, and to promote among the members greater zeal and activity in the different branches of the work; and I was encouraged to see such a general response, and such a willingness to move forward all along the line.

At Cleburne one was added to the church, and two were baptized.

At Dallas, two were disfellowshipped, one was baptized, and three were added to the church. In this place a marked line is drawn between those who are in harmony with the third angel's message and those who are not. Two parties exist, and separate meetings are held. Those who oppose the message are quite zealous in doing missionary (?) work with opposition books and papers. I find these as I go from place to place; and I am happy to state that I have not yet found one of our brethren or sisters who was in the least affected by these efforts to shake their confidence in the truths of the third angel's message. This spirit of opposition is manifested only among those who have come from the North. Not one of our brethren or sisters of Southern birth has any sympathy with those who are engaged in it, or with their efforts to ruin and tear down what they themselves so recently professed to build up.

At Plano, one was added to the church, and five were baptized. Here we were pleased to meet the brethren Taylor, late Baptist ministers, mention of whom was made in a late *Review*, and glad to find them well established in all the truths of the message. We hope the success attending Bro. Hunter's labors the past winter will inspire others to put forth greater efforts, and manifest more zeal, in true missionary labor.

The ordinances were celebrated, and the regular quarterly business was attended to at each of these places. We are more and more pleased with the plan of conducting the church quarterly meetings, proposed by the General Conference. The inquiry meeting on the Sabbath, to ascertain the spiritual standing of each member of the church, whether present or absent, is of great importance, and should be strictly attended to. It is not too much to require each member to report his or her standing, either in person or by letter, once each quarter. A duty is here involved.

Between Cleburne and Dallas I stopped to hold two meetings in Bro. Oliver's neighborhood, and while here I baptized Bro. O. and wife, who are growing stronger in the truth, though they are comparatively alone, and meet with much opposition.

I visited all the friends of the cause at Rockwall, and preached once. The Court-house was opened to us, there being no room for us in the churches. I hope the friends there will rally, and stand for the right, and if the battle goes hard, fight the harder. The reward is promised only to the overcomer. Bro. J. M. Huguley, director of this district, is with me, and is assisting in the work.

Terrell, April 23, 1880.

R. M. KILGORE.

THE CAUSE IN VERMONT.

THOUGH for a few months past the weather and traveling have been quite unfavorable for holding meetings in our State, I have, in that time, held meetings with nearly every one of our churches. In these meetings we have seen some tokens of good. Our regular quarterly meetings for this month were very thinly attended, if they were held, owing to extremely bad roads and rain.

To the dear brethren and sisters who feel that the present is a time of trial of our faith, I would say, Take courage in the Lord. Just "over there" is the inheritance of those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

With this blessed hope to buoy up the spirit, shall we sink because our faith is tried? Says Peter: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

As foreign substances are separated from gold by the trial of fire, and the genuineness of the gold proved without losing anything of its nature, weight, color, or valuable property, though subjected to the strongest known heat for any number of years, so genuine faith is proved by the endurance of temptations and trials.

Let us not cherish the idea that our trials are more numerous or more severe than those that others experience, and thereby lose our trust in God; but rather remember the words of the apostle:—

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with

the temptation also make a way to escape, that ye be able to bear it." 1 Cor. 10:13.

As churches and individuals, let us humble ourselves and draw near to God. Let our tract and missionary workers toil on. Some are embracing the truth by reading. One writes me, "I took twenty-one names for *Good Health* with the 'Household Manual,' in three days."

From the green hills and mountains of Vermont, praises to God will be heard from those who shall yet embrace the truth, and joy and gladness will echo across our valleys. It may not be in my time, it may not be in thy time; but strong men will yet sound the message in Vermont, and the cause will arise.

Several young men in our Conference hold a preacher's license, who may do much to publish the last message of mercy, if they keep near to God, and have the spirit of sacrifice and a readiness to bear the cross. But we must realize the solemnity of the work, and appreciate its importance. "Without me ye can do nothing," says Christ.

