

Advent Review

AND SABBATH HERALD.

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

VOLUME 55.

BATTLE CREEK, MICH., THURSDAY, MAY 13, 1880.

NUMBER 20.

The Review and Herald

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

ELDER JAMES WHITE, *President*.
M. J. CHAPMAN, *Secretary*, H. W. KELLOGG, *Treasurer*.

TWO DOLLARS A YEAR IN ADVANCE, or One Dollar a Volume of 25 numbers.
Address REVIEW & HERALD, Battle Creek, Mich.

NATURE AND REVELATION.

BY L. D. SANTEE.

O FLOWERS of spring, whose waves of odorous sweetness
The breezes waft across the dreamy hills,
How will you bloom in summer's calm completeness,
And how the balmy air with fragrance fill!

Sweet summer birds their notes of joy are singing,
Until the lengthened shadows close the day,
When through the skies, like golden censers swinging,
The starry host move on in long array.

All day the sun, his nectared wine distilling,
To fall mid shades of night in pearly dew,
Raising the drooping grass, the flower-cups filling,
To blossom out in beauty yet more new.

O'er all the earth is spread the emerald grasses,
On nature's face the sun's broad glory lies,
O'er flowery meads the wavering shadow passes
From cloud-ships sailing through the azure skies.

But not from nature, though the rose she flushes,
Not from the sun, though bright his radiance be,
Not from the mighty deep, though fountain gushes
And restless rivers murmur to the sea,

Comes there, replying to the soul's sad yearnings,
A revelation of that heavenly land
Where full fruition quenches all heart-burnings,
Where round the throne angelic harpers stand.

Oh, who shall guide us to the pearly portals,
That far-off land of mystery and dream,
That home prepared for all the saints immortal,
Where streets are golden and the white robes gleam?

But oh, there is a light that shines to Heaven,
A voice that calls us with a pleading cry;
It tells of peace on earth, of man forgiven,
It is the voice of Christ, of Calvary.

It tells, the King of kings, from Heaven descended,
Shall wake the dead with trumpet's awful sound;
It tells of saints, their pathway upward tending,
Beyond where planets roll in deeps profound.

Glory to God, the source of our salvation,
Thanks to his name for revelation's light.
Oh, may we join with all his righteous nation,
And dwell forever with the saints in light.

Our Contributors.

THERE IS BUT ONE BAPTISM.

(Concluded.)

SAID Mr. Johnson, "I like, myself, always to read a commentary on every chapter that I attempt to understand."

"Oh, as to commentaries, we have Barnes' Notes on the Gospels, and on some of the epistles. And we have Macknight's exposition and new translation of the epistles."

"Mr. Barnes' is a very learned and eminent divine," replied the pastor. "You cannot follow a safer guide." "Suppose, then, you get his Notes, and let us look at them a moment."

Edwin had found the volume while they were talking of it, and now handed it to the pastor.

"I suppose we shall find it here. Matt. 3:6. Mr. Percy, will you have the kindness to read it aloud for our common benefit?"

Mr. Percy read: "And were baptized of him in Jordan, confessing their sins." "The word 'baptize' signifies, originally, to *tinge*, to *dye*, to *stain*, as those who *dye* clothes. It here means to cleanse or wash anything by the application of water." "Washing, or ablu-tion, was much in use among the Jews as one of the rites of their religion. At the time of John, and for some time previous, they had been accustomed to administer the rite of baptism or washing to those who became proselytes to their religion, that is, to those who were converted from being Gentiles." "John found this custom in use, and as he was calling the Jews to a new dispensation, to a change in the form of their religion, he administered this rite of baptism or washing to signify the cleansing from their sins and adopting the new dispensation, or the fitness for the pure reign of the Messiah. They applied an old ordinance to a new purpose; as it was used by John it was a significant rite or ceremony, intended to denote the putting away of impurity and the purpose to be pure in life."

Mr. Percy stopped reading, and looking at Mr. Johnson, said, "Pardon me, pastor, but if Mr. Barnes were present I would like to ask him a single question by way of a cross-examination. He says that 'washing, or ablu-tion, was much in use among the Jews as one of the rites of their religion,' and yet he tells us that baptism was not in use till after the captivity. Must not baptism, then, have been something *new* and different from the washing or ablu-tion?"

"And I," said Theodosia, "would like to ask a question, too; perhaps pastor Johnson can answer it as well as Mr. Barnes. He says that when they received a convert from the Gentiles they baptized him; John found this rite in use, and merely applied an old ordinance to a new purpose. Now I want to know how this ordinance was administered. What was the *act* which they performed upon the proselyte? Did they sprinkle him, or pour upon him, or was he immersed? If this can be ascertained, it will of course determine what it was that John did when he baptized. Can you tell us, Mr. Johnson, which it was?"

"Yes, my child; it is universally conceded that the Jewish proselyte baptism was immersion. I do not know that this has ever been denied by any writer, on either side of this controversy. It is distinctly stated to have been immersion by Dr. Lightfoot, Dr. Adam Clarke, Prof. Stuart, and others who have espoused our cause."

"How, then, do you get rid of the difficulty? If, as Mr. Barnes says, John applied an old ordinance to a new purpose, and that old ordinance was immersion, it is absolutely certain that John immersed. There is not room for even the shadow of a doubt."

"It would seem to be so, indeed," said the pastor. "I never thought of it just in that light before."

"But if John immersed," said Theodosia, "then Jesus was immersed by John. This immersion was called his baptism. The disciples saw it, and spoke of it as such; and ever afterward, whenever baptism was mentioned, their minds would revert to this act; and so when Jesus said to them, Go and baptize, they must have understood him to mean that they should go and repeat on others the rite which they had seen performed on him. And not only so," added the young lady, "but Christ's disciples had themselves been accustomed to practice the same baptism under his own eye. If John immersed, they had not only witnessed this immersion of Jesus, but they had themselves immersed hundreds, if not thousands, under the personal direction of Jesus himself."

"That would certainly settle the question. But where did you make that discovery?" asked Mr. Percy.

"Oh! that is in the record," she replied. "Here is the testimony of John 3:22, 23: 'After these things, came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. And John also was baptizing in AEnon near to Salem, because there was much water there; and they came, and were baptized.' And in the next chapter it says

the Pharisees heard that Jesus made and baptized more disciples than John. Now John baptized, and Jesus baptized. They both did the same thing; that is as plain as words can make it. Whatever it was that John did, Jesus did the same thing. If John's baptism was immersion, then Jesus and his disciples were immersing, and they immersed more than John."

"That is really," said Mr. Percy, "a complete demonstration. Don't you think so, Mr. Johnson?"

"Well, I must confess it looks so at first glance. We must look into this matter another time. Let us, for the present, see what Mr. Barnes says further. Please read on, Mr. Percy."

"The Hebrew word (*tabal*) which is rendered by the Greek word 'baptize,' occurs in the Old Testament in the following places: Lev. 4:6; 14:6, 51; Num. 19:18; Ruth 2:14; Ex. 12:22; Deut. 33:24; Eze. 23:15; Job 9:31; Lev. 9:9; 1 Sam. 9:27; 2 Kings 5:14; 8:15; Gen. 37:31; Joshua 3:15. It occurs in no other places; and from a careful examination of these passages, its meaning among the Jews is to be derived." "From these passages it will be seen that its radical meaning is not to sprinkle or to immerse; *it is to dip*, commonly for the purpose of sprinkling, or for some other purpose."

"Pardon me, pastor, but what does the good man mean? It is not to sprinkle; is not to immerse; *it is to dip!* Edwin, please get Webster's Dictionary, and tell us the difference between the meaning of dip and immerse."

"Here it is! 'Immerse is to plunge into a fluid.' 'Dip is to plunge anything into a fluid, and instantly take it out again.'"

"Why, Mr. Percy, that just describes the act of baptism which we saw at the river. It was not an immersion strictly speaking, but a dipping, a plunging beneath the water, and a raising out again. What are you laughing at, brother Edwin?"

"I was only thinking how a preacher would look, dipping a man for the purpose of sprinkling him. But see! there goes my teacher. Let me call him in; he can tell us something more about these things."

"Mr. Courtney," said Mr. Percy, "perhaps you can help us a little. We were just looking at Barnes on baptism."

"I did not know that he had ever written on the subject, except some very singular remarks he made in his notes on the third chapter of Matthew."

"It was those we were examining, and I infer that you do not think very favorably of his argument."

"I think he makes a very strong argument for the Baptist."

"How so?"

"Simply thus: It is an axiom in logic as well as in mathematics, that 'things which are equal to the same thing, are equal to one another.' Now he states a very remarkable and exceedingly significant fact, when he says that the Hebrew word *tabal* is rendered by the word *baptize*. It occurs, he says, fifteen times in the Hebrew Bible. Now when the Jews translated their Scriptures into Greek, whenever they came to this word, they rendered it *baptize*; and when our translators came to this same word, they rendered it by the English word *dip*. It follows therefore, since dip in English and baptize in Greek are both equivalent to *tabal* in Hebrew, that they must be equivalent to each other. Mr. Barnes says further, that the true way to ascertain the meaning of this word among the Jews, is to examine carefully the fifteen places where it occurs in the Old Testament. I see, Miss Ernest, that you have the Bible in your hand; suppose you turn to those places, and let us see how they read. It will take but a few minutes of our time."

"I had gotten the book for that very purpose, sir. I like this way of study, comparing scripture with scripture. I always feel better satisfied with my conclusions, when I have drawn them for myself directly from the Bible."

"Well, here is the first place, Lev. 4:6: 'And the priest shall dip his finger in the blood.' The second,

Lev. 14:6: 'And shall dip them . . . in the blood of the bird that was killed over the running water.' The third, Num. 19:18: 'And a clean person shall take hyssop, and dip it in the water.' The fourth, Ruth 2:14: 'And Boaz said unto her, At meal time, come thou hither, and eat of the bread, and dip thy morsel in the vinegar.' The fifth, Ex. 12:22: 'And ye shall take a bunch of hyssop, and dip it in the blood.' The sixth, Deut. 33:24: 'And let him dip his foot in oil.' The seventh, Eze. 23:15: 'Exceeding in dyed attire.' The eighth, Job 6:31: 'Yet shalt thou plunge me in the ditch.' The ninth, Lev. 9:9: 'And he dipped his finger in the blood.' The tenth, 1 Sam. 14:27: 'And he [Jonathan] put forth the end of the rod that was in his hand, and dipped it in an honeycomb.' The eleventh, 2 Kings 8:15: 'And he [Hazeal] took a thick cloth, and dipped it in the water, and spread it on his face.' The twelfth, Josh. 3:15: 'The feet of the priests that bare the ark were dipped in the brim of the water [Jordan].' The thirteenth, 2 Kings 5:14: 'Then went he down, and dipped himself seven times in Jordan.' The fourteenth, Gen. 37:31: 'And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood.' The fifteenth, Lev. 14:51: 'And dip them in the blood of the slain bird, and in the running water.'

"The passage in 2 Kings 5:14 is very remarkable, since it corresponds precisely in the Septuagint to the text in Matthew. The Septuagint says of Naaman, 'Eubaptizato en to Jordane.' Matthew says of the people baptized by John, 'Eubaptizato en to Jordane.' Nobody has ever questioned the correctness of the translation in Kings. He dipped himself in Jordan; and had Matthew been translated by the same rule, it must have read, they were dipped by John in Jordan."

"Oh, yes, I see now how it was," said Theodosia, "when Dr. Fisher performed this ceremony upon me. He baptized his own hand, for he dipped that in the bowl, but he only sprinkled me; and therefore according to the showing of Mr. Barnes himself, I never have been baptized."

"Macknight on the Epistles, 'Rom. 6:4: Buried with Christ by baptism.' In the note he says: 'Christ's baptism was not the baptism of repentance, for he never committed any sin. But he submitted to be baptized,—that is, to be buried under the water by John, and to be raised out again, as an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematic of their own death, burial, and resurrection; perhaps, also, it is a commemoration of Christ's baptism.' The burying of Christ and of believers, first in the water of baptism, and afterward in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection. Eph. 4:5: 'One Lord, one faith, one baptism.' Ye all, says he, serve one Lord, and all have the same object of faith, and have all professed that faith by the same form of baptism."

"John Wesley, in his Notes on Rom. 16:4: 'The allusion is to the ancient manner of baptizing by immersion.' And he relates in his journal, vol. 3, page 20, that Mary Welch, aged eleven days, was baptized according to the custom of the first church and the rule of the Church of England, by immersion."

"You tell me, Mr. Johnson, that Jesus Christ was sprinkled. But James Macknight, another eminent minister of our own church, a doctor of divinity, and for twenty years a Moderator of the General Assembly of the Presbyterian church in the country where he lived, tells me that 'Jesus submitted to be baptized, that is, to be put under the water, and taken out again by John.' And Dr. Chalmers, another most eminent minister of our church, tells me that 'the meaning of the word baptism is immersion. John Calvin, the father and founder of our Presbyterian church, distinctly states that 'the word baptize signifies to immerse, and the rite of immersion was practiced by the ancient church.'"

Reader, remember that Jesus said, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Miss Theodosia brought in the verdict by being baptized the next Sunday, by immersion.

THIS was a sage remark of an old Boston merchant: "I've stood here on State street for forty years, and I have seen men accumulate fortunes by speculations, and I've seen these fortunes disappear. I have seen men grow up in worldly wealth, and go down, and I've always noticed that those persons who were content with slow gains and six per cent interest came out ahead in the long run."

RESURRECTION.

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

BY REV. N. WARDNER, D. D.

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; and they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation." John 5:25, 28, 29.

DR. KELLOGG, in his book, p. 120, says, "If the soul is conscious without the body, and receiving in Heaven or hell its reward or punishment, its return to the body is wholly unnecessary." How does the Doctor know this? May not God see good reasons for it, though the Doctor may not? Who claims that the soul is receiving its full reward or punishment, between death and the resurrection? That immediate suffering or happiness follows death, was clearly taught by Christ and the apostles; just as immediate and increased suffering is experienced by a criminal when his doom is decided, before the real penalty is executed. The saints are happier than while in the flesh, because they are no longer tempted, persecuted, nor tortured with doubts and anxious fears. Their eternal condition is made certain to them, and they "rest" in that assurance. God evidently designed that the human spirit should find its highest happiness in union with a body adapted to its highest aspirations and development, and not in an unclothed condition.

Paul taught that if absent from the body, he would be present with the Lord, and that while in the body, he was absent from the Lord. 2 Cor. 5. How can one be absent from the body, if he cannot exist without it? Paul here contrasts the joy a Christian may experience while in the body, with what he may experience out of it, with Christ. Now, if he thought death was "non-existence," and "the penalty of sin," then he decided that the penalty for sin was to be preferred to living for Christ; that it was a real gain. If God annihilates men at death, for sin, thus signifying his will that they should not exist, why force them into existence again, that he might annihilate them a second time, for sin? The first annihilation would put the sinner and sin out of existence as effectually as the second. Paul said (Gal. 2:18), "If I build again the things which I once destroyed, I make myself a transgressor." If God inspired this statement, it is equivalent to a positive declaration that he will never act in that way himself.

The Doctor says, p. 127, "It is evident that the identical atoms need not, necessarily, compose the resurrection body." If so, then the identity of the person can only consist in his spiritual nature. There would be no more identity of body than there would be between a basswood buggy and a hickory one, made after the same pattern. Is it possible to make a hickory buggy out of basswood?

On page 215 he says, "There is plenty of opportunity for the omission of defects, without, in any degree, affecting the identity of the individual." If the mind and character is the product caused by the material organization, how can the organization be in any sense changed in material or structure, without producing a corresponding change in the character of the individual? A different cause cannot produce the same effect. If the organization may be changed a little without affecting the character, it may be changed a little more, or much, without such effect, or become altogether another organization and still produce the same characteristics. If individual identity and character depend upon identity of organization, then "the omission of defects," and change of material, in the organization, can no more fail to affect the identity of person and character, than substituting a stone house in place of a wood house, that had been consumed, with defects left out, could fail to affect the identity of the two houses. And if one could succeed the other and be identical, could they not exist side by side and be identical? If thought, feeling, memory, etc., are simply effects produced by a material body, how can the same thoughts, feelings, and memory be produced by a body composed of different material, and so changed in structure as to leave out all defects, any more than the identical flame produced, hundreds of years ago, may be reproduced by the burning of different materials under entirely different circumstances? To punish one person for sins committed by another, because of physical likeness, would seem like monstrous injustice. And to compel such new being to recognize himself to be the other person, composed of different materials, and with changed organization, whose character was formed under very different conditions, seems as unreasonable as to compel an American to recognize himself to be a Hottentot. If soul, body, and spirit are all annihilated at death, why did Christ when dying, say, "Father, into thy hands I commend my spirit," and say nothing about his body, if he knew his body to be the essential part of his existence? In harmony with Christ's statement, Paul says (2 Cor. 5:6-8), "Therefore, we are always confident, knowing that while we are at home in the body, we are absent from the Lord. We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord." Now, if Paul believed that he could not be with the Lord, nor even exist without his body, this language seems very deceptive.

To the Philippians he says (Phil. 1:21-24), "For to me to live is Christ, and to die is gain. . . . For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you." Here he represents himself as struggling with two conflicting desires,—one

to remain in the body, and the other, to depart from it, that he might be with Christ; signifying that he should be with Christ if he left the body. Did he mean that to exist away from the body, or be present with the Lord without the body, was impossible? If so, what is the use of language? If death means "non-existence," or unconsciousness, then abiding in the flesh was being present with the Lord, much more than to depart from it; for to depart was to go out of existence; but while he abode in the flesh he had Christ formed within him, the hope of glory, the joy of life.

From the above it is evident that the resurrection promised by Christ is not the production of a new spirit by a new body, but the clothing of it with a new body, adapted to its future state and powers of expansion. It may be the same body spiritualized, or one of entirely different material. The identity of the person is in the spirit, and not in the material or shape of the body. A person who becomes deformed does not change his identity for this reason.

In the case of our Saviour, the same body was raised that was nailed to the cross, revived by a reunion with his spirit, and shows what he meant by "the resurrection." In John 2:18-21, we read, "Then answered the Jews and said, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When, therefore, he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scriptures and the word which Jesus had said." Here Christ speaks of his body as a temple—a dwelling place of God; but was it God? He represented that the Jews would destroy that temple, and in three days he would raise it up again; signifying that though his body would be destroyed, he himself would still exist, and have power to raise it to life again; and upon the fulfillment of this declaration was suspended the crowning evidence of his Messiahship and divinity. It was, therefore, necessary that it should be such a resurrection as could be demonstrated to the world. If his body were not raised, it was still in the tomb, under an armed guard, set and watched by his deadly enemies, and they could easily have refuted the testimony of his disciples, could they have produced that body. The fact that the Sanhedrim bribed the guard to expose themselves to a death penalty by reporting their own unfaithfulness, clearly shows that they knew his resurrection to be a fact that could not be disproved except by false testimony.

Matt. 27:62-66, shows that they understood Christ to base the crowning evidence of his Messiahship upon his rising from the dead the third day; and so "the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure, until the third day, lest his disciples come, by night, and steal him away, and say unto the people, He is risen from the dead; and so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulcher sure, sealing the stone, and setting a watch." Such extreme solicitude by the authorities to prevent what they feared might prove true, gives assurance that they would not have left it doubtful whether that guard did their duty or not; and they would have clamored for their blood, if they believed they had connived with the disciples, or had carelessly gone to sleep, and thus, by criminal negligence, had given them opportunity to steal away the body. Nor could the disciples have so concealed it but that the authorities could have found it; for they were Galileans, far from home, and had no hiding-place but their hired upper room, and were watched by enemies on every hand. That Christ arose, as he said he should, was positively confirmed by more than five hundred witnesses. Nearly all the persecutions suffered by the disciples, in New Testament times, were for testifying to the resurrection of Christ, by which he proved himself to be the Messiah; and many of those who participated in his crucifixion were so overwhelmed by these proofs, and the witness which God gave to it by miracles wrought in Christ's name, that they also became converts and sharers in his suffering. Paul, who excelled all others in his zeal to disprove it, afterward preached that the belief of it was necessary to salvation. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:9.

The general subject of the resurrection he treats of at large in 1 Cor. 15. It appears from his language that two heresies had crept into that church, which were undermining their faith as Christians. One was, evidently, what he referred to in 2 Tim. 2:18, where he speaks of Hymenæus and Philetus, "who concerning the truth, have erred, saying that the resurrection is past already, and overthrow the faith of some." The other was, probably, that of the Sadducees, who taught that the soul and spirit were produced by the body, and therefore were annihilated at death, and hence there could be no resurrection, because it left nobody in existence to be raised. In the first twelve verses, Paul calls attention to the doctrine he had preached to them, and was accepted by them as the ground of their faith; viz., that Christ was put to death, and arose the third day, according to the Scriptures, of which there were more than five hundred witnesses, most of whom were still living. In verses twelve to eighteen, he arrays these facts and their skepticism face to face, and then states that "if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is

our preaching vain, and your faith is vain." Their faith was suspended upon a risen Saviour. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not." Thus he shows that the whole question of the resurrection of the dead rests upon the fact that Christ has risen. Then, in verses 19-22, he refers to the sufferings and persecutions to which the disciples were subjected, on account of their testimony concerning Christ and the resurrection, and winds up by saying, "If in this life only, we have hope in Christ, we are of all men the most miserable;" having but little peace nor safety in this world, nor treasure in the world to come.

Up to this point, his object seems to be to establish the fact that there is to be a general resurrection of all the dead, based upon the testimony of Christ (John 5:28), and proven by his own resurrection, as the first-fruits, and that he has power to raise all men. Having established this point, he then applies the doctrine to the saints, and what its effect will be upon them as respects the future, in order to comfort and strengthen them to endure patiently the persecutions which were upon them. In verses 35-38, he answers a cavil. The question was, How could the dead rise after their bodies had gone back to dust, or become parts of other human bodies, and yet be the same person? He replies, "Thou fool! that which thou sowest, thou sowest not that body which shall be, but bare (simply) grain, it may chance to be of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body." This is but a repetition of what Christ said (John 12:24), "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

These passages show that man's physical organization does not constitute his essential existence, but that it consists in that life principle which takes on the new body. What Paul says in verses 39, 40, about different kinds of flesh, shows that the resurrected body may be of very different texture or quality from the present one, and will be spiritual, adapted to the new condition and sphere of the spirit. Also, that it is not necessary for all men to die in order that this change may take place, but that those living at the time of the resurrection will experience a change in the nature of their bodies as radical as in those who are raised. Now, if spirit and character are the products of material bodies, how can bodies so suddenly changed and radically different still produce the same spirits and characters, so as to preserve the same moral and intellectual identity? Can a sweet, pure fountain send forth the same quality of water that a bitter, corrupt fountain does? and vice versa? If not, then how can a pure, spiritual body produce the same character as a gross, diseased body? The Scriptures teach that the characters by which men will be recognized after the resurrection, and for which they will be judged and rewarded and punished, will be the characters which they form here in their present corrupt bodies.

REPLY.

Says Eld. W., "That immediate suffering or happiness follows death, was clearly taught by Christ and the apostles; just as immediate and increased suffering is experienced by a criminal when his doom is decided, before the real penalty is executed. The saints are happier than while in the flesh," etc. "Their eternal condition is made certain to them." So far as assertion can go, the above statement supports Eld. W.'s view, but no further, since no valid evidence is offered that the view in question "was clearly taught by Christ and the apostles." To our mind, both Christ and the apostles taught a very different doctrine. Eld. Wardner's theory that "immediate suffering or happiness follows death" in consequence of the "eternal condition being made certain," necessarily supposes that the Judgment takes place at death. That this position is quite untenable we think every reader will be willing to admit after looking at the evidence. One of the clearest doctrines in the Bible is that of a definite Judgment *time* or *day*. "Because he hath appointed a day, in the which he will judge the world." Acts 17:31. A description of the Judgment scene is given in Daniel 7:10, as follows: "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the Judgment was set, and the books were opened." A like scene is referred to in Rev. 20:12: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

The above texts establish beyond the possibility of question, that there is a definite time when all the dead shall be judged together. The time of this Judgment is clearly and definitely pointed out in 2 Tim. 4:1, thus: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing." Christ's appearing is everywhere in the Bible represented as a definite event. We are aware that there are those who hold that Christ appears at death; but this does not help the difficulty, since he is said to judge the living as well as the dead at the time referred to in the

text. But even if this unanswerable objection did not exist or could be removed, this fanciful theory of a spiritual second coming of Christ would be of no service to Eld. W., since he believes in a literal resurrection, which the Bible represents as taking place in connection with the literal and personal second appearing of Christ at the last day.

Again, it is clear that the Judgment does not take place at death, not only from the foregoing texts, but from Heb. 9:27. "It is appointed unto men once to die, but after this the Judgment." Eld. W. would have the text read *at* instead of *after*; but Paul evidently held a different view of this question, as elsewhere shown in his language to Timothy, already quoted.

It thus appears that the Judgment does not occur at death; and if this is the case, it is evident that there can be no classification of the dead into righteous and wicked, since this would necessitate a Judgment at the death of each individual in order that it might be determined whether reward or punishment was deserved. How beautifully this view agrees with the words of Solomon, "The living know that they shall die: but the dead know not anything, neither have they any more a reward." Here we have a distinct and unambiguous statement that the dead have no reward. Eld. W. says the dead do have both rewards and punishments, though not in their fullness. Solomon declares that the dead "know not anything" and have no reward; which authority shall be taken? certainly both cannot be correct. If Solomon's theory respecting the state of the dead be correct, that of our reviewer must be erroneous. Eld. W. says that the righteous dead are "happier than while in the flesh." Solomon says of the dead that even their love is perished. Eccl. 9:6. Eld. W. holds that as soon as a man dies he knows more than he did during life. Solomon explicitly declares that "there is no work, nor device, nor knowledge, nor wisdom, in the grave [intermediate state, according to Eld. W.]." The psalmist says of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." How much does this look like increased happiness or knowledge? How much happiness can a man have whose very thoughts are perished? The only way in which a man's thoughts can perish is by the destruction of his "rational or moral nature," the thinking part, or, according to Eld. W., the immortal, immaterial soul. Eld. W. has said that the Bible nowhere represents the thinking part of man as perishing at death; but if this text does not teach it, we are incapable of understanding language.

Eld. W. comes very near to our position when he admits that the "highest happiness" cannot, in accordance with the design of the Creator, be attained without the body. We only go a little further and claim that the body is essential to any degree of happiness, since it is not the vehicle or instrument of a rational, thinking entity, but is itself a rational, thinking entity. The distinction made between body and mind is wholly an artificial one, at least unless it is understood that the mind sustains a purely functional relation to the body. The eminent Canon Barry has well said that "the progress of modern physiological science has rendered obsolete the old idea that the various organs of the body stand to the true personal being in a purely instrumental relation."

That the doctrine of a conscious intermediate state cannot be maintained is well shown by the fact that the eminent author quoted, who was for years Principal of King's College, London, and is now Canon of Worcester, England, asserts that the doctrine of Christianity is "that the 'intermediate state' is a state of suspense and imperfection." A person in a "state of suspense and imperfection" would certainly not be "happier than while in the flesh." Canon Barry ranks high as an orthodox ecclesiastical authority, and we certainly have a right to quote him. He has evidently made himself familiar with the evidences afforded by "modern physiological science," and has found himself compelled to abandon the old view which he refers to as described in "Butler's Analogy," to which Eld. W. seems to still adhere. That the eminent theologian does not believe in any sort of consciousness during the "intermediate state" between death and the resurrection, is sufficiently evident from the following language which we quote from the same essay as preceding: "In respect of the 'intermediate state,' it only extends (I grant immeasurably) the experience of those suspensions of the will and the full consciousness of personality which we have in life, in sleep, swoon, stupor, dependent on normal and abnormal conditions of the bodily organization." In other words, according to Canon Barry, a person in the "intermediate state" is in a condition of unconsciousness "immeasurably" more complete and profound than that of sleep, swoon, or stupor, whether

from natural or artificial causes, as from narcotic poisoning, from the pressure of the skull upon the brain as the result of accident, etc. "How much does this look like" being "happier than while in the flesh." Who would not infinitely prefer life in the flesh, with all its temptations, persecutions, and torture, with "doubts and anxious fears," to a condition of immeasurable stupidity? Yet this is the position which our reviewer must adopt if he gives fair attention to the truths of physiological science and yet clings to his present views of the nature of the soul or spirit and of the "intermediate state."

In referring to 2 Cor. 5, Eld. W. says, "Paul here contrasts the joy a Christian may experience while in the body with what he may experience out of it." That is, according to Canon Barry, one of the most able and learned defenders of the popular view held by Eld. W., Paul "contrasts the joy which a Christian may experience while in the body" with what he may experience while in the intermediate state, in which, according to the Scriptures, his "thoughts perish," and he would "know not anything," and according to Canon Barry, he would be in a state of stupor "immeasurably extended."

But let us examine the text before involving Paul in such a monstrous absurdity. According to Eld. W., Paul contrasts the joys of life in the body with those he would experience out of the body, or in an unclothed state, and desired the latter. This is certainly not a fair representation of Paul's feelings, and he apparently takes particular pains to prevent a misconception of his views by declaring the contrary. In verse 4 of the chapter referred to by Eld. W., he says, "For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon." How could language be made more explicit? Paul did not desire to be out of the body, or unclothed. He was not anxious to pass into a state of sleep or stupor, "immeasurably" or measurably "extended." He especially desired, verse 3, that he should "not be found naked" or unclothed. Paul believed, with Canon Barry, that the intermediate state is one of unconsciousness, for he said, 1 Cor. 15:51, "We shall not all sleep." How, then, can Eld. W. say that "Christ and the apostles taught that immediate suffering or happiness follows death?"

Neither did Paul desire to "suffer the penalty of sin." He expressly declared the opposite, in 2 Cor. 5:2: "We groan, earnestly desiring to be clothed upon with our house which is from Heaven." That is, he was anxious to have "this mortal" "put on immortality." 1 Cor. 15:53, and 2 Cor. 5:4. The time at which this change is to take place he points out as being when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52.

In the little work reviewed by Eld. W., we raised the query why it should be necessary for the soul to return to the body if it was already being punished or rewarded. Eld. W. answers, "May not God see good reasons for it?" Eld. W. now asks, "If God annihilates men at death for sin, . . . why force them into existence again?" We quote in reply his own answer, "May not God see good reasons for it?" But we can see good reasons why wicked men should die a second death.

1. The first death is not absolute annihilation. As before stated, we are not responsible for any such view. Annihilation would be the absolute destruction of an individual with all that pertained to or represented him. This the first death does not do, since each individual's personality or identity is preserved in Heaven by means of the record of his life, as we have endeavored to explain at length in the work which gave rise to this discussion.

2. The first death is not for an individual's own sins, but a consequence of Adam's transgression. Humanity has had two probations. Represented by Adam, the race was on probation in Eden. In consequence of Adam's fall, the first probation ended, and the penalty, death, was inflicted. In order to save the race from destruction, annihilation, the plan of salvation was devised by which a second probation was given the race. By tasting death himself, Christ obtained the keys of the grave, and thus redeemed the race from the penalty of Adam's sin in Eden. By virtue of Christ's resurrection, all mankind are entitled to a resurrection, so that each person will have an opportunity to stand or fall on his own merits. Those who die the second time, who suffer the second death, die in consequence of their own sins while on the second probation, and will be annihilated by being destroyed, together with the memory of their evil deeds. Ps. 109:15. The object of the Judgment and of the punishment of sinners is not, according to our view, simply to make the transgressor suffer for his evil deeds, but to verify the word of God, "The soul that sinneth, it shall die"

(Eze. 18:20), and to make an example of the results of sin for the benefit of the whole universe.

The argument made from Gal. 2:18 is a very ingenious one, but, we fear, somewhat sophistical in character. Paul had been criticising Peter because he had compelled some Gentile brethren to follow the obsolete Jewish rites and ceremonies which he had himself discarded. He then adds, "If I build again the things which I destroyed, I make myself a transgressor." That is, if I require men to observe the ceremonial law which I have taught is no longer in force and have myself disregarded, I am a transgressor. Paul would be a transgressor, not simply because he rebuilt what he had destroyed,—for such an action might be the most righteous thing to do under some circumstances,—but because he had rebuilt that which he still believed to be worthy of destruction. Of course God could not do such an act. But the least vestige of argument disappears when we consider the fact that God does not destroy man at the first death. Man dies in consequence of the wearing out of the vital machinery, and often destroys himself by the most wanton abuse of his natural powers.