He is coming again. He is near, even at the doors. It is no time for discouragement now. "Look up, and lift up your heads; for your redemption draweth nigh."

Bro. R. S. Owen writes encouragingly from the southern part of the State, where he is laboring, and Bro. C. W. Stone contemplates running a tent here some weeks during the ensuing summer. May united prayers be offered that the Lord may direct his servants aright.

April 27.

A. S. HUTCHINS.

SPECIAL MENTION.

THE STATE OF SOCIETY; MR. BEECHER'S TESTIMONY.

THE following vivid picture of the state of society, both in Europe and America, designed to show the importance of a judicious system of education in this country, gives a good idea of some of the elements of strife which are now being "held":—

Society everywhere shows symptoms preceding disturbance. In Europe it is far more apparent than among us. There it would seem that at last by various processes sufficient light has struggled down to the strata of the intelligence of the people, and they are beginning to take part in incidents which determine governments and events. Intelligence has been working down until the upper classes are going to let up among themselves, in influence at least, the great lower classes. Fifty years ago De Tocqueville foretold what has since become history, and the movement of the great masses in Europe has taken place. To-day, all Europe is an organized oppression. Standing in sympathy with the great under classes, I say that this oppression will be met by violence, and I believe that all are now on the verge of a great eruption. The lever has already been touched, and the men who have the vote have the command. Nihilism, Communism, Socialism, are only cries for liberty and for light. They find that the reason of their oppression is ignorance, and they cry for knowledge. But knowledge alone will never help them. They want intelligence, and observation, and decision. And as the movement advances, new channels have to be secured for the escape of their intelligence. The intelligence of the people is like steam,—harmless if free, but if it is confined and compressed you know what the result will be. In Russia the blinded political managers insist on shutting down the steam valve; they won't even allow them to whistle, and their fate is upon us.

We are receiving vast accessions from all Europe and Asia, and these people are bringing hither their manners, their necessities, and their poverty. Eight millions from abroad are mingling with us. Four millions from within, but recently slaves, are with us. And in their hands we have placed the ballot. We do well to consider the situation. The industrial question for us is scarcely less important than the dynastic is for Europe. You have given them suffrage, and in doing so you have let out an angel or a devil, whichever it is going to be, and you cannot bottle it up now. The giving of suffrage to four million people as unfitted for it as any human beings could be, was a terrific experiment, and yet since they have had it they have voted just as wisely as their masters did before the emancipation. Ours is the most complicated government on the face of the earth, but I am hopeful of humanity while it has intelligence, liberty, and morality, or self-control. The preparation of the thirty-nine out of the forty millions for their responsibility rests on the new profession,—the school teachers. The free, public, common school is to do the work. The common school ought to be free as water, and should come unbidden to every man's door without regard to complexion or condition. The common school is the most democratic institution ever invented, and with it universal suffrage is possible.

LETTER FROM CONSTANTINOPLE.

THE outlook in the Turkish empire at the present time, both politically and socially, is anything but assuring. As to what may be in the near future, statesmen, diplomatists, and philanthropists are alike in doubt,—alike unable to divine. "Ever-increasing chaos" is the verdict of all who carefully study the condition of the country, and observe the events that are transpiring in it. If I mistake not, it is a political axiom that no government whose plans do not compass the good of its people, can long sustain itself. Whoever looks at the bitter misery in every part of this land, and traces it to its legitimate cause; whoever examines the laws which are enacted, regulating customs, commerce, and currency; whoever carefully scans the conduct of the ever-changing ministries, the provincial governors, and even the petty officials, cannot fail to be convinced that the good of the people, as such, seldom enters as a factor into the determinations of this Moslem government. "Whom the gods will destroy they first make mad," and madness rules the hour in Turkey. It matters little who is elevated to office, be the position high or low, all sooner or later join in the infatuated rush to ruin.

Evidently the darkest hour of night here in Turkey has not yet passed. Many a man's heart fails him for fear, in view of what may be.