Eld. W. evidently does not understand our views respecting the nature of identity, and this may be the reason why he has so often misunderstood us on other points, as this is the central idea of our view of the soul and the resurrection. At any rate, our views on this point are quite different from what Eld. W. represents. He says, quoting us, "It is evident that the identical atoms need not, necessarily, compose the resurrected body," and adds, "If so, then the identity of the person can only consist in his spiritual nature." The conclusion is by no means a necessary one, and Eld. W. has not even laid for it a logical basis, since he has not proven that man has a spiritual nature independent of his material body. We have labored at some length to show from scientific evidence that personal identity may be maintained otherwise than by a separate conscious entity. We have endeavored to show, first, that the power to preserve personal identity or individuality is the essential property of the soul. In this view we are supported by Canon Barry, whose name has been before mentioned in this article, and Mr. Hutton, the editor of the London *Spectator*, and well known as one of the most subtle thinkers and eminent authors of the day, and a Broad-church theologian. Mr. Hutton, supported by Canon Barry, defines the soul as being that "which lies at the bottom of the sense of personal identity, the thread of continuity running through all our checkered life." This is our view exactly. Now we have shown in our work on the Soul and the Resurrection that the thing which lies at the bottom of personal identity is not an immaterial conscious entity, but the organization, or in other words, the sum of the relations of the material parts entering into the formation of the individual. Will Eld. W. tell us what lies at the bottom of the identity of an animal, a horse, for instance? What makes one horse differ from another? Is it the difference in the kind of atoms which enter into his structure, or is it the difference in the manner in which the atoms are put together; in other words, in the organization? or is it a "rational or moral nature"? We think Eld. W. and all other candid reasoners will readily agree with us that organization is the foundation of identity in horses and all other lower animals. In fact, the established principles of physiology shut us up to this conclusion. If organization is sufficient to form a basis for identity in lower animals, what reason can be given as evidence that organization is not equally competent in the case of man? We know that man possesses an organization, and we know that organization may form the foundation for individual identity, which Mr. Hutton and Canon Barry, two great theological lights, say is the soul; what need have we, then, of an immaterial entity to accomplish the same purpose? The only ground that can be offered for the existence of such an appendage to man, is the supposed necessity; but when this is removed, or shown not to exist, then those who hold to this view are left absolutely destitute of even a semblance of argument.

Eld. W. frequently cites inanimate and wholly unsuitable objects as illustrations in speaking of the nature of human identity. As we have shown in a former article, and at length in the work reviewed, man must be compared with an object of his own class, as a river, a rainbow, an animal, or some object which naturally undergoes changes in matter, and to some degree in organization. The positions taken by us respecting the nature of identity, Eld. W. has not attempted to controvert, and hence we have a right to believe that he admits them to be correct. If this be true, he cannot escape our conclusions, unless he can show defects in our methods of reasoning, which, again, he has not attempted. He has only criticised our conclu-

sions, but has neither shown errors in our premises, nor defects in our logic. The argument about the hickory and the basswood buggy, as intimated, is wholly irrelevant. A buggy is not an object naturally subject to change, and consequently a change of matter changes its identity. Eld. Wardner holds that any change in the organization must make a corresponding change in character, and hence cause a loss of identity, so that there can be no opportunity for improvements in the resurrection body. If a slight change in character causes loss of identity, then human identity is a very changeable element, since, as Eld. W. must admit, human characters are continually changing. His view involves the same difficulty, if difficulty there be,—we do not see any,—since he holds, with us, that the soul is the means of identification, and also holds that the character is the product of the soul. Now, it is evident that the character can only change by corresponding changes in the soul. As Eld. W. says, "A different cause cannot produce the same effect," and *vice versa*, a different effect cannot come from the same cause. It clearly follows, then, from Eld. W.'s own reasoning, that the perfected soul in the future state will not be the soul which it purports to be, which existed in this present state, any more than, to use his own illustrations, a basswood buggy would be a hickory one, a wood house one of stone, or a flame that was extinguished hundreds of years ago the same as a flame which burns to day.

We agree with Eld. W., that "to punish one person for sins committed by another because of physical likeness, would seem like monstrous injustice." We have never intimated belief in such a theory, and must complain of at least a slight degree of injustice in being so represented. What we have endeavored to maintain is that personal identity does not consist in identity of matter. This point we think we have established, as also that personal identity does consist in identity of organization, instead of identity of an immaterial entity or non-entity. If we have not proven our position on this point, which, as before remarked, is the central idea in our views on this subject, let it be shown by logical arguments.

Again Eld. W. says, following the same line of argument, "To compel such a new being to recognize himself to be the other person, composed of different materials, and with changed organization," etc., "seems as unreasonable as to compel an American to recognize himself to be a Hottentot." Eld. W. will admit that the body is changed, and he must admit that the soul is also changed, since the character, evidently, is more or less modified, at least in those who are saved. Hence, he is involved in the same difficulty, and we may say with equal justice, "to compel such a human being to recognize himself to be the other person, composed of different materials, and with changed" *soul*, etc., "seems as unreasonable as to compel an American to recognize himself to be a Hottentot." The illustration is a lame one, even if it were appropriate, for our reviewer has made his metamorphosis work the wrong way. The characters of the redeemed are not to be made worse, but better, by leaving out defects; and surely there would be no injustice in this, any more than there would be in making a sound man out of a cripple, or an enlightened, civilized American out of a benighted, degraded, half-starved Hottentot. We may be very obtuse, but it appears to us that under such circumstances there would be no occasion for charging God with injustice.

Says Eld. W., "If soul, body, and spirit are all annihilated at death," etc. This argument needs no attention, as we have never taken any such position. Indeed, as before remarked, our chief aim in writing the book under review was to show that man possesses a soul which does not perish at death, even though he may not possess a conscious immaterial entity.

The argument from 2 Cor. 5:6-8 we have fully answered in a previous article, and need not give further attention until it has been shown that our answer is not conclusive.

The argument from Phil. 1:21-24 is sufficiently answered by Paul himself, in 2 Cor. 5:4: "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed." See also verses 2 and 3. Paul evidently looked forward to the time when "the dead shall be raised incorruptible," when "mortal shall put on immortality,"—this is not being unclothed,—and when the living are changed and "caught up together with them in the clouds, to meet the Lord in the air." It was this time which Paul had reference to, for he said (1 Thess. 4:17), "And so shall we ever be with the Lord." It was at the resurrection, not at death, that Paul was to "be with Christ." This is further shown by the fact that Paul declares in 1 Cor. 15 that if there is no resurrection,

they which have "fallen asleep in Christ are perished." According to Eld. W.'s view, Paul was mistaken. Instead of saying, They which have fallen asleep are "perished," he should have said, They which have fallen asleep in Christ will remain forever with him in an unclothed state, "happier than while in the flesh," but not perfectly happy, since "God evidently designed that the human spirit should find its highest happiness in union with a body," etc. How does this agree with the declaration of the psalmist, "In thy presence is fullness of joy"? Is it possible that Paul could have held any such views as this? If he did, it is no wonder that he declared that he did not wish to be "unclothed," though Eld. W. continually argues in the face of Paul's direct statement that he was anxious to be "unclothed," or to be "out of the body."

Again, says Eld. W., "From the above it is evident that the resurrection promised by Christ is not the production of a new spirit by a new body," etc. It needs no argument to show this. We have never claimed the contrary, neither is it a legitimate deduction from our premises. We only differ with Eld. W. respecting the nature of the soul or spirit. We claim it to be the *organization*, which is, during death, represented in Heaven by the life-record of the individual, and preserves his identity during the intermediate state, and is at the resurrection again represented in matter, thus reinstating the individual.

Our reviewer says, "A person who becomes deformed does not change his identity for this reason." Certainly not, any more than does a person whose "rational or moral nature" becomes deformed, by sin, change or lose his identity in consequence.

Eld. W. builds an argument for the immortality of the soul upon the fact that Christ said, "Destroy this temple, and in three days I will raise it up." This argument has no force, unless it is contended that the real Christ did not die. If this be true, then the atonement was only a human sacrifice after all, and the death of Christ was no more efficacious than would have been the death of Adam, or any other representative member of the race. Again, in what did the sacrifice consist, if, as according to Eld. W.'s view, Christ did not really die, but simply rested three days in a condition in which he was "happier than while in the flesh?" This would be no sacrifice at all.

But let us look a little deeper into this question by reference to the original Greek. In Mark 10:45 we read that Christ came "to give his life [Greek *ψυχή*, *psuche*, soul] a ransom for many." "My soul [*psuche*] is exceeding sorrowful, even unto death." Matt. 26:38. "Thou wilt not leave my soul [*psuche*] in hell [*the grave*]." Acts 2:27. Eld. Wardner says that the word here translated life and soul means simply animal life; but this rendering would make nonsense of the Sacred Word, as will appear by supplying this definition for the words life and soul in the text. Christ came "to give his *animal life* a ransom for many." "My *animal life* is exceeding sorrowful, even unto death." "Thou wilt not leave my *animal life* in hell." Even Eld. W. will not claim that Christ's animal life could be sorrowful. We can see no way for escape from the conclusion that it was Christ's "rational or moral nature" that was "sorrowful unto death." Hence, according to the testimony of Christ it was possible that his soul or "rational or moral nature" should die; and that the very same did die is evidenced by the testimony of Isaiah, "He hath poured out his soul [*psuche*] unto death," and that of John, "He laid down his life [*psuche*] for us." That the words soul and life here may mean something more than the mere animal or physical life, considered distinct from the "rational or moral nature," is evident not only from the sense of the language, but also from the fact that it is thus defined by Greek scholars. Robinson gives as one of the definitions of *psuche*, "the soul of man." This definition is fully justified by the use of the word in various texts of Scripture. The following texts are given by the lexicographer among others as illustrative of this use of the word *psuche*: Matt. 10:28: "And fear not them which kill the body, but are not able to kill the soul." Heb. 10:39: "But of them that believe to the saving of the soul." James 1:21: "Which is able to save your souls." Chap. 5:20: "He which converteth the sinner from the error of his way shall save a soul from death." 1 Pet. 2:11: "Abstain from fleshly lusts, which war against the soul." Will Eld. W. attempt to maintain that soul in all these instances means simply "animal life"? We think not. Have we not then shown by credible evidence that the language of Scripture does not forbid the view that Christ himself, even his divine nature, suffered the death of the cross? According to Heb. 13:20, it was "the God of peace that brought again from the dead our Lord Jesus," and not he that resurrected

himself. So also in Acts 2:24 we read, "Whom God hath raised up," and in verse 32, "This Jesus hath God raised up." Rom. 4:24, 25: "If we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification." Numerous other texts teach the very same doctrine. Christ "was raised." He did not raise himself except by his faith in God, his Father, that he would raise him from the dead. Paul says explicitly in Gal. 1:1, "By Jesus Christ, and God the Father, who raised him from the dead."

With almost the entire balance of Eld. W.'s article we fully agree, and hence do not need to notice much of it. In his last paragraph he says, after having referred at length to the fifteenth chapter of 1 Corinthians, "These passages show that man's physical organization does not constitute his essential existence, but that it consists in that life principle which takes on the new body." Here, again, we can agree verbally with our reviewer. Our only difference is in our understanding of the meaning of terms, after all. He supposes that there is a life principle, or force, which may exist independent of matter, and which he calls the soul. We accept the declaration of science, that there is no such separately existing force, that matter and force are inseparable. The life principle, so-called, is essentially what we mean by organization; for life is the result of organization, and not organization the result of life. Thus, Eld. W. and our readers must clearly see that after all this whole matter is summed up in the single question, Which is primary, life or organization? which is a purely scientific problem.

Finally Eld. W. says: "Now, if spirit and character are the products of material bodies, how can bodies so suddenly changed and radically different still produce the same spirits and characters?" "How can a pure, spiritual body produce the same character as a gross, diseased body?" Does our reviewer wish us to infer that he believes that there will be gross characters in Heaven? Will he not allow that characters which are more or less perverted by gross, diseased bodies shall be "changed," when mortal puts on immortality, so as to agree with pure, spiritual bodies? If not, then according to his theory, there must be in Heaven, gross and diseased bodies!

But Eld. W. says, in his last period, that "men will be recognized" by their characters "after the resurrection." Thus he admits that the character is the means of identification, which is essentially our position. If this is true, and Eld. W. admits its truth, then if the character is preserved by means of the life-record in Heaven, will not the identity be preserved also, and what need have we of an immaterial entity—the very existence of which is hypothetical and contrary to all accepted principles of science—to accomplish the same thing? Thus we have Eld. W. on our side, in the assertion that the soul or spirit for which he argues, if it exists at all, is an unnecessary appendage to the body. J. H. KELLOGG.

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

BY ELDER STEPHEN PIERCE
(Concluded.)

THE execution of justice upon the sinner is to the Almighty "his strange work," "his strange act," but he delights to reward the righteous according to their works. At the commencement of their righteous course, there is joy in the presence of the angels of God. It is not said that the angels rejoice, though doubtless they do; but in this instance there is joy on the part of higher and more exalted beings. Christ says, "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance;" *i. e.*, over the holy angels and all the unfallen worlds. Not that there is no joy over the latter, for doubtless there is; but the exceeding joy is over the former, as there is now an opportunity for mercy and justice to meet together in the execution of the latter.

When the poor half-starved, half-naked prodigal returned, his father met him a great way off, and fell on his neck and kissed him. The wanderer made his confession, but before he had time to propose to become as one of his father's hired servants, the father prevented him by commanding: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry." Why the best robe? Did he deserve it? Oh, no; and why it was used on

this occasion we cannot tell, unless it was to manifest the exceeding joy of the father, arising from the deep affection he had for the one who had so recklessly gone astray. Though this parable is unexplained, we suppose that the father represents the Divine Being; the prodigal, fallen man; and whatever class of persons the eldest son may represent, we see the same winning, loving disposition exhibited toward them that God ever manifests toward his creatures. "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found."

It has been stated that God's love extends to all created beings. Many may consider this an erroneous assertion, supposing that there is no divine commiseration or pity exercised toward the fallen angels. They have sinned against such light, have fallen from such a high elevation, and have wrought such ruin to man, and such high-handed rebellion and opposition to God in his benevolent designs, that he can manifest no disposition toward them but that of the most fearful indignation and wrath. But let us see if we cannot find something in the Bible quite different from this. The prophet says (Eze. 28:12), "Son of man, take up a lamentation upon the king of Tyrus." He then describes the king of Tyrus, the extent of his wisdom, the beauty of his person, the elevation of his position, and the perfection of his character from the day that he was created till iniquity was found in him. Now the description given of him, and also his residence, which was "in Eden the garden of God," where every precious stone was his covering, and he was the anointed cherub, could not possibly apply to any human being. We are therefore forced to the conclusion that reference is here made to Satan, the prince of devils. But why called the king of Tyrus, rather than the king of any other place? Because Tyrus means strength. Dr. Clarke says, "Every proper name in the Bible has a signification." Hence king of strength would signify that he was the strongest created being.

Mark the language. It is not, Son of man, take up a railing, a reproach, or even the mildest censure, upon the one who is the instigator of sin, who led angels and men to ruin, and who is the cause of all the misery and death that ever has existed or ever will exist. Should we not suppose that such a being deserved the most bitter execrations? And yet the God of Heaven calls upon his prophet to lament over the remediless condition of this prince of sinners. Take up a lamentation, and mourn that one so high should fall so low; that one so noble should become so infamous; that one so wise should become supremely foolish; that one so perfect in character should become inexpressibly vile.