The recent order of the government reducing the value of some four millions of pounds of the old metallic currency to *one half*, is but one of the measures that is carrying dismay and death to thousands of families all through the provinces. By this single merciless order, the present ministry has destroyed two millions of pounds of property in the hands, not of the rich autocrats of Stamboul, but of the middle and lower classes scattered from the Black Sea to the Persian Gulf. What will be the outcome of the distress and commotion which must follow the carrying out of this order, none can tell. Volcanic forces are evidently gathering. The telegraph already tells of riots and insubordination in many cities and towns of the interior, resulting from efforts on the part of the local authorities to carry out this decision of the Central Government. Many a Moslem, whose patience and patriotism have been strained to the utmost by the oppressions endured by the people, is watching with eager attention the proceedings of the Nihilists in Russia, ready to do a work in Turkey as deadly as the fiercest hatred of the government can inspire.

Foolhardy schemes will no doubt spring to the front in this time of unrest and foreboding. Such schemes may fail, and doubtless will. However this may be, no human power can avert the doom of the Ottoman State. This is becoming more and more evident to all. Since, therefore, it must be conceded that the Ottoman rule, as such, cannot long endure, the question of its dynasties, ministries, and powers of government becomes a minor and secondary question, and the sooner the European powers accept this in its full meaning, the better.—*Dr. J. G. Bliss, in Christian Intelligencer.*

THE CANCER IN SOCIETY.

There is no danger to our State more threatening than the disregard of law by public officials. It destroys the very foundation of society by disheartening its virtuous, and emboldening its vicious elements. It is not the wall of a pessimist that declares this evil in the ascendant in the United States, but it is the calm judgment of one who is optimistically inclined, and who has watched the conduct of magistrates and of the community toward breaches of the law for many years. I speak of magistrates and the community together, because there is a correlation between them that must not be overlooked in the study of the problem how to mend our public affairs. Magistrates could never defy the laws they are set to maintain, were not the community their virtual helpers in the matter; nor, on the other hand, would the community become so hardened to the defiance of law, were not magistrates so ready to furnish examples to the criminal classes. The chief cause of the evil is undoubtedly to be found in the demands of partisan politics. The party is placed before the State.—*Howard Crosby, D. D., in Stoddard's Review.*

—New York is a cultured city, a refined city, an intellectual city, a philosophical city—shall we not say a pious city—that is, the best part of it? And yet, brethren, and yet, Rev. Dr. R. S. Storr's splendid lectures on "The Evidences of Christianity"—they are splendid—attract just about a two-thirds audience at the not very large Association Hall—of which no small proportion are theologues. And this with the admission free to all, while six days in the week twenty

five theaters are pretty well filled, some of them crowded, at prices ranging from twenty-five cents to a dollar and a half. Still the people of New York are a cultured, thoughtful, earnest people, as the spires of some 300 churches, climbing through its murky atmosphere and laying their fingers against the heavens, attest. Let us see—how do we explain this?—*Christian at Work.*

Notes of News.

- Newark, N. J., has over 1,200 saloons.
- There are 269 life-boats on the coast of the British Isles.
- The new British Parliament was formally opened April 29.
- It is said that 62,000,000 people speak the German language.
- Benson J. Lossing is at work on a cyclopedia of American history.
- There are 26,050 Sisters of Charity in the different parts of the world.
- April 29, the Czar's 62d birthday, was celebrated by releasing 6,000 prisoners.
- The Russian districts of Volsk and Don are suffering from plague and famine.
- The Salvation Army is now at Newark, N. J., where it has enrolled 70 converts.
- Our Canadian neighbors propose to tunnel the St. Lawrence River at Montreal.
- Over 300 families have been made utterly destitute by the forest fires in New Jersey.
- It is said that Bismarck deeply and sincerely regrets the Liberal triumphs in England.
- There is a rumor that the Roman Catholics are to have four more cardinals in this country.
- The annual interest on the national debt has diminished from \$143,000,000 annually to less than \$82,000,000.
- A successful Sunday-school which was in operation in Vienna has been stopped by the public-school authorities of Austria.
- A late exchange states that there are now about 1,200 reliable converts to Christianity among the Chinamen on the Pacific coast.
- During the past year, 130 Indians were confirmed by Bishop Hare, of the Episcopal Church, and 73 Indian adults were baptized.
- A sod church in Kansas—one with walls of sod, roof covered with sod, and a floor of earth—costs about \$10 and a few days' work.
- Spain is troubled with revolutionary juntas, which threaten to rival the Nihilists of Russia. The government is taking measures to suppress them.
- An anchor has been fished up off the Island of Trinidad, stamped 1497, which is believed to have belonged to Columbus's third expedition to America.
- At a recent fete held in the Vatican, Pope Leo was extolled in poems in 49 different languages, recited by scholars of the College of the Propaganda.
- Russia has removed her interdict upon the worship of Old Believers; and the churches of that faith may now be reopened, after having been closed for 40 years.
- We learn from the *Advance* that the authorities of Stamford (probably Stamford, Ct.) have ordered the arrest of any one selling newspapers on the streets Sundays.
- April 24, a tornado passed through Central Illinois, killing seven or eight persons, and seriously injuring many more. An immense amount of property was destroyed.
- In England and Wales, the various branches of the Methodist church provide for the spiritual wants of 3,138,000 people, about one-eighth of the entire population.
- There is a report (an official one, this time) that the King of Burmah is endeavoring to propitiate the "gods," and secure his restoration to health, by sacrificing virgins.
- Japan is making rapid strides toward civilization. Schools are being multiplied and local elections held, to prepare the people for a representative, Parliamentary government.
- A new law has been passed in Germany, by which only one postal delivery will take place on Sundays in Berlin. A most strenuous opposition is being made by the merchants against this law.
- Later news from the storm that passed over portions of Missouri, Kansas, and Arkansas, the 18th, gives the loss of life at over 125, and the number of the seriously injured as considerably over 100.
- The city of Rochester, N. Y., has five public libraries, with an aggregate of 75,000 volumes. The union of these libraries in one general building is now urged as a measure of public convenience.
- A colored woman reputed to be 110 years old, the widow of a soldier in the war of 1812, has died recently. She was the oldest pensioner on the rolls, and had been in receipt of a pension over 60 years.
- Mr. Moody has closed the meetings he has been holding in St. Louis, and now goes to Leadville, Col., for a month's campaign among the miners and speculators of that city. Mr. Sankey accompanies him.
- The Christian Committee at Bagdad telegraphs that a terrible famine is raging throughout Kurdistan and Mesopotamia. Immense numbers of starving Christians are seeking aid at the hands of the committee.
- There is a bill before Congress appropriating \$500,000 to commemorate in suitable paintings, upon the walls of the National Capitol, the birth, life, and death of our Saviour.

The paintings are to be by the great living artists of our country.

—At a recent religious service held in a theater in Florence, Italy, 3,000 people were present. A portion of the word of God was offered to any one who cared to ask for it at the door, and 1,700 copies were gone long before the crowd had dispersed.

—An artesian well near Buda-Pesth, Hungary, has been completed, which was commenced in 1868. The total depth is 3,200 ft., and the temperature of the water it yields is nearly 165° Fahr., the yield in 24 hours being from 9,500 to 44,000 gallons.

—It is said that 135,000 foreigners landed at the port of New York alone during the first three months of the year. And on all hands it is admitted that the new-comers are, as a class, an improvement on much that Europe has hitherto sent to our shores.

—In Madras, India, there is a weekly paper, published in both English and Tamil, whose object is to disseminate the ideas and philosophy of Bradlaugh, Mrs. Besant, and others of the same school. Its tone toward Christianity is that of outrageous misrepresentation and abuse.

—Dr. Hassel, of England, discovers that one may acquire disease by licking postage stamps which contain red lead in the coloring. He says that sage-green and dull red wall-papers contain arsenic as well as green ones do. The penny stamps of England are very poisonous.