Take up a mournful wail over the strongest of creation's sons, who is able, by one single act, to bring upon countless millions untold suffering,—all that could wring the heart with anguish for a lifetime,—and finally entail upon them the horrors of the second death. Say to him, "How art thou fallen from Heaven, O Lucifer, son of the morning! [Margin, O day star.]" Then Lucifer was one of the morning stars that sang together when all the sons of God shouted for joy over the creation of a universe designed to be filled with happy beings, who, during ceaseless ages, should rejoice in the goodness of their Creator. Now this son of the morning has become the prince of the power of the air, producing storms, tornadoes, and tidal waves, and a multitude of diseases for the destruction of mankind, and he is also working in the hearts of the children of disobedience to their final doom. Son of man, take up a sorrowful moan upon the one who has reached such depths of evil, degradation, and ultimate woe, from such heights of honor and distinguished blessedness. Weep over him with emotions of commiseration and grief, instead of indulging in harsh, censorious epithet, which, it would seem to us, he so richly deserves.

Here is a manifestation of such loving pity as we had supposed was never exercised by any being toward that foe of everything good. Here is such perfection

of character as human imagination has never been able to reach, and which even the angels might desire to comprehend. We here come back to the great fountain from which flow streams of exhaustless blessings to everything that has life.

What shall we withhold from a God, who, though terrible in judgment, is infinite in love and compassion? How shall we make suitable returns for all his beneficence to us? Let us ardently aspire after the highest attainment in the heavenly characteristic—love.

"Hail heavenly love, that first began
The scheme to rescue fallen man."

Mt. Pleasant, Iowa.

SANDING THE AXLES.

A PERSON who is able to help but little is sometimes able to hinder a good deal. It requires but very little talent to stand in the way of one another's usefulness. It would require but small ability for a roguish boy, standing by a machine, to sprinkle a little sand upon the oiled and polished axles on which the wheels revolved. It might be done easily and quickly, and remain unobserved; but that sand, mingling with the lubricating oil, and being carried around on the axles, would decrease the speed, consume the power, cut the axles, injure the box, hinder the work, and derange and ruin the machine. If the boy was trying to introduce pebbles or rocks into the machine, he would do less damage, for they would be observed and could be removed; but the mischief would come from introducing the sand, so fine that it makes its way everywhere, so small that no one would notice it.

There are men in the church of Christ who never have shown great ability to plan or execute anything of importance. Their main forte seems to be sanding axles. They can get in the way of others; they can hinder, find fault, pervert, and sow jealousy, dissension and suspicion, as invisibly and as effectually as a boy can sand the journals of a machine. No one suspects what they are doing; nor can any one fasten their misdeeds upon them; but the air grows thick with distrust, and work is hindered by secret contrivances and combinations; good men are burdened, disheartened, and worn out; noble enterprises falter, fall, and are abandoned. Every one notices that things go hard, and that something hinders their progress; but no one seems to know what the trouble is, until the day comes for a general clearing up, and then, lo and behold, the axles are found covered with sand.

It requires very little ability in a man to fill the position of sand-thrower. Neither intelligence, talent, grace, nor godliness are absolutely necessary for this work. Conceit, envy, jealousy, sourness, and meddlingness are sufficient qualifications, under ordinary circumstances. It does not take much religion for a man to find fault; some men have been known to find fault who did not have any. It requires no skill or long apprenticeship to throw sand on axles; a man who does not know enough to oil a machine properly, could sand it effectually.

Here, for instance, is a church, where there are a few people who try to do something, and a number who succeed in doing nothing except grumble because what is done is not done in a different way. Here is a person who, from love to the cause of God, desires to labor earnestly, energetically, and effectually in the Master's work; but by the time he is under way, others, who have not succeeded in accomplishing anything of importance, are ready to throw sand on his axles, and neutralize his efforts, until the workers are discouraged, and the work abandoned; after which the sand-throwers relapse into a condition of quietude. They have done what they could, which was simply to hinder others from doing anything, and now their song is, "I told you so; I knew that nothing would be done." Most churches have a surplus of these sand-throwers, who could be spared; and if in their place could be substituted a few of these men who oil the machinery, who lubricate instead of irritate, feed the fires instead of throwing water upon them, and who are as ready to work as those sand-throwers are to grumble, nobody would be damaged by the change. Better still would it be, if some of these very men would cease throwing sand, and begin pouring on oil. They might be a power for good, and men might thus be spared one of the grievous vexations of their lives.—Safeguard.

The Family Circle.

IN THE SHADOW.

BY MRS. M. S. AVERY.

We are waiting in the shadow,
Just before the dawn of day,
Soon the morn will break in gladness,
And the darkness flee away;
Then death's fetters shall be broken,
And the dead shall wake and sing,
"O grave, where is thy victory?
O death, where is thy sting?"

We are waiting in the shadow;
In the shadow, dark and deep;
But we see the day-star rising,
And we must not idly sleep,
But gird anew the armor on,
The helmet, sword, and shield;
Be valiant soldiers of the cross,
If we would gain the field.

Though we're waiting in the shadow,
And are often sore distressed,
Yet we have the sweet assurance,
Beyond the labor, rest.
After the weary heart-ache
And burden of life's woes,
Beyond the ceaseless toiling,
How welcome sweet repose.

We are waiting in the shadow,
But cheering rays of light
Betoken sure a coming day,
That ne'er shall close with night.
Oh, joy to all earth's weary ones!
The night though spent in pain,
Will soon be past, and "He shall come,
Whose right it is to reign."

Then hail with joy the morning!
When our Shepherd shall appear,
And earth be clad in beauty bright,
No shadow resting here.
With pitying love the Father gave
His Son to save our race,
And sweet 'twill be, through endless years,
To rest in his embrace.

We are gliding through the shadow,
Soon the darksome night will pass,
And the saints will stand immortal
On the crystal "sea of glass;"
They will gain the heights of Zion,
Pearly portals open wide
And give "abundant entrance"
Where living waters glide.

Then, when we've passed the shadow,
And the gloom of night no more
Shall hide from mortal vision
That blest, eternal shore,
We'll sing with white-robed harpers
Redemption's grateful song,
Loud hallelujahs then will rise
From each immortal tongue.

Locke, Mich.

"I CANNOT SEE THE BOTTOM STEP."

WE were gathered in the parlor one winter evening after supper. The glow and warmth of a grate-fire and the light of the gas gave a cosy aspect of comfort to the room, and we had settled each to our books or work. In our midst, upon the floor, was a visitor, our grandson and nephew, a happy little fellow just past his fourth birthday. He was building a block-house, singing softly to himself, as walls and steeples grew under his hand.

By-and-by the house-mother wanted to send a message to the kitchen, and I said,—

"Lewie, can't you go down stairs and tell Matilda something for grandma?"

A cheerful "Yes, ma'am," came as an interlude to the song, and placing one more block he rose and, with a lingering and admiring look at his house, came and stood by my side, still humming his little song, looking with frank, fearless eyes into my face, waiting for his message, then turned and went, with no intermission of the melody in heart and voice. The door opened, and he passed out. But hark! the song has ceased. The listening ear can catch no further sound of singing. Presently the door re-opened and he came in quietly and directly to my side, and lifting the same frank eyes to mine said,—

"Aunt Carrie, I am not afraid, but—I cannot see the bottom step."

Poor little fellow! He went from the brightness of the parlor to the dimmer light of the hall. The doors below were closed, and the basement stairs were only dimly-lighted, while the hall below seemed dark as night to eyes accustomed to the parlor light.

"I cannot see the bottom step."

"But you can see the first and second and third."

"Ye-es, but I cannot see the bottom one."

"Well, if you step down the first you will see an-

other, and so on to the bottom, and then you can easily see the door, and Matilda is right there."

"I know. I am not afraid, but I cannot see the bottom step."

I could not be so selfish as to compel the little fellow to try the top step and trust for the bottom one, so I said,—

"Never mind, I will go."

As I started, a warm little hand slipped into mine, the song again broke from the lips, and safe, content, and happy the child went by my side from the top step to the bottom, and the door opened into the light.

How often do we children of a larger growth, in our religious life, protest, "I am not afraid, but I cannot see the bottom step."

God makes us his children, and brings us into the House Beautiful. All is brightness, love, joy, and we sit down in cheery content to sing over the building of block-houses of our own scheming and planning. By-and-by God speaks, "Go, work for me."

"Yea, Lord; speak, for thy servant heareth. What wilt thou have me to do?"

The errand seems easy, and we set about it. Directly our way leads into darkness and difficulties. What looks safe and easy enough in the warm light seems uncertain and beset with difficulties and terrors in the unknown, untried darkness, and we go back to our Lord.

"Lord, I am willing to work, and I am not afraid to trust in thee; but it is dark, and I cannot see how it is coming out."

"The way of the righteous is made plain."

"Yea, Lord; thy word is a lamp unto my feet and a light unto my path, but the light does not shine to the end of the way, and, Lord, I cannot see the bottom step."

"Walk in the light. The path of the just is as the shining light which shineth more and more unto the perfect day."

But with sigh instead of song, we say,—

"It is dark. I am not afraid, but I cannot see the bottom step."

Well for us if, when the Lord himself arises to do his own work, we have childlike simplicity enough to slip our hand in his and go with him on his errand.

Shame to us that we find how easy and safe the road; how true and steady the light shining on every step; how unnecessary our doubts, alarms, and misgivings.—*Carolyn Smythe, in Christian Weekly.*

IN THE DARK.

I STOOD, with a beautiful child, trying to look out into the night. There was no moon; the stars were hidden behind a dense canopy of clouds, and as we pressed our faces against the pane, only blackness of darkness met us from outside.

"Ah, this is dreary enough," I said to my own heart. "This is like some people's lives—dark to hopelessness, no ray of cheer before them, let them strain their eyes as they may."

But I kept my thoughts to myself; for young people should not know how closely life and nature correspond in some gloomy times. Suddenly a light rippling laugh broke from my companion.

"How very dark!" she said. "This is a night of all others such as I love!"

"This night!" I exclaimed,— "this black, gloomy night, when no one can see a step that he must take?"

She laughed again.

"But I do not want to see a step that I take," she said. "I do not walk; I drive home always with my father. That is the reason why I take so much pleasure in the dark."

"But even then," I said, "I do not understand. It must be pleasanter, even if you do not walk, to go under bright skies, with the stars shining above you and a clear light upon the road."

She shook her head, and looked at me with earnest, thoughtful eyes.

"I do not know," she said. "I cannot tell you how it is. When the road is so light that the pony hardly seems to need any driving, my father lets me take the reins, and we laugh and chat together as we drive along; but on a night like this it is very different. He takes the reins in his own hands then, and is so busy watching the road that he hardly speaks to me all the way. Then I creep in among the cushions and lie still, and have such a happy time by myself thinking how dark it is, and how I cannot see whether we are in the track, or just on the brink of a precipice, or even lost, but that my father can, and though I cannot see his form, he is close to me, holding the reins in his own strong hand, and never taking his eye from the way for a single instant! Oh, it is better than all the bright nights together; and when, once in

awhile, he turns his head and says, 'All safe, my little one?' I say, 'All safe,' and then I curl down closer in my corner and feel such a glow rising up in my heart, it keeps me warm on the coldest night. And then at last—it seems very long sometimes—I hear his voice again, saying, 'Here we are!' and I look out and see the bright light streaming from the windows, and we are at home!"

I took the pure child-face gently in my hands, and looked into the upturned eyes.

"I understand now," I said; "but how would it be if some one else than your father were driving, and you did not even know who had the reins?"

A look half of dismay and half of surprise, answered before her words.

"Why, what a strange question!" she said. "Of course I should not like it then! I should be terrified, and crying to every one we met for a little light. But that will never happen, for my father always goes with me; he will never trust me to any one but himself!"

Ah, sweet child, what a lesson you have taught us! There are dark nights in our lives, as well as in our world; but in the most rayless of them all, our rest may be most sweet, the glow in our hearts most warm and bright, if we take our refuge in remembering whose hands hold the reins; and when dark and storm are safely passed, we shall see light flaming before us and know we have reached home at last.—*Selected.*

SILENT INFLUENCE.

"I HAVE no influence," said Elsie Lee to her friend, Miss Tomasin. "Why, I am so timid when in company with others that I hardly dare raise my eyes or open my lips."

"That may be," replied the older lady, "and yet you are always exerting influence wherever you go. You cannot help yourself. An hour ago I bought a little bunch of violets from a German flower-girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere. So it is with you, my dear. You love your Saviour, and you try to serve him. You think you cannot speak for him, but if you live for him and with him, in gentleness, patience, and self-denial, that is better than talking. It does more good. The other evening Jerry Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture in your hearing. You wished to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive indignant gesture, spoke for you, and the young man turned and said, 'I beg your pardon, Miss Elsie.' Was not this a proof that he saw and felt your condemnation?"

Silent influence is stronger than we sometimes think, for good and for evil. Let us not underestimate it.—*Christian at Work.*

DISCOURAGED.

ONE of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit sprang up and said,—

"I will make him sin."

"How will you do it?" asked Satan.

"I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."

"Ah," said Satan, "that will not do; he has tried it and knows better than that."

Then another spirit started up and said,—

"I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no rewards."

"Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it and knows that wisdom's ways are ways of pleasantness, and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply,

"Ah, that will do!" cried Satan. "That will do! We shall conquer him now!" And they did.

An old writer says, "All discouragement is from the devil." I wish every Christian would take this to heart, and never forget it. We must fly from discouragement as we would from sin.—*H. W. S., in Words of Faith.*

GOOD WIVES.

Good wives are great treasures. They are more than silver or gold. Their love is better than money. If it be pure, self-denying, and yet considerate, it will be to their husbands a constant encouragement. It will invest them with an atmosphere in which every element of manly character may grow toward the full. Notwithstanding the reports of domestic infelicities which appear almost daily, still we are sure that the good wives are vastly in the majority, and that they give honor, and dignity, and grace, to marriage as of old.

In the lighter and semi-indecent literature of nearly every age, marriage has been the inexhaustible theme of ridicule. Dramatists and satirists like to take undue license with things respectable and even sacred. They have laid on woman, as such, unjust and heavy burdens of vicious humor or of defiling wit. And yet her queenly ascendancy remains in ever-unfolding splendor. So to-day, in all Christian lands, good wives have and readily hold a power the equal of which in its extent and beneficence does not belong to any sceptered potentate.

For good wives and mothers rule in the empire of the affections. They shape character, give tone to manners, make virtue attractive, commend piety, and fill their homes with sunshine. They are the dispensers of gladness; their tender hands smooth the raven down of care, until it is changed into the quiescence of hope. Their prayers are as benedictions, and the good they do in their quiet ways is seen in the state and in the church. They deserve honor, and receive it. No matter what the novels or the newspapers may do to undermine respect for marriage, it remains, after all, the sole representative of paradise, and is the type of the relation between Christ and his church. Let it be held sacred.—*E. S. Porter, D. D., in Christian Weekly.*

THE MOTHER RULES THE WORLD.

It is hard for a young mother, who has not yet overcome the wayward tendencies of youthful nature, to realize the influence she exerts over her little ones. She is constantly surrounded by critical imitators who copy her morals and manners. As the mother is, so are her sons and daughters. If a family of children are blessed with an intelligent mother, who is dainty and refined in her manner, and does not consider it necessary to be one woman in the drawing-room and an entirely different person in every-day life, but who is a true mother and always a tender, charming woman, you will invariably see her habits of speech and perfect manners repeated in her children. Great, rough men and noisy, busy boys will always tone down their voices, and step lightly, and try to be more mannerly when she stops to give a kind word or a pleasant smile; for a true mother will never fail to say or do all the pleasant things that she can that will in any way help or lift up and cheer those whose lives are shaded with care and toil. The mother of to-day rules the world of to-morrow.—*Selected.*

Educational.

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

OUR TEACHERS.

BY A. DE YARMOND.

AMONG our people is a larger proportion of teachers, doubtless, than is found in any other denomination. This may come largely from the fact that teaching is the most accessible of the few professions which persons of our faith can conveniently follow and observe the seventh-day Sabbath. Still, we are not willing to believe that it is merely for convenience's sake that so many of our young people have chosen this glorious work; or, if simple force of circumstances does seem to have driven many into this profession as the only consistent means of support, still we know that God has power over the circumstances of our lives, and we believe that, through his wise and kind guidance, the rough rocks of want and

necessity which pierce our feet as we tread over them, may prove to be the pathway to a high, unoccupied field, where the rich soil and pure atmosphere seem waiting to nourish whatever seed may fall.