—The Crown Princess of Germany has just become an honorary member of the English Institute of Painters in Water Colors, and has expressed her willingness to show her own work at the exhibitions of the society. And Karl Theodor, Duke of Bavaria, having passed a strict medical examination, has taken the degree of M. D. at a German University, and will thus be the first royal physician. Perhaps these royal personages find more pleasure in the honors they earn than in those they inherit.

—The Menonites have introduced into Kansas a new cereal from Southern Russia, which is unaffected by drouth, worms, grasshoppers, and other enemies of grain. It is said to be very fruitful, yielding 60 bushels to the acre, and for nutritive qualities to compare favorably with Indian corn, wheat, and rye; while its stalk furnishes not only fodder, but also fuel. If the statements concerning this wonderful cereal are confirmed, it will not be necessary for the government to supply the artesian wells that have been called for for irrigating the arid plains of the great West.

—April 25, a severe storm visited Macon, Miss. Two currents of air, bearing clouds charged with electricity, met over the northern part of this place. Besides the lightning, balls of fire, some of them as large as a man's hand, were seen whirling across the clouds. The storms met near the railroad station, and that part of the town was soon in ruins. More than 20 were killed, many were wounded, and the loss of property was very great. Two bodies were found 100 yards from the house; and bolt goods were carried eight miles, and lodged in tree tops.

Obituary Notices.

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

WREN.—Died at Kirksville, Mo., April 15, 1880, our little Josie, aged 2 years and 5 months, after nearly three weeks of sickness from lung fever. H. AND N. E. WREN.

BRITT.—Fell asleep Feb. 24, 1880, in Harpswell, Maine, our beloved sister, Martha Britt, aged 71 years. She was an exemplary Christian, and for twelve years kept the Sabbath alone. Funeral discourse by Eld. Herrick. E. M. FLANDERS.

WHITELOCK.—Died of erysipelas, in Hutchinson, Minn., April 4, 1880, Ella May, aged 1 year, 3 months, and 16 days, only daughter of Theodore and Mary Whitlock. They sorrow not as those who have no hope. Funeral discourse from Rev. 21:4. JOHN FULTON.

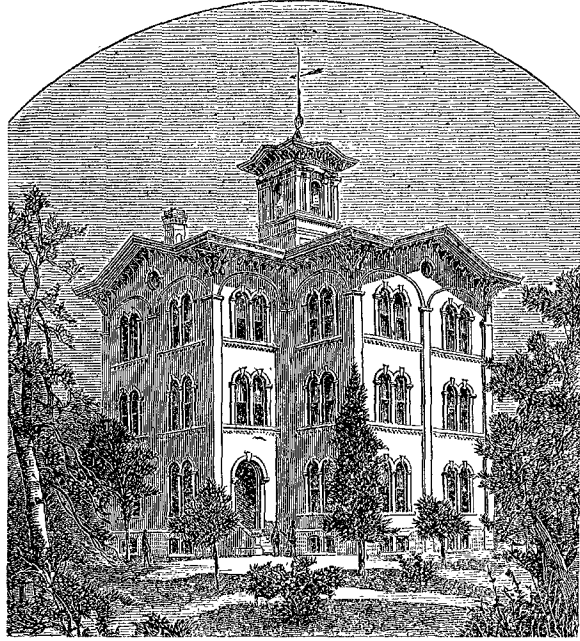
ANWAY.—Died at his home in Plainwell, Mich., April 21, 1880, of congestion of the lungs and liver, Bro. Nathan N. Anway, aged 73 years and 1 month. Bro. Anway had observed the Sabbath about twenty-five years, and was regarded by all who knew him as a sincere Christian man. Funeral discourse by Eld. Fletcher (Baptist). C. A. B.

REW.—Died in Garden City, Minn., March 12, 1880, Caroline M., wife of Bro. Enos Rew, aged 63 years. Sister R. was a person of superior mind, and the patient spirit ever manifested during the years of her sickness shows the sustaining value of the Christian's hope. She was one of the first to embrace present truth in the State of Wisconsin. F. W. MORSE.