In this glorious field hundreds of us, young people of the Seventh-day Adventist church, stand to-day,—teachers. Is the seed that we scatter the seed of truth, which shall build the rich soil up into plants of symmetrical, sturdy, beautiful growth?—are the teachings of our lives such as to draw the unused powers of the young minds we cultivate, into the upgrowing of upright, firm, pure lives and characters?

Our teachers should be no less a power in the work of God than our preachers. If they fall short of the same high degree of usefulness, it is either from lack of consecration, or from lack of a true understanding of their work. Our call is as sacred a one as is that of the ministers of the gospel. Paul assures us that God has called some to this work, as well as to the work of the ministry (Eph. 4:11); nor does he inform us that he would have the one class of workers consecrated and the other unconsecrated, the one children of God and the other children of the world, the one careful for the souls of men and the other careless of all but their own convenience and financial gain. Although many unconsecrated men, bearing the title of ministers, have profaned the name and work of the ministry, yet that work has not been given over to them as less sacred through their unworthiness; and no more should we lose sight of the sacredness of our work, because that work has so often been left to ungodly hands.

Our influence would almost seem more vital than that of the preachers. We deal with minds the most susceptible; they, with those biased by early education and hardened by contact with many minds and a Babylon of doctrines. We, with characters and habits pliable and sensitive; they, with those fixed and stubborn. We have, for six hours in each of five days of the seven, the complete care and control of our scholars; while they speak, perchance for an hour each day, only to such as will to listen. And now, with the high reverence we have for the ministry, let us take a higher view of our own work, and strive to lift ourselves up to the level of our high calling. The cause of truth calls for consecrated teachers. Who among us will answer the call of the great Teacher to come up higher in the grade of our work?

TRUTHS FOR SIXTEEN-YEAR-OLD MEN.

REMEMBER, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or ever heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder heads; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so, simply because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University, who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any—not more than two or three, anyhow.

The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money; they are more stylish; your mustache is neater; the cut of your hair is better; you are prettier, oh, far prettier than "Pa." But, young man, the old gentleman gets the biggest salary; and his homely, scrambling signature on the business end of a check will drain more money out of the bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't engineer a picnic successfully without them. But they are no novelties, my son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to

shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding, they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye.*

CORRECT SPEECH.

NOTHING bespeaks a true lady and gentleman or well-bred child more than the use of correct language; pure, clean speech. Cultivate good English in every-day conversation. Unclean speech is in keeping with a smutty face, begrimed hands, and soiled clothes. Strange how easily and almost unconsciously one slides into a careless slipshod way of talking, even when the rules of grammar are quite familiar. It is not uncommon to find people who are thoroughly acquainted with the rules of syntax, apply them in writing, yet habitually talk incorrectly.

Early culture and association with people of refinement are quite essential to purity of speech; but if one has unfortunately been deprived of these, he should continually watch his words till he gets in the habit of using decent English; for nothing so unmistakably marks one with vulgarity, no matter how elegant is the outside covering, as shabby, low-born speech.

—Germany, with over 52,000,000 inhabitants, has 65,000 schools, attended by 6,000,000 pupils. England, with 34,000,000 inhabitants, has 58,000 schools, and 3,000,000 pupils. Austrian-Hungary, with 37,000,000 inhabitants, has 30,000 schools, with 3,000,000 pupils. France, with a population of 37,000,000, has 71,000 schools, attended by 4,700,000 pupils. Spain, with a population of 17,000,000, has 20,000 schools and 1,600,000 pupils. Italy has 28,000,000 people, 47,000 schools, and 1,900,000 pupils. Russia, with a population of 74,000,000, has 32,000 schools and 1,100,000 pupils.

—The first reduction of any of the languages of Eastern and Central Africa to writing and grammatical order has been made by the missionaries of the Free Church of Scotland, who are about publishing a grammar of one of these languages. As usual, missionaries are the pioneers of learning.

—Boston is to have a statue of Leif, one of the Norsemen who are supposed to have made exploring expeditions to this country about A. D. 1000.

Our Sasket.

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

—Beware lest earthly comforts prove spiritual temptations.

—If we want to conquer the world for the Lord Jesus Christ, we must take men one by one.—*Spurgeon.*

—Men seldom improve when they have no model but themselves to copy after.—*Goldsmith.*

—The strongest argument for the truth of Christianity is the true Christian,—the man filled with the spirit of Christ.

—Nothing cuts like neglect. There is a proverb that it "pierces the shell of a tortoise." On the other hand, nothing heals wounds, and softens trials, and cheers the soul, like sympathy.—*Cuyler.*

—Do not flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become.

—There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew, and if we lack them, it is because we do not open our hearts to receive them.

This I know;—

That our faiths are foolish by falling below,
Not coming above, what God will show;
That his commonest thing hides a wonder vast,
To whose beauty our eyes have never passed;
That his fact in the present or in the to be
Outshines the best that we think we see.

—*Wm. C. Gannell.*

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 13, 1880.

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

LEADERSHIP.

TEXT: "One is your Master, even Christ, and all ye are brethren." Matt. 23:8.

JESUS addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, who were striving for the mastery, they were also designed to impress the disciples with the great truth, that should be felt in all coming time, that Christ is the only head of the church.

The prophetic eye of the Son of God could look forward over the Christian age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the text has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christianity. The most prominent among these is the Roman church, which has set over the church one man, whose claims to infallibility are sustained by that corrupt body.

In the discussion of the subject of leadership, we propose to bring out evidence that Christ is the only authorized leader of his people. At the very commencement, in laying the foundation of the Christian church, as Jesus was walking by the Sea of Galilee he saw "two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." Matt. 4:18, 19. "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me." Chap. 9:9. "And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me." Luke 5:27. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28.

Was Moses the visible leader of the Jewish church? Christ was the invisible leader of that people, and is also the leader of the Christian church. Moses speaks of Christ in these words: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18:15. And Peter, in preaching Christ to the people on the occasion of healing the lame man at the gate of the temple, indorses the words of Moses thus: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3:22.

The transfiguration was designed, not only to illustrate the future kingdom of glory after the resurrection and change to immortality, but to impress the church with the glory of Christ as her head and leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the "voice out of the cloud, which said, This is my beloved Son in whom I am well pleased. Hear ye him." Matt. 17:5.

And at no time during his public ministry does Christ intimate that any one of his disciples should be designated as their leader. He does say, however, that "he that is greatest among you shall be your servant." Matt. 23:11. And on the occasion of

submitting the great commission to his first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister, "Lo, I am with you alway, even unto the end of the world." Matt. 28:20.

Christ's ministers have ever had a world-wide message. "Go ye therefore and teach all nations." And wherever their footprints may be seen upon the mountains, or in the valleys, there Christ has been by the ministration of his holy angels, and the teachings of the Holy Ghost. "I am with you," is the soul-inspiring promise to every true minister. Christ proposes to lead his servants, and it is their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from head-quarters.

And there is no intimation that the apostles of Christ designated one of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says, "Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." 1 Cor. 11:1. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would shake them off from seeking to be directed by him. He exalts Christ as their leader in the first sentence of the very next verse. "But I would have you know, that the head of every man is Christ." Thank Heaven, the Christian church has no use for the pope.

The apostle compares two faithful leaders, in his epistle to the Hebrews. One was a servant in the Jewish church; the other is a Son over the Christian church. Who are these two leaders? Are they Moses and Peter? or Moses and Paul? or Moses and Luther? or Moses and Wesley? or Moses and Miller? We need not say that they are Moses and Christ. As a servant in the Jewish church, Moses was their visible leader. As a Son over his own church, both Jewish and Christian, Christ is the invisible leader. Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the angel that was with Moses in the church in the wilderness. Acts 7:37, 38. And Christ leads the Christian church through the ministration of angels, attended by the Holy Spirit, in harmony with the written word.

Christ's ministers are shepherds of the flock, and leaders of the people in a subordinate sense. Peter exhorts the under shepherds in these words: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The apostle not only shows the relation which ministers sustain to the flock, in the foregoing, but he also plainly states in the following, the relation which they sustain to one another. Mutual submission is demanded of all in the spirit of humility, in all their labors and councils, while age and experience are regarded as worthy of especial respect by the younger. Peter continues: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one. He pleads in behalf of all faithful ministers in these words: "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end [object or sub-

ject] of their conversation, Jesus Christ, the same yesterday, and to-day, and forever." Chap. 13:7. Again he says in verse 17 of the same chapter: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."

The apostle exalts Christ as the great head of the church, and the only one to whom she should look for leadership, in Hebrews 12:1, 2. He would have the church benefited by the experiences of the heroes of faith mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But he faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader, or pattern of the Christian life, in these three words: "Look unto Jesus." Paul says: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

All true ministers are Christ's ambassadors.* "Now then we are ambassadors [ambassadors] for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man.

The foregoing expresses our solemn convictions relative to the leadership of Christ, and the relation which his ministers sustain to their great Leader, to one another, and to the church. But too many have left the great question of leadership here, with the truth expressed only in part. They have passed over the teachings of Christ and his apostles, relative to discipline, and the proper means of securing unity in the ministry and in the church, and do not let them have their proper qualifying bearing upon the subject. This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader, while at the same time they take the broadest ground, and exercise the greatest freedom relative to the right of private judgment. Creed-power has been called to the rescue in vain. It has been truly said that "the American people are a nation of lords." In a land of boasted freedom of thought and of conscience, like ours, church force cannot produce unity; but has caused divisions, and has given rise to religious sects and parties almost innumerable. And there are not a few professing Christians, some of them very good persons, who reject church organization on account of the use that has been made of creed and church power. Some of these, however, in their mistaken zeal, in the advocacy of religious freedom, are disposed to trample on the rights of others, and use their boasted "liberty for a cloak of maliciousness." J. W.

THE DIFFERENCE.

WE are more and more impressed with the fact that those who have foisted into the Christian system, the many unscriptural doctrines which we there find, and those who labor to maintain them, are largely responsible for the skepticism of the present day. Some evidences of this we find in an article by M. Babcock, in *The Rational Appeal* of April 17, 1880. He says:—

"In my judgment, it is not fair to damn a man on account of his honest opinions."

And the Bible, if we read it aright, does not say

* An ambassador is "a minister of the highest rank, employed by one, prince or State at the Court of another, to manage the public concerns of his own prince or State, and representing the power and dignity of his sovereign."—Webster.

that it is. It is for his *works*, not opinions, that man is held accountable. "My reward is with me," says Christ, "to give every man according as his *work* shall be." And again, Paul teaches that every one must appear before the Judgment seat of Christ, to "receive the things *done* in his body, according to that he hath done, whether it be good or bad." Rev. 22:12; 2 Cor. 5:10. Opinions are of account only as they affect our actions, and to be condemned and abandoned when they lead to immoral and corrupt practices.

Again the writer says: "It is not fair to damn a man in another world for the acts he may have committed whilst living in this world. I believe in the statute laws of limitations, and that if a man commits a crime in this world, if he is to be punished at all, he should be punished in the world where the crime was committed."

Our friend need have no controversy with the Bible over this point; for this is exactly what the Bible represents. Right here, where the wicked have committed their crimes, they shall receive their punishment; and right here, on this earth, which has been the theater of their struggles, the overcomers shall receive their reward. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner." Prov. 11:31. Not in this state of being, to be sure (so this text affords no aid or comfort to the Universalist), but in the future in a manner which seems to be very reasonable. In the divine government, man is placed upon probation. To the violation of law there is a penalty attached, just as there is, and should be, in all governments; while substantial benefits are to be secured by obedience. To decide all these matters, a day of Judgment is appointed; for it would be considered beneath the dignity, even of a human court to inflict punishment or bestow rewards without a fair trial, and a decision rendered on a careful examination of all the evidence. This is why even the wicked are to be raised to life again (a transaction which it seems so difficult for our friend to understand), that they may not perish because born to a mortal, perishable nature in this world, by circumstances over which they had no control, but have their own personal character taken into the account, and their destiny decided by their own acts.

To the righteous, there is then promised the endowment of immortality, and this whole earth as an eternal inheritance. But to be the fitting abode of immortal and sinless beings, the earth must itself be renewed by having the defacement of the curse and the presence of evil forever removed; and so radical a renovation can be accomplished only by fire. Hence we read in 2 Pet. 3, that the present works in the world shall be burned up, and the elements and the earth itself shall melt with fervent heat; and from the ashes of the old earth there shall be reconstructed, according to his promise, by the divine energy of creative power, a new heavens and new earth, wherein the righteous shall dwell.

All this is necessary, that the promise of God to the righteous may be carried out. It is the misfortune of the wicked that they stand right in the way of this work. They have no provision whereby they can ever leave the earth. They have secured no protection against the elements by which it shall be purified. Hence, when the earth is renewed as above described, they are involved in the awful cataclysm of fire, and perish therein. This is therefore called by Peter, in the chapter quoted, "The day of Judgment and perdition of ungodly men." It is the burning day of Mal. 4:1, wherein all that do wickedly will be like the stubble and be utterly consumed. It is the day of Rev. 20:9, wherein the wicked, engaging in their last act of rebellion against God, are engulfed in fire and devoured. The whole transaction from beginning to end is consistent, straightforward, and legitimate. The way to avoid the evil and secure the good is simply to place ourselves in the right relation to the divine government here, and thus insure to

ourselves the protection and privileges promised the obedient and loyal hereafter.

Our writer finds the usual trouble with the doctrine of eternal misery; and well he may; but he need have no more controversy with the Bible on this than on the other points named; for the Bible teaches no such doctrine. Eternal life is offered to all. The conditions are reasonable and plainly made known. Those who will not accept the offer are disposed of in the very best, and seemingly the only consistent, way, which a just and yet merciful God could adopt. They are allowed to take their choice, and identify themselves with the great body of sin and evil which will surely be destroyed, and thus go back into a condition in which, if the paradox may be allowed, they will be "as though they had not been."

DESCRIPTION OF THE SAVIOUR.

THE following, purporting to be a description of Jesus as he appeared upon the earth, is said to have been discovered among ancient manuscripts, by Thurlow Weed, when traveling in Palestine, and by him contributed to a New York paper. The same document has been sent a number of times to this office; but we have never been sufficiently satisfied of its genuineness to give it. We now lay it before the reader, leaving him to judge for himself respecting it; not that there is anything improbable in the narrative in itself considered; for we may well suppose our Saviour was even more perfect than this, in his physical developments; the only question being whether the document is genuine or not:—

DESCRIPTION OF JESUS BY PUBLIUS LENTULUS, PRESIDENT OF JUDEA IN THE REIGN OF TIBERIUS CÆSAR.

There lives, at this time, in Judea, a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is a tall man, and well-shaped; of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling into graceful curls, waving about, and parted on the crown of the head, running as a stream to the front after the fashion of the Nazarites; his forehead high, large, and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard thick, and of a color suitable to his hair, reaching below his chin, and parting in the middle like a fork; his eyes bright blue, clear, and serene; looks innocent, dignified, manly, and mature; in proportion of body, most perfect and captivating; his hands and arms most delectable to behold. He rebukes with majesty, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has ever seen him laugh, yet his manners are exceedingly pleasant; but he has wept frequently in the presence of men. He is temperate, modest, and wise; a man, for his extraordinary beauty and divine perfections, surpassing the children of men in every sense.

DO ALL TO THE GLORY OF GOD.

THE apostle exhorts thus: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. To heed this injunction, one must certainly have cool reflection, must often weigh his motives and actions, balancing the scale with care. Unhealthy and questionable excitements should be avoided.

How many times God has cautioned and counseled his people in love. Before us lies *Spiritual Gifts*, vol. 2, published in 1855. In this we read: "I saw that it was right that some of the brethren East should move West; that the brethren in those rugged New England States have more experience, and are more accustomed to endure trials and hardships than the brethren West; and that it is in the order of God that some move West. But there are those who have it in their minds to move West for the sake of gain. This should not be their object. Their object should be to glorify God and advance his cause. And to accomplish this, they must live out their faith, and show that they regard the present truth above everything else."

Those beckoned West by duty; those who have made the question one of meditation, counsel, and prayer; those who go to honor God, may leave Eastern brethren and churches with their hearts united in love and Christian fellowship as strongly as ever. And they may bear on to their Western home the blessing and peace of God, confessing that they are "strangers and pilgrims on the earth."

But sometimes under the bounding pulse of excitement from high Western fever, men may (and certainly will if not walking in the light) lose sight of the glory of God, and fail to recognize the rights, interests, and relations of others; the church may be grieved, and the cause wounded. It is wonderful how exceedingly attractive the sunny West can be made to appear by a man of words, or a ready writer, in a short time. Could Heaven be made proportionally attractive, we might have more confidence in the doctrine of the world's conversion.

Preachers and churches in the East and West are working in the same great cause, and not bound by sectional interests. Our duties and relations to one another are mutual. We must all stand before the Judge. We must give an account for the way we have lived and labored.

As members of the Vermont Conference Committee, we feel it duty to say to those churches from which there has been so heavy a tide of emigration, You owe a duty to absent members calling for letters of commendation. Here the glory of God should be consulted. 1. The rights of those brethren and sisters who have been from us a longer or shorter period of time, who should call for letters, should be sacredly regarded. 2. The church granting letters should strictly regard her own integrity. 3. The interest and prosperity of the church to which persons are recommended should also be well considered. The cause of God, or the prosperity and well-being of the church, are of far greater value than the case of any individual.

Time is short; probation draws to a close. Tests calculated to prove the depth and genuineness of our love for the last message of mercy to the world, lie before us. If we honor and glorify God, we secure peace and happiness to ourselves, and lay up a treasure in Heaven.

A. S. HUTCHINS.

L. BEAN.

TWO WONDERFUL OBSCURATIONS.

BY ELD. D. T. BOURDEAU.

I REFER to the darkness of May 19, 1780, and to that which spread over our earth during the last three hours that the Saviour hung on the cross. Matt. 24:29; 27:45; Mark 15:25, 33. Both these obscurations were remarkable in many respects, but especially in that they were not caused by eclipses.

In the "Life of Edward Lee," published by the American Tract Society, the darkness of May 19, 1780, is called "unnatural." It is also asserted that the day on which it occurred was "very terrific." Noah Webster, speaking of it, says, "No satisfactory cause has yet been assigned." The *Boston Gazette* of May 22, 1780, says, "Such a phenomenon was never before seen by the oldest person living." Yet many then living had witnessed more than one eclipse. In Robert Sears' "Guide to Knowledge," we find the following: "The causes of these phenomena are unknown. They certainly were not the result of eclipses." And why were they not the result of eclipses? Because eclipses of the sun can take place only at the time of the new moon, but this darkness occurred in the full of the moon.

The same is true of the notable darkness that occurred at Christ's crucifixion, which took place at the time of the passover, about the middle of the month, and consequently about the time of full moon (Ex. 12:6, etc.); for the new moon marked the beginning of the month. "The new moon," says the *Encyclopedia of Religious Knowledge*, "was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month." They did not begin the month from that point of time when the moon was in

conjunction with the sun, but from the time at which it first becomes visible after that conjunction. And to determine this, it is said they had people posted on elevated places, to inform the Sanhedrim as soon as possible. Proclamation was then made, "The feast of the new moon! The feast of the new moon!" and the beginning of the month was proclaimed by sound of trumpet." See also Eccl. 43:6; Maccabees, Josephus, Philo, etc.

How impressive, therefore, must have been this sudden, unnatural darkness in the midst of the hellish triumph of the Jews while Christ hung on the cross! It must have been a powerful check upon their wicked exultations. The mighty earthquake that marked the death of the great Sufferer, was another well-directed voice from Heaven, betokening victory through Him who had fallen a victim to cruel hatred. Well might those who witnessed these scenes smite their breasts, and exclaim, "Truly this was the Son of God."

How appropriate was this extraordinary darkness when the Son of God was suffering for sinners! Sympathizing nature was robed in gloom, and wept and groaned at the sight. And how fitting the obscuration of May 19, 1780, as prefiguring the end of the world and the fearful doom that awaits those who, not having forsaken their sins and accepted Christ as their Saviour, shall perish in their sins.

May 19, 1780, nature wept, as it did when Christ was suffering for sinners. The brute creation, governed by mere instinct, were impressed that something more than ordinary was transpiring, and either retired as when night comes on, or sought man's society as if asking his protection, reverentially bowing at the voice of God in nature. And shall we regard with indifference this leading, unmistakable token of Christ's second coming and the end of the world? The most pious persons then living viewed this event as a sign of the Judgment. Some feared the Judgment day had already come. We should naturally expect that those witnessing an event designed of God as a token that the coming of Christ is near, would be led to think of the Judgment day.

Sinners trembled at a similar scene when Christ was suffering, yet most of them hardened their hearts and continued their aggressive work, waxing more and more bold and defiant. So in regard to the darkness of 1780. And thus are being fulfilled the prophetic words of Peter: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming; for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4.

But God's word is fulfilling, his promises are sure, and we will rejoice in the blessed hope.

A POPULAR ERROR; THE WORLD'S CONVERSION.

BY N. J. BOWERS.

Is the time to come when all men shall await in joyous expectancy the return of the Divine Nobleman? When the Lord comes, will it be without sin unto salvation, to a holy and obedient universe? In that day will earth's inhabitants lift up holy hands, and exclaim: "Lo, this is our God; we have waited for him, and he will save us"? In a word, will all the world be converted to God? Will the knowledge of *him* (a saving knowledge) cover the earth as the waters cover the sea? Yes, responds the popular ministry; and yes, echoes the popular Christian professor of the day.

But we are satisfied that the Scriptures do not warrant us in expecting any such condition of things. If the world were to be converted *before* the Lord's coming, he would certainly not destroy a part of it *when* he comes. That wicked men are to be on the earth and will be destroyed at his return, is certain.

1. The heathen (the wicked) are to be broken with a rod of iron, and dashed in pieces like a potter's vessel. Ps. 2:8, 9. This is when the Lord of lords and

King of kings rides forth, strong and mighty in battle, to smite the nations, and to tread "the wine-press of the fierceness and wrath of Almighty God." Rev. 19:15. This is after John saw the Son of man on the white cloud, with a sharp sickle to reap the harvest of the earth. Rev. 14:14-20. "The harvest is the end of the world." Matt. 13:39.

2. This is when "the day of the Lord is near upon all the heathen" (Obad. 15); when *war* is proclaimed among the Gentiles; when all the mighty men of *war* are called to draw near; when the heathen are bade to assemble themselves "together round about"; *when the Lord sits to judge* all the heathen round about; when the sickle is put to the harvest which is ripe; when the press is full and the fats overflow with wickedness. This is in the valley of decision (*margin, concision, or threshing*). Joel 3:9-14. Here is where the Lord's decision to give to the sword them that are wicked, is carried out. Jer. 25:31. Multitudes are in this "valley of slaughter." Jer. 19:6. Many, then, are going to be "cut off" in the day of the Lord's return.

3. This is the "time of trouble, such as never was since there was a nation" (Dan. 12:1); this is when Michael (Christ) stands up (reigns); this is the "time of trouble, the day of battle and war," of Job (chapter 38:23); "the battle in the day of the Lord" of Ezekiel (chap. 13:5); "the battle of the great day of God Almighty," of John. Rev. 16:14. This is when the Lord "makes inquisition for blood" (Ps. 9:12); when his "sword is bathed in Heaven" and "is filled with blood" (Isa. 34:5, 6); and "when he shall rise up to the prey." Zeph. 3:8.

4. The seven last plagues (Rev. 15:1) synchronize with all the foregoing. The divine indignation centralizes here; here is where the Lord breaks forth upon the people. Notice the expression "seven *last* plagues." There are no plagues to follow this side the resurrection to damnation. These are the last. These plagues have not yet been poured out. They have not yet begun to fall. History records no such thing. When the sixth is poured out, Christ is about to come. Rev. 16:12-15. The great battle is fought under the seventh. Great hailstones fall from heaven, and destroy the wicked and all their defenses. Eze. 13:11-15.

Dear reader, these terrific scenes will certainly be brought to pass. God's word is sure. Where will you stand in that day? Where will I? Solemn questions. Seek the Lord to-day—now. "It may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3. "You may be thus hid, if you will. It is for you to decide. Of this time and of the righteous, David says: "Because thou hast made the Lord which is my refuge, even the Most High, thy habitation, there shall no evil befall thee, neither shall any *plague* come nigh thy dwelling." Ps. 91:9, 10.

5. There are to be two classes instead of one on the earth when the Lord comes. The tares and wheat grow together—side by side—till the harvest. The tares are not converted into wheat. The crop is not all wheat, but wheat and tares. The crop is not all disposed of in the same way. The wheat is gathered into the Lord's storehouse—saved; the tares are gathered and burnt—destroyed. Matt. 13:24-30, 36-43.

6. When the stone smote the image and broke it in pieces, the pieces did not become a part of the stone. No; the gold, the silver, the brass, the iron, and the clay did not turn, nor were they turned, into stone. They were still metals and clay, and as such, were carried away, so that no place was found for them. Dan. 2:31-45.

7. When the Lord comes, there will be "kingdoms of this world" on the stage of action. Then these nations will not be righteous; but there will be a righteous nation when the Lord comes. To this nation the gates of a strong city shall be opened. Isa. 26:2, 3. With the kingdoms of this world the Lord has a controversy; he will give them to the sword. Evil shall go forth from nation to nation. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:31-33. The kingdoms of the world become Christ's, just as the heathen become his; viz., that he may destroy them. "On whomsoever this stone shall fall, it will grind him to powder." Matt. 21:44.

Our Tract Societies.

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

PASS-BOOKS AND REPORTING.

BY ELD. S. N. HASKELL.

OUR tract and missionary system requires every member of the society to fill out a blank report at the close of each quarter, showing the amount of labor performed during this time. From these individual reports a summary is made, which is read by the librarian of each local society at the quarterly meeting, and thus the labor of the society is shown. This is absolutely necessary to the prosperity of any tract society. If there is no labor reported, no experience related, it will be impossible to give proper instruction. In fact, the mentioning of commendable acts that result in good is following the example of Christ and the apostles. We should have had at least one book less in the New Testament had not the "Acts of the Apostles" been written. The New Testament would lose much of its beauty were its writings to consist only of doctrinal instruction. No individual is exalted by thus magnifying the work of God, but God is honored inasmuch as others are provoked to love and good works. By letting our light so shine, others, seeing our good works, are led to glorify our Father which is in Heaven.

In order to make out full and correct reports, each individual should have a pass-book, in which to make a record of the labor he performs during the quarter, and from which, at the proper time, he can very easily fill out his quarterly blank.

HOW SHALL THE PASS-BOOK BE KEPT?

In keeping the pass-book two features should ever be borne in mind by missionary workers. First, it should show every transaction with the librarian; and secondly, it should contain a memoranda of the member's work. We would therefore suggest that in the latter part of the book, on the right-hand side of the page, the heading "Publications Drawn" be entered. Under this can be given the number of pages and retail price of tracts received from the librarian, with the date of drawing. This should correspond with the librarian's record of "Publications Drawn."

On the opposite or left-hand page, the individual should write the heading, "Money Paid to the Librarian," under which should be entered only tract-society money; viz., membership fees, donations to the tract society including the "one-third," and book sales, with dates of payment.

In the first part of the book under the heading, "Memoranda of Missionary Work," a record should be kept of visits made, letters written, subscribers obtained for periodicals, papers sent out, etc., etc., with any interesting particulars connected with the same. The dates should always be given. These three records are all that is necessary, unless the individual buys books or subscribes for periodicals for which he is to pay at some future time. In this case a regular account should be opened with the society. Write the name of the society on both pages, with "Dr." on the left, and "Cr." on the right. Enter whatever you are to pay the society for on the credit side, and the cash, when paid to the librarian, on the debtor side.

MISSIONARY EFFORT.

BY MARIA L. HUNTLEY.

THE magnitude and importance of any enterprise or work is in proportion to that of the object which it has in view. From this standpoint the missionary work takes a very prominent position. The Son of God came to this earth a missionary in the fullest and noblest sense. The object which led him to take upon himself the humiliation and suffering which this involved was the redemption of the human family. He came to give life and joy to the fallen sons and daughters of Adam, to make them members of the royal family; and *this* is the primary object of all missionary effort. Whatever, therefore, helps to secure this object, even if it be but the silent prayers and tears of those unable to do or give more, is a part of this great work. The field is broad and extensive; for everywhere, in many ways, by many means, much remains to be done; and while commendable efforts are made in some directions, it is well to consider lest other parts of the work be neglected.

As it presents itself to us, the missionary enterprise seems to open in three directions: 1. Placing the truth

before those not acquainted with it, by means of our publications; 2. The encouragement and help of persons with whom we are more intimately connected, and who may be less fortunate in some respects than ourselves; and, 3. To aid in the support of our various institutions.

The objects of the tract and missionary society, as given in the Constitution, are as follows: 1. "The proper distribution of our tracts, pamphlets, and periodicals, and the placing of them and our bound books on board ships and in public libraries. 2. To obtain subscribers for our periodicals; to collect dues and renew subscriptions; and to pay subscriptions for the worthy poor. 3. To visit and labor (by correspondence or otherwise) for the encouragement and help of the scattered ones of like precious faith, for those who are falling back because of discouragements; and to interest all within our reach in the great truths connected with the last message of mercy to the world. 4. To find homes for those who may be destitute and needy for the truth's sake. 5. To bring about among our people uniform liberality in the payment of systematic benevolence as indicated in the Bible plan; to secure a liberal support for the tract and missionary work; also to encourage equality in the taking of stock in our several denominational institutions, and in donations to other benevolent enterprises which may arise for the advancement of the work."

The work of sending out the Signs of the Times and other periodicals cannot be too highly recommended; but it would be a great mistake and misfortune to the society should its members entertain the idea that this is the alpha and omega of missionary labor. While it is proper and right that great interest should be felt and manifested for all, those with whom we associate, of whose circumstances we have some knowledge, and who have to a greater or less extent manifested sincerity and purity of purpose, have a far greater claim upon us than others. And is there not danger that some of Christ's "little ones," who need sympathy and help, may be neglected in our efforts to interest strangers? "Inasmuch as ye did it not to one of the least of these, ye did it not to me," would be heart-rending words should they be addressed to us by our Lord in the day of final reckoning.

It is not wise in us to let the weeds choke the tender plants springing up around our homes, while we sow seeds upon foreign soil; or to let enemies lurk in our strongholds, while we extend our conquests abroad. The commission was, "Go ye and teach all nations;" but we hear a voice from the Apocalypse which says, "Strengthen the things which remain, that are ready to die." It is to cheer the sad, comfort the afflicted, impart hope to the desponding, instruct the ignorant, guide the wayward, correct the erring, that laborers are wanted everywhere. Happy is the person who can adapt himself to this work, and who has the disposition to do so.

All have a part to act; and when at last we meet the record of our lives, it will be only the acts of disinterested benevolence, of self-denial for the good of others, that will shine with untold luster. All else will fade from view, or rise up in condemnation against us. Those who have been down, as it were, to death's door, and there taken a retrospect of their past lives, may have some faint idea of the reality of these things, and the vanity of worldly objects; but they cannot be portrayed by human language.

PENNSYLVANIA STATE QUARTERLY MEETING.

THIS meeting, held at Wellsville, N. Y., May 1-3, was an interesting and profitable one. There was a good representation of brethren from different parts of the Conference, and all the ministers and licentiates of the Conference were present. The preaching, which was mostly done by Eld. Canright, was practical, and well calculated to stir the brethren to renewed activity and earnestness in the work.

A good spirit pervaded our meeting throughout; and in laying our plans for the summer's work the Lord seemed to come especially near to us by the influence of his Holy Spirit.

The report of labor for the past quarter was very encouraging. Most of the districts have been actively engaged in the missionary work. But, on the other hand, some districts had a very meager report.

One especially encouraging feature was book sales of ministers, which, during the past quarter, amounted to over \$500 00, although none of the ministers have been actively engaged during the entire time. One colporter reported over two hundred subscribers for the different periodicals during the quarter, although he had spent not more than one-half of the time in the work,

About \$400.00 was pledged to our reserve fund, making nearly \$900.00 pledged to this fund in this Conference.

Arrangements were made so that four tent companies will be in the field during the coming season.

The class in elocution, which held a week's session in connection with this meeting, was well attended, and a good degree of interest was taken in that branch of the work. We trust that the instruction received will prove a great profit to those who had the opportunity of receiving it. Prof. Miller is an excellent teacher, and seems well prepared to give our ministers just the instruction they need to help them in this part of their work.