DOWNER.—Died at the residence of her daughter, in Augusta, Eau Claire Co., Wis., Feb. 1, 1880, Sister Julia A. Downer, wife of Milo Downer, aged 62 years. She embraced the third angel's message about ten years ago, and to the close of her life rejoiced greatly in the truth. For several years prior to her death she was a great sufferer, but she bore her afflictions with much patience. She died hoping for eternal life when Jesus comes. I. SANBORN.

BLISS.—Died of locked-jaw, in Locke, Cayuga Co., N. Y., April 5, 1880, Sister Emma W. Bliss, wife of Eld. Geo. W. Bliss, in the 20th year of her age. With her husband, she embraced present truth about one year ago, and soon after united with the S. D. Adventist church in Genoa. She was earnest and successful in the missionary and Sabbath-school work, and we were looking forward with anticipation to the service she might yet render in the cause of the Master. The husband and two little ones have sustained a great loss, but they share the sympathies of an afflicted church and community. Discourse by Eld. A. H. Todd, Baptist minister of Tioga Center, N. Y., where she was taken for interment. Text, Job 13:15, first clause. Geo. D. BALLOU.

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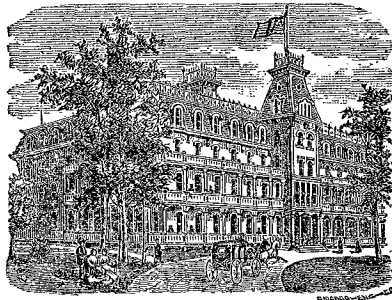
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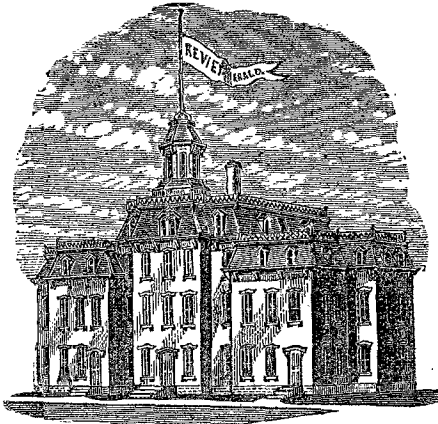
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The Review and Herald.

Battle Creek, Mich., Thursday, May 6, 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, Minneapolis,	June 17—

SPECIAL APPOINTMENT.

DEDICATION.

By invitation of Eld. S. H. Lane, of Indiana, we appoint to be present at the dedication of the house of worship at Wolf Lake, Ind., May 16. The services will commence at 10:30 A. M. We will speak in the house of worship at Ligonier, the evening of the 14th.

JAMES WHITE.

WHAT EDITORS LIKE.

AMONG other things, they like the spirit that is sometimes manifested by correspondents, of which we herewith present two specimens:—

One correspondent writes: "I have been feeling 'quite a burden,' of late, for your 'waste basket,' and thinking it might be the duty of almost every minister to contribute something for its sustenance, I inclose an article." And he adds that if we see fit to make any other disposition of the article, and thus "rob the poor waste basket of its prize," it will please him to have it trimmed and pruned, to any extent that may seem desirable.

Another writes: "You cannot do me a greater favor than to put any objectionable article of mine into the waste basket. I will then *pick flint* and try again."

Between editors and such correspondents, peace and good-will are very likely to continue.

TO CORRESPONDENTS.

J. MENDENHALL: See exposition of 2 Cor. 3, in the work on The Two Laws, pp. 42-49. See, also, concerning the relation Israel sustained to the law, both before and after leaving Egypt, the History of the Sabbath.

H. C. CADY: In Eld. Andrews' History of the Sabbath, p. 229, you will find this testimony from Neander: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday a sin."

This is from Neander's Church History, translated by H. J. Rose, p. 186. In Torrey's Neander, this sentence is omitted; but there is nothing to contradict this explicit statement found in Rose's translation.