Altogether, we were very much encouraged by this meeting. The impression seemed to prevail in the minds of the brethren that the Lord will help us in our work the coming season. He will surely do this, if we ask him as earnestly as we should. B. L. WHITNEY.

Syracuse, May 5.

INDIANA T. AND M. MEETING.

THE State quarterly meeting of this society was held with the church in Alto, Howard Co., April 25, 1880. Meeting opened with prayer. The Secretary being absent, W. A. Young was chosen Secretary pro tem. The minutes of the last meeting were read and accepted, also the report of labor for the quarter ending April 4, 1880, which 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, Annals sold and given away, Cash rec'd on Tract Fund and Periodicals.

*Agents.

Stirring addresses on the T. and M. work were made by Elds. Lane and Reese, and Dr. Hill.

Resolutions were unanimously passed expressing grateful appreciation of the labors of Dr. Pottinger, of Kankakee, Ill., who has rendered efficient aid in the T. and M. work in this Conference; also the desire of the society that a T. and M. Institute be held in this State at the close of the tent season, at a place to be selected by the Board of Directors, for which Institute it is hoped the General Conference will furnish a competent instructor. Meeting adjourned sine die. S. H. LANE, Pres. W. A. YOUNG, Sec. pro tem.

DAKOTA T. AND M. SOCIETY.

THE quarterly meeting of this society was held according to appointment at Swan Lake, April 17, 18, Eld. S. B. Whitney presiding.

The report of labor for the quarter just closed is 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, Annals sold and given away, Cash rec'd on Tract Fund and Periodicals.

The meeting, which was interesting and profitable, was attended by our brethren generally who are accessible to the place. All felt that it was good to be there. The business matters pertaining to the interests of the cause were disposed of in a very satisfactory manner. The brethren seem to have a mind to labor more faithfully in the future than they have done in the past; and all feel that the cause in Dakota is onward.

The Sabbath-school received its share of attention, and the interest in this branch of the work is good. We feel that we are making some advancement in this direction. God bless our Sabbath-schools.

W. T. HENTON, Sec.

ENCOURAGING.

BY A. J. CUDNEY.

I GIVE below some extracts from a letter received from a young man in Oregon, who a little over one year ago was a believer in spiritualism. The little pamphlet entitled, "Nature and Tendency of Modern Spiritualism,"

was sent him. This little work served to reveal to him the dangers of the road in which he was traveling. He sent for more books and tracts, which he read himself, and then loaned to others. He is now rejoicing with us in the light of present truth. He writes:—

"Your kind letter came to hand a few days ago. Although we are strangers to each other, we are not strangers to the subject that should interest us both. I am still reading your books and the Bible. The Bible does not appear to me to be such a condensed book of enigmas as I used to consider it. I can see more consistency in it now than ever before. During the spring I am going to send for more tracts to give away. When I quit herding, I intend to be more active in distributing tracts and papers, both in Washington Territory and Oregon."

May God bless the efforts of this dear brother, and water the seed of truth which he may sow in these new fields.

REPORT OF NEW ENGLAND T. AND M. SOCIETY.

FOR QUARTER ENDING APRIL 1, 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, Annals sold and given away, Cash rec'd on Tract Fund and Periodicals.

*Agents.

ELIZA THAYER, Sec.

REPORT OF MINNESOTA T. AND M. SOCIETY.

FOR QUARTER ENDING APRIL 1, 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, Annals sold and given away, Cash rec'd on Tract Fund and Periodicals.

NOTE.—The local societies at Tenhassen, Lake Ellen, and Sauk Center failed to report.

MRS. NETTIE G. WHITE, Sec.

REPORT OF KANSAS T. AND M. SOCIETY.

FOR QUARTER ENDING APRIL 1, 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, Annals sold and given away, Cash rec'd on Tract Fund and Periodicals.

MRS. ADA A. DAWSON, Sec.

—Lift the voice, and sound the trumpet, Watcher on the mountain height; Roll the clarion notes around thee, Shout as flees the passing night. Lift the voice in words of warning; Cry aloud, Behold the dawning! Rouse, and gird thee for the fight!

NOTHING TO DO.

"Nothing to do" in this world of ours,
Where weeds spring up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day?

"Nothing to do?" thou Christian soul,
Wrapping thee round in thy selfish stole,
Off with the garments of sloth and sin;
Christ, thy Lord, hath a kingdom to win.

"Nothing to do?" there are prayers to lay
On the altar of incense day by day;
There are foes to meet within and without;
There is error to conquer, strong and stout.

"Nothing to do?" there are minds to teach
The simplest forms of Christian speech;
There are hearts to lure with loving wile
From the grimmest haunts of sin's defile.

"Nothing to do?" there are lambs to feed,
The precious hope of the church's need,
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do?" there are heights to attain
Where Christ is transfigured yet again,
Where earth will fade in the vision sweet,
And the soul press on with winged feet.

"Nothing to do?" and thy Saviour said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

—Selected.

Progress of the Cause.

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

MISSOURI.

Queen City.—The work of the Lord is still going forward at the Roberts' school-house, near Queen City, Schuyler Co. There is now a class of nearly twenty, who have meeting every Sabbath. They take part in meeting as a general thing. A Sabbath-school is in process of formation, and will soon be fully organized. On Sabbath last, thirteen signed the teetotal pledge, and all but two of them included pork. There is but one or two in the class who use pork or tobacco, and but two or three who use tea or coffee, and some of them are situated so they never get to meeting. I have no doubt but that nearly all of those who have not yet signed will do so. One old man who had used tobacco for fifty years, quit using it even before I preached on the subject. The Lord's hand seems to be in the work, and we hope to have the best church in Missouri.

H. WREN.

NEBRASKA.

Blue Valley.—Sabbath and first-day, April 24, 25, profitable meetings were held with the Blue Valley church, which had never been fully organized, and could not celebrate the ordinances at the time of the regular quarterly meetings. On Sunday, after remarks by Eld. H. Shultz, the church proceeded to perfect their organization. They elected an elder and two deacons, who were ordained by Eld. Shultz. Three were added to the church, after which the ordinances of the Lord's house were celebrated; and a sweet season in the history of the church was recorded.

J. BUCKLEY, Church Clerk.

Alma, Harlin Co., April 27.—I have spent three weeks in a series of meetings five miles northeast of Alma. Three were keeping the Sabbath when I came; they have since adopted the health reform. Some papers distributed by them awakened a family that embraced the truth eighteen years ago. They came six miles to the meeting, and have made a new start.

One man, a beloved physician, accepted the doctrine, but wishing to be assured of its effect upon the life, accompanied us to our good district meeting just past; and after spending over a week at the different homes, he says, "I never met such a people; they do love one another."

During the meetings, two were baptized. April 24, a Sabbath-school of twenty-nine members was organized. Ten *Instructors* were ordered, also record and class books.

Satan is working hard against us, but God is good. Pray for this company and for me. GEO. B. STAAR.

IOWA.

Spencer, May 2.—I have labored near Spencer, Clay Co., Emmitsburg, Palo Alto Co., and in Dickinson Co., during the last two months. The last evening that I held meeting in Palo Alto Co., we had a temperance meeting. Seven signed the teetotal, and five the anti-whisky pledge. The brethren there have done well. We hope that several others who now believe the truth will soon take a firm stand with us.

The church at Spencer is striving to live near the Lord. We had a solemn meeting with them last Sabbath. Two followed their Saviour in baptism, and we hope for more soon.

Three Norwegian families are now keeping the Sabbath in Dickinson Co. Two came out by reading the *Tidende*. I have labored to establish them more fully in the truth. Another family kept their first Sabbath with us last Sabbath. They expressed a desire to be baptized as soon as there was an opportunity.

I also held three meetings in Estherville, Emmett Co. Although there is a great deal of opposition, I have an invitation to return and hold meetings there.

Pray for us here.

P. L. HOEN.

DAKOTA.

Parker, April 26.—After the general quarterly meeting, I went to Allentown and held three meetings with very good interest. Some opposition is rising against the truth, but we hope its friends will be firm. Sabbath and first-day I was with the friends in Parker. Sabbath was stormy, and but few were out; still the Sabbath-school and meeting were interesting. On first-day we had a meeting for the organization of the church, which was a success. Ten united in full fellowship. Bro. W. T. Henton was ordained elder, and Bro. D. T. Biggs, deacon. I expect much of this church, as it is the first one I raised up after coming to this Territory, and among its members are three who are trying to preach the truth, one of whom is State Secretary and another a director, in the tract society.

NATION, MAY 2.—Came here April 28. Find the outside interest still good. Six additions were made to the Sabbath-school, mostly from families not in the truth. Several are convinced on the Sabbath, and I hope they will yet obey, as they seem deeply interested. Much depends on the course pursued by the friends of the truth, and I hope they will feel their responsibility. A good interest is taken in tract society matters, which we succeeded in getting in good shape. S. B. WHITNEY.

NEW YORK.

Labor among the Churches.—March 20, 21, I visited the company of Sabbath-keepers at South Rutland, and found them growing in the truth, and sustaining weekly meetings and Sabbath-school.

Was at Mannsville March 27. This church is sadly in need of help. It is being severely tested by trials, and some, we fear, will not bear the test.

March 28, I visited the friends at Goodenough. They were all holding on, and most of them making some progress. Tobacco still holds two or three as victims. Truly, appetite controls the masses.

April 1-3 and 14, I was with the Pulaski church. This church has some who may be excellent workers, and we now look for them to take hold with greater interest than ever before. We raised a club of *Signs*; they are now taking nineteen copies.

I attended the church and district quarterly meetings at Adams Center, April 4 and 17, 18. Sabbath, the 17th, we had an excellent meeting; the Spirit of the Lord was graciously present. We raised a club of *Signs* for the church here.

I was at Roosevelt April 10, 11, and attended the quarterly meeting for Dist. No. 2, which was held here. Raised a club of ten for the *Signs*. There is a manifest improvement in this church.

The H. and T. work was also considered, and close, practical remarks were made on that subject. Nearly all are taking hold of this branch of the work well. Those who fail to keep pace with our people in this good work, will soon become blind, so they cannot see afar off.

M. H. BROWN.

LETTER FROM MISSOURI.

A LITTLE tract published by the Seventh-day Adventists, which has recently been handed to us, has been the means in the hand of God of awakening us to a newness of life. We have found by a careful study of the New Testament that neither Christ nor his apostles ever changed the law of God which was engraven on the two tables of stone; and that the Sunday-Sabbath is one of the traditions of men.

We came to these conclusions because Christ says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:17, 18. Now it cannot be claimed that all things spoken by the prophets have been fulfilled. In Mal. 4:1-3, we read: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up," etc. All will concede that this and many other prophecies have never been fulfilled; hence the law must still stand, and "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

Being thus convinced that the law has not been changed, and that the first-day Sabbath is but a tradition of men, we are trying to keep the commandments of God and the faith of Jesus. We are almost alone, there being but one family of Seventh-day Adventists in this part of the country. We ask for the prayers of all those who love Christ's appearing.

WILBERFORCE AND LAURA JONES.

HOW WE FOUND THE TRUTH.

BY GEO. E. LOOMIS.

I WAS very much interested in the article by Bro. Garland on "Prophecy Fulfilling," in REVIEW of March 25, 1880, perhaps more so than many others, although the careful observer of the signs of the times cannot fail to see that the prophecies are fast fulfilling.

I would like to say a few words concerning Bro. Garland. I first became acquainted with him in Clayville, N. Y., about five years ago. I had just embraced the doctrines of First-day Adventists, through the labors of Bro. Geo. D. Smith, now of Palmer, Mass. I was so happy that I was anxious to tell some one else the glad tidings. Bro. Garland was in a cold, unsettled state, and I began to talk with him on the subject of religion. He had never joined a church nor been baptized, although he had studied two or three years with a Methodist minister. His own words were, "There is something lacking. I am unsatisfied. I have been to all the churches, but could not make any of them my home, nor have I any desire to have any of the ministers baptize me. Something is wrong."

This gave me an opportunity to advance the Bible view of the nature and destiny of man, the resurrection, and eternal life through our Lord and Saviour Jesus Christ at his coming, now not far distant. Bro. Garland was willing to investigate. Bro. Smith and myself started a prayer-meeting at private houses (for there was not a prayer-meeting in Clayville, a place where there were four churches), and Bro. G. was revived, and through the influence of those little meetings nine were converted.

Bro. G. soon came into the truth of the Advent doctrine, and oh, what a happy man he was! But he said to me, "I am not fully satisfied; there is something lacking yet, and I do not want to be baptized, although I feel so much better." He then began to preach some. I thought it strange that he was not satisfied; but there was an unrest, a place unfilled. Finally we heard that there was to be an Adventist camp-meeting at Rome, N. Y., and decided to attend it, supposing, of course, that it was a First-day Adventist camp-meeting. This was in the fall of 1876. Bro. Smith soon suspected that it was a Seventh-day Adventist meeting, and we changed our minds about going; for I was very much prejudiced, and was not willing to encourage by my presence a people that keep Saturday for Sunday, as I called it. But Bro. Garland, living some distance from us, did not know of this arrangement; so on seventh-day he came, according to agreement, and urged me to go. He had never heard any Adventist preaching, and thought we could sort it out, and take the good and throw away the bad. So we went, but we could not get Bro. S. to go.

We reached the camp-ground late in the evening after the close of the Sabbath. We found ourselves among friends, and received such kind treatment as we never can forget, not only from the Whitneys, but from all the brethren and sisters. I still hold their kindness in grateful remembrance, and often pray for them all.

That night Eld. Smith preached on the two covenants. We were very much interested in the subject; it seemed to take a good hold of us. The next morning I believe Eld. Cairright preached on the Sabbath question. We drank in the precious truth. I made up my mind that Bro. G. was getting the one thing which had been lacking. It was one of the happiest days we had ever seen. Praise the dear Lord that he ever thought us worthy to receive the truth. Oh, how happy we were all that day; for we had heard strange things. The truth was being unfolded to us. We were being convicted by God's holy law. We began to be interested in the people that represent the Seventh-day Adventists, the people that keep the commandments of God, and have the faith of Jesus. We found that they had been misrepresented to us.

We stayed to the Sunday-night meeting, then we had to go. We spent all the money we had at the stand, for tracts, and walked eighteen miles to Utica after nine o'clock that night to save the amount of our fare to buy tracts.

Bro. G. commenced keeping the Sabbath immediately, but encountered much opposition. He lost his situation

in the shop; his friends turned against him, but he had great faith in God, and found that it is better to obey than to sacrifice. The Lord has blessed him in his trials and sacrifices for the truth's sake. After he was thrown out of work at Clayville, he moved to Cassville, and set up harness-making, going into business for himself. He is battling against opposition, and meets with difficulties, but is strong in the faith. May God still bless and keep him, is my prayer. I also lost my situation in the factory, as I could not retain it and keep God's holy Sabbath. I came to Westerly, R. I., among our Seventh-day Baptist friends, to get work, and have succeeded finely. Was baptized by Bro. I. Sanborn, and have united with the new church at Niantic, R. I. Bro. Garland is now satisfied; he has found a home at last, and has been baptized, and united with the church in Brookfield, N. Y.

Bro. G. and myself are interested in Bro. Geo. Smith, above mentioned, who is still out of the truth. I would ask the prayers of Sabbath-keepers in his behalf. I cannot give him up. Brethren, let us, as Bro. G. says, take to the closet, and watch and pray while the prophecies are being fulfilled, so that the Lord shall find us ready for translation when he comes.

Westerly, R. I.

General Selections.

TO-DAY AND TO-MORROW.

I LOOK at time as one who sees
A pale leaf floating on the breeze
Amid a grove of noble trees.

It fills awhile a little nook;
To-day it is—to-morrow, look!
The great white throne! the open book!

We stand upon a narrow space,
Eternity rolls on apace—
Where next shall be our resting-place?

—Selected.

THE NEW COMMANDMENT.

"A NEW commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35. The command is new, not in the essential principle of it, *love*, which He had taught before as the very sum of the moral law, but in the *extent, motive or example* of it, which is that ye, My disciples, should do to one another as I, your Lord and Master, have done to you. The key to the interpretation is in the clause, "As I have loved you, that ye also love one another." He had just said, "I have given you an example, that ye should do as I have done to you." He had just illustrated the measure of his own love in the menial service of washing their feet, and in telling them further that it was a love even unto death; "the Good Shepherd giveth his life for the sheep." It was new also in being now enjoined as the very badge and test of all true discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another."

The apostle John, who, in his Gospel, has recorded these impressive words and the circumstances in which they were uttered, evidently refers to the same thing in the second chapter of his first epistle. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you." Here the context shows that it is this highest form of brotherly love, as illustrated in the example of Christ, which constitutes the essential feature of the new commandment. For this is the thing Christ says, this living illustration of it in him and his disciples, which is "true in him and in you." The commandment is at once both old and new. It is old as to the essence of it, which is love; for the moral law always required love, and could be fulfilled only by love. But it is new as to the form and expression of it, being perfectly illustrated and fulfilled only in Christ, and in his disciples just so far as they imitate Christ and are like Christ. The word *love* had not indeed been used in the decalogue in the commands of either table. The precepts of the decalogue, being mostly negative prohibitions of wrong-doing, had not been expressed in the positive form of love's high requirements. But the thing itself had always been there, as we see from Deut. 6: 5: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." There could be no

true obedience, no acceptable fulfillment of any command, without love to God or man. This is plain from Christ's own exposition of the decalogue, as given in Matt. 22: 37-40: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The apostle James also refers to this condensed statement of the law by Christ in the second chapter of his General Epistle, where he calls it the law of liberty and the royal law. He says: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." If we put all these passages together, we shall see how perfect is the agreement of Scripture; and how the old commandment given to Moses in the decalogue, and interpreted by Christ as the law of love to God and love to man, becomes the all-comprehensive new commandment of the New Testament church, illustrated by the living example of Christ himself, and requiring the most intense self-sacrificing love in his name to the whole brotherhood of his disciples, and universal good-will to our fellow-men as neighbors and brothers. And we shall see, too, with what wonderful comprehensiveness of application, and what depth of spiritual import our Saviour summed up the whole of this new and old commandment, when in his sermon on the mount he expounded the second table of the decalogue and gave the golden rule for all the church and all the world: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7: 12. * * * * *

Still further: an interpretation is sometimes put upon this law of love, which virtually reverses it. Christ requires us to love one another, even as he loves us, and not only to love our fellow-Christians as being his disciples, but to love all men, even our enemies, with the love of kindness and good-will. We are commanded to do good unto all, especially to those who are of the household of faith; for all men are our neighbors, according to his teaching, and all Christians are our brethren. Are we living up to this law? It has certainly been enjoined, and it has never been repealed. But many professing Christians act as if the Golden Rule ran thus: Do unto others what they do to you,—treat them as they treat you. And in most cases those who adopt this low, selfish rule do not even live up to their own interpretation. They do not, in fact, treat their fellow-men or fellow-Christians half as well as they are treated. It is of the nature of selfishness to aim low in morals, and then to fall even lower than it aims.

A man is not often better than his principles. If his moral principles are lax and selfish, there is nothing to elevate his character. If he begins by injuring those who injure him, speaking evil of those who speak evil of him, he will end by failing to return good even for the good he receives. His low moral aim will lead him to construe and measure the good conduct of others by his own selfish standard of action. What a blessed thing it is that Christ has given us . . . a pure and spiritual standard of action, the highest and the purest ever propounded to man. He only will attain to true excellence who adopts this lofty standard of right, and aims at it perpetually in his daily life. All others fall short and miss the mark. Though the Christian man may be all his life approaching and never quite attaining this perfect standard of the Golden Rule and the New Commandment, still he will approximate it more and more, and in the end rise immeasurably higher than the man who has no higher law than the wretched selfishness of his own heart.—*Interior.*

THE LIFE OF FAITH.

FRANCIS DE SALES, at the end of his Religious Maxims, relates the following conversation, as having taken place between Thauler, a learned and popular preacher of the fourteenth century, and an obscure beggar.

A great divine prayed to God, during the space of eight years, that he would be graciously pleased to direct him to a man who might teach him the true way to Heaven. It was said to him at length,—

"Go to such a church porch, and there thou shalt find a man who will instruct thee in the spiritual life."

Accordingly he went, and found a poor beggar, very meanly clad. He saluted him in these words,—

"God give you a good day, my friend."

The poor man answered,—

"Sir, I do not remember that I ever had an evil day."

The doctor said to him,—

"God give you a good and happy life!"

"Why say you that?" replied the beggar; "I never was unhappy."

"God bless you, my friend!" said the doctor; "pray tell me what you mean."

"That I will willingly do," he replied; "I told you I never had an evil day; for when I have hunger, I praise God; if it rain, hail, snow, or freeze, if it be fair or foul, or if I am despised or ill-used,—I return God thanks; so I never had an evil day; nor have I ever been unhappy, since I have learned always to resign myself to his will, being very certain of this, that all his works are perfectly good; and therefore I never desire anything else but the good pleasure of God."

Then the doctor said,—

"But what if the good pleasure of God should be to cast you hence into hell?"

"If he would do so," replied the other, "I have two arms to embrace him with; the one whereof is a profound humility, by which I am united to his holy humanity; the other is love, or charity, which joins me to his divinity. Embraced with these two arms, he would descend with me thither, if thither he ordered me; and there I would infinitely rather be with him, than in paradise without him."

Hereby the doctor learned that a true resignation to the divine will, accompanied with profound humility of heart, is the shortest way to attain God's love.

After that, he asked him again from whence he came. The poor man answered that God sent him. The doctor inquired of him where he found God. He replied,—

"I found him where I renounced all his creatures."

"And where did you leave him?" said the doctor. He replied, "With the poor in spirit, the pure in heart, and men of charity."

"But who are you?" said the divine.

"I am a king," said the beggar.

"Where is your kingdom?" said the former. "In my soul," replied the latter.

"I have learned to bring into subjection, and to govern my senses, as well outward as inward, with my affections and passions, which kingdom is undoubtedly superior to all the kingdoms of this world."

The doctor then asked him by what means he had attained to such perfection. He answered,—

"By silence, watchfulness, meditation, prayer, and the union I have with God. I could find no sure repose or comfort in any creature of the world; by means whereof I found out my God, who will comfort me world without end."—*Golden Rule.*

THE LESSON OF THE TELEPHONE.

CALLING upon a business acquaintance the other day, he suddenly interrupted our conversation with the words, "Excuse me a moment," and turning toward his desk, said—as if to a third person, though there was no third person in the room—"Well!" The person addressed, though quite invisible and inaudible to us, seemed to communicate intelligibly with our friend, who uttered requests and made promises and expressed gratitude to vacancy, in a way which would have led one a few years since to have deemed him insane. But he was not insane by any means. On the contrary, he was extra sensible and clear-headed. Attached to his desk was a telephone, which communicated with his home. In the midst of his conversation he had heard a call which my ear didn't detect. He had been talking with his father—acknowledging with gratitude the fulfillment of requests previously made, venturing upon new petitions, encouraged by that father's love, and in turn making such promises as were prompted by a filial heart.

Isn't it a perfect parallel, we said, to prayer? The infidel taunts us with talking to vacancy when we pray. Sometimes the skeptical doubt rushes upon the Christian's mind in the midst of his supplications. Is there an ear that listens and a voice that answers? Why not? If man, by the exercise of a little ingenuity, can communicate with his fellow-man; if, when he seems to be talking to vacancy, he is really pouring his requests into the ear of a friend; if his father, invisible and inaudible to the bystander, still does hear and answer prayer—why is prayer such an absurdity as it is sometimes represented? Why may not divine ingenuity have established a spiritual telephone between earth and Heaven, so that when the Christian is seemingly talking to vacancy he is really talking to God? There are a great many people who believe that there is a God, but regard it the height of absurdity to think that he hears and answers prayer. We commend to such the lesson of the telephone. Why should God not be able to do on a large scale what man has done on a small scale? There are many who believe that he is; that the heavenly telephone antedates the

earthly; that from the place of business, in the pressure of sudden emergency, they can just as surely, just as safely, just as speedily, reach a heavenly as an earthly father.—*Selected.*

STRAINING AT A GNAT, AND SWALLOWING A CAMEL.

BY ELD. WM. COVERT.

WE frequently meet with persons who are having a very unpleasant time over an imaginary wrong in some one else. They are continually picking at the dust in somebody's eye, while their own eyes are full of beams. The following is a truthful illustration of this point: A brother in one of our churches came to me a few days ago, and asked if I was in Battle Creek last Christmas. When I informed him that I was, he remarked that I must have seen the "Christmas tree." He then began straining at the supposed gnat. He was quite certain that the Adventists were backsliding, or they never would have resorted to such a mode of raising money. He spoke as though he was sighing over the departed innocence of our people.

When I had explained to him the nature of the meetings and "trees" referred to, I began to inquire how he had learned of the Christmas tree, when he told me that he read of it in the REVIEW. I learned, however, that he borrowed the paper that contained the report. He had stopped taking the paper, because the subscription price is too high. He is not too poor to take it, but the publishers are speculating out of the brethren, and he is too conscientious to uphold them in it. I did not hear of his grumbling about the price of tobacco, though he uses it freely. Upon further inquiry, I learned that he had not paid a cent on the Tabernacle expenses; that he had ceased to pay s. b.; and that he was not doing anything in the tract and missionary work. He was not spending a penny to in any way help forward the cause of the Lord, yet he was making suggestions about the way the work should be done. I think this man has swallowed the "camel," and is now afraid of choking on the "gnat."

I wish to ask if this is a fair sample of our grumbling friends. If so, may Heaven pity them.

—It is one thing to forgive our enemies as a general class, but it is a very different thing to forgive a particular enemy. No such spiritual strength is needed to make us say that we forgive all "Jews, Turks, infidels, and heretics," as is demanded for our genuine forgiveness of the John Doe who poisoned our dog, or the Richard Roe who told lying stories about us behind our backs. Yet it is the individual who has injured us, whom, after Christ's example, we are bidden to forgive. The historian Prescott knew and kindly treated, during years and years of suffering, the person whose careless toss of a bread-crust, in the college dining-room, made him virtually blind for the rest of his life. And that godly English-woman known as Sister Dora, who is now winning posthumous honor from all who read the story of her noble life, was privileged to be able to devote the tenderest care in her hospital ward, to a rascal who had stoned her in the open streets of Walsall, and who, when he confessed his fault in penitence and tears, was told by the gentle spirit that she had known his face from the moment he threw the stone that cruelly cut her forehead. Not all of us are called upon to forgive those who have destroyed our eyes, or stoned us in the streets; but do we not know some one who has wronged us? and have we willingly and fully forgiven him?—*S. S. Times.*

—How great seems the weight of difficulties that are to be met; and how insignificant appears the whole sum of them when they have been overcome, and have become nothing more than a memory! When we are perplexed, and give way to anxiety and worry concerning troublesome questions as yet unsolved, we are ready to say, as the quaint old prayer says of the weight of our sins, "The burden of them is intolerable." But when sober thought has succeeded worry and irresolution, and prayer and courage have conquered the impending difficulties, we no longer magnify trifling circumstances until they seem unsurmountable, but clearly see them in their real significance. It is then that we feel and express real gratitude to God for his aid. But are not faith and courage beforehand quite as much a duty as thankfulness

and security afterward? Almost anybody can be grateful,—even animals can feel a keen sense of enjoyment when comforts have been received; but to trust God for aid in troubles and trials yet to come is not so easy. And yet confidence for the future is a far better test of faith than the most sincere thankfulness for the past. If you are not as willing to believe that which will be, as to perceive that which has been, then, in effect, you regard God as a ruler of yesterday, but not of to-morrow.—*S. S. Times.*

A PROSPEROUS RAILROAD.

THE New York Herald has been looking over the business that is annually transacted by the CHICAGO & NORTH-WESTERN RAILWAY COMPANY, and the more the writer considers it the more he wonders at the immense magnitude of its transactions, the great length of its lines, the incomparable wealth, fertility, and expansiveness of the sections that it penetrates, and the brilliant future which this gigantic corporation has before it. In collecting the data for its article, the Herald finds that the NORTH-WESTERN operates 2,100 miles of road, and reaches almost every important point in Northern Illinois, Wisconsin, in Northern Michigan, in Iowa, in Minnesota, and runs many miles in Dakota. If its lines were laid eastward from New York they would extend more than two-thirds of the way across the Atlantic, or they would reach from the pine-clad hills of Maine to the sunny shores of the Gulf of Mexico. The Herald continues:—

"Take down your map and trace its routes. Fix your eye on Chicago as a starting point. Westward in nearly an air line you will trace its California line until you reach the Missouri River at Council Bluffs, opposite Omaha—here is a single run of nearly 500 miles. Back to Chicago again you look north-west and follow another of its routes through Madison, the Capital of Wisconsin, into Minnesota, and on to St. Paul and Minneapolis—this is 400 miles more. Again, looking from Chicago you can trace a line through Sparta, Wis., La Crosse, in the same State; Winona, Owatonna, and New Ulm, in Minnesota, and northward far into Dakota, here we have 625 miles more of road. Again, coming to Chicago, we see two lines running northwardly—one along the lake shore to Milwaukee, and thence to Fond du Lac, and the other running more inland, through Janesville, Watertown, etc., also to Fond du Lac; thence north, through Oshkosh, De Pere, Green Bay and Escanaba, Negaunee, Ishpeming, and Marquette—here is another 440 miles of road. Then we have a line from Chicago to Elgin, Rockford, and Freeport; another from Clinton, Iowa, to Anamosa, in the same State; another from Kenosha, on Lake Michigan, to Rockford, in Northern Illinois; and, after all longer lines, we have many short spans to traverse before we have found out all of the CHICAGO & NORTH-WESTERN RAILWAY.

Notes of News.

—The prospects for war between Russia and China are still threatening.

—All Jews of foreign birth have been ordered to leave St. Petersburg immediately.

—Ten Nihilists have recently been arrested in Russia, four of whom are women.

—Last year the native Baptists of Burmah raised \$31,000 for the endowment of a college.

—Upwards of 7,000 ironworkers are on a strike in the north of England.

—Jersey City will be within six minutes of New York when the Hudson River Tunnel is completed.

—There is a lack of rain in Western and South-western Kansas, which may foreshadow short crops.

—On the 6th inst. a part of the roof of the St. Gothard tunnel fell, killing three workmen.

—The Belgian Minister of Justice refuses to harbor the Jesuits, if they are expelled from France.

—Germany is indignant over an attempt on the part of Prince Bismarck to oppress the free city of Hamburg.

—The disposition of unauthorized religious orders still occupies the attention of France.

—The prospects are that the tobacco-crop of Virginia will be exceedingly poor this year. There is no crop that could be better spared.

—At Holyoke, Mass., paper is made from wood. A poplar log is put in at one end of the machine, and comes out paper at the other.

—During the month of April, 46,148 immigrants landed at New York. This is the largest number of arrivals in any single month.

—France is just now troubled with strikes. More than 20,000 operatives in the silk and cotton factories are idle; in one town, 80 factories are closed.

—The Italian Chamber of Deputies has been dissolved. The elections will take place May 16, and the new Chamber will meet May 28.

—On a recent Sunday, Lord Cecil, a son of the late Marquis of Exeter, and brother of the present Marquis, conducted a religious service in New York City.

—Parnell's scheme of land reform by forcing the landholders to sell, is, it is said, denounced, even in Ireland, as wild, and not to be accomplished without a revolution.

—The Turkish government will continue to employ the English officers now in its service, if they will consent to a reduction of 45 per cent in their salaries.

—Five Chinamen in New York City, all of whom are professing Christians, and who wish to claim the protection of our laws, have just taken out their first naturalization papers.

—Mr. Elliot Stock has issued a pocket English Testament, with copious notes, references, and introductions, three maps, and 24 illustrations, for one penny.

—An American engineer, in the employ of the Japanese government, has been making extensive purchases in Philadelphia of machinery and tools for public works in Japan.

—President Hayes and Secretary Evarts have received from the Japanese Minister to this country ten large boxes of Japanese forest trees, to beautify their homes in Ohio and Vermont.

—On the 22d of April, the descendants of Thomas Jefferson presented to the government the small mahogany writing desk on which that statesman wrote the Declaration of Independence.

—The interoceanic project is by no means new. The archives