TO THOSE ATTENDING THE KANSAS CONFERENCE.

THOSE coming by rail to the Kansas camp-meeting, from the south-west, will come all the way over the Atchison, Topeka, and Santa Fe road. Those from the south-east will come to Emporia over the Missouri, Kansas, and Texas road, and from Emporia over the A., T., and S. F. road. Those from the north-west will come to Topeka over the Kansas Pacific, and from Topeka, over the A., T., and S. F. road. Those from Atchison or Kansas City will come all the way over the A., T., and S. F. The depot is but a few rods from the camp, and reduction will be given to those returning over the Santa Fe road.

SMITH SHARP.

KANSAS CAMP-MEETING SABBATH-SCHOOL.

A SESSION of the Sabbath-school, of which all in attendance at the Wakarusa camp-meeting will be considered members, will be held Sabbath, May 22.

The first division will recite Lesson 47 of Lessons for Little Ones, No. 1. The second, third, and fourth divisions will recite the lessons for May 15. The lessons for this date are selected because of the uncertainty of receiving the papers in time to use the regular lessons.

General exercises will consist of review questions and recitation of the names of the books of the Bible in their order.

W. E. DAWSON, *Pres. Kan. S. S. Asso.*

FREEMAN AND TOBACCO.

BY ELDER WM. COVERT.

SATAN'S tactics ever have been to cause some of his agents to commit some terrible crime, and then throw the blame on some innocent party. Several hundred years ago he introduced from heathendom into the so-called civilized nations of earth the unnatural and foolish habit of tobacco-using, and a little more than a year ago the "habit" caused Charles Freeman to murder his innocent little daughter in the name of the Christian religion. It was then published that the Adventists were guilty of this great crime; but the following extract will place the blame where it belongs:—

"The court has fully decided that the man Freeman who killed his child at Pocasset, Mass., about a year ago, was and is insane.

"But it is further said that the insanity is not the result of religious ecstasy, but of the excessive use of tobacco, which had resulted in the derangement of his entire nervous system."—*Herald and Presbyter, Feb. 18.* How very offensive is such a habit in the sight of God.

Appointments.

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

CAMP-MEETING IN IOWA.

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

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

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

GEO. I. BUTLER, *Pres. Iowa Conference.*

I WILL be at Elm Creek, Morris Co., Kan., May 15. Will Bro. N. 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
Fremont, "	" 14 " 20
New London "	" 21 " 25

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

The third annual meeting of the Kansas Sabbath-school Association will be held in connection with the camp-meeting at Wakarusa, May 20-25, 1880. "Each Sabbath-school of fifteen members is entitled to one delegate, and one additional delegate for each additional fifteen members."

W. E. DAWSON, } *Exec.*
SMITH SHARP, } *Com.*
OSCAR HILL, }

ITHACA, Mich.,	May 8, 9.
Alma, " "	May 11, at 7 P. M., as Bro. Chase arranges.
Greenbush, Mich.,	May 15, 16, at 10 A. M.
Ovid, " "	" 18-20, at 7:30 P. M.

A. O. BURRILL.

HOAG S. H., Isabella Co., Mich.,	May 22, 23, at 10 A. M.
Chippewa, " " "	25, at 7:30 P. M.
Gulic S. H., " " "	27, " " "
Seville, " " "	31, " " "

A. O. BURRILL.
L. A. KELLOGG.

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

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

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

KANSAS CONFERENCE COMMITTEE.

PARTELLO, Mich., May 15, 16. We desire the brethren from Olivet and Brookfield to attend this meeting. Those coming some distance should bring refreshments for themselves and teams, as we wish to hold meeting all day.

M. B. MILLER.
J. F. CARMAN.

SPECIAL NOTICE.

It will be observed that the meeting for May 15, appointed in last REVIEW to be held near Ipswich, N. H., is now changed, and will be held at the above date at West Wilton, N. H., instead.

D. A. ROBINSON.

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.

CHANGE OF ADDRESS.—The P. O. address of the Vermont H. and T. and S. S. Secretary will, until further notice, be Waitfield, Vt.
FRANK S. PORTER, *Sec.*

WANTED.—A girl to assist in the house-work on a farm for a small family. Address, N. B. Cole, Grand Ledge, Mich.

THE P. O. address of Eld. G. G. Rupert is changed from Van Wert, Ohio, to Dunkirk, Hardin Co., Ohio.

A SABBATH-KEEPER wants employment on a farm by the month or year. Address, L. N. Travis, Otsego, Allegan Co., Mich.

FOR SALE.—The Sanitarium of Battle Creek, Mich., now offers for sale at low price and easy terms some twenty elegant residence lots in the vicinity of the Sanitarium. These are among the finest and most desirably located of any lots in the thriving, growing city of Battle Creek. Apply to Sanitarium, Battle Creek, Mich.

WANTED.—Employment at farming or mechanical work by a young man in his 19th year, who is desirous of obtaining an education, and with this object in view desires a good situation. Was brought up on a farm. Is not afraid of work. Any who may wish such a hand will please write soon to Chas. F. Wilcox, College, Battle Creek, Mich.

THE P. O. address of Eld. J. Wilbur is Greenville, Montcalm Co., Michigan, (Box 420).

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.
Indianola, Iowa.

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.

Cash Rec'd on Account.

Signs of the Times from Neb. T. & M. Society \$66.80, Neb. T & M. Society per A. E. Shepherd 208.80, Iowa T & M. Society per L. Hornby 505.89, Vermont Conference 66.77, Texas T & M. Society per K. McKisic 24.20, Signs of the Times from Texas T & M. Society 28.50, W. Macomber 10.00, Kan. T & M. Society per A. A. Dawson 285.47, S. N. Haskell per J. S. Harris 11.00, Ohio T & M Reserve Fund per Ida Sharpe 200.00, Am. H. & T. Association, California H. & T. Association 875.

Mich. Conf. Fund.

Ithaca per W. Reynolds \$139.00, Ransom Center per M. B. M. 83.62, Jefferson per M. B. M. 15.00, Palmyra per M. B. M. 9.25, E. J. Paine per M. B. M. 1.40, H. M. Castle per M. B. M. 1.00, Wright per James White 10.00, Lyons & Muir per J. W. 3.75, Banker Hill per G. P. Bailey 16.00, Portland per L. C. Smith 30.00.

Mich. T. & M. Society.

Dist 6 per James White \$1.25, Dist 8 per J. Gulick 5.00.

S. D. A. E. Society.

Betsey M. Hibbard \$10.00.

Gen. Conf. Fund.

H. F. Spear (s. r.) \$5.00, Vt. Conf. Tithe 50.00, W. W. Mott tithe 10.00, Lizzie H. Lakin, thank-offering 1.00, Ohio Conf. tithe per J. B. Gregory \$44.39, J. F. Hansen tithe 8.00, I. R. Eagen 75c, Ill. Conf. tithe 50.00, Geo. Cleveland 1.00, Delia Chamberlain 1.25.

European Mission.

Addie Hare \$5.00, J. L. Syp 10.00, John M. Berry 25.00, A. McEnelley 2.30, Lovina Rosa 2.00.

English Mission.

H. G. Bueck \$2.00.

Danish Mission.

Sigri Olsen \$2.00, Mrs. A. Halgren 1.00, Ole Mortensen 3.74.

Gen. T. & M. Society.—Donation.

Ill. T. & M. Society tithe per L. S. Campbell \$5.55.

Books Sent by Freight.

B. L. Whitney \$88.88.

Books Sent by Express.

Sarah A. Beach \$2.40, Mrs. Sopha Parker 12.00, Albert S. Perrin 5.05.

Review to Poor.

A friend of truth in Ohio \$2.00.

Gen. T. & M. Society.—Life Members.

R. A. Hart \$10.00, Mrs. L. H. Landes 10.00, Cora E. Marr 10.00, James McClaughrey 10.00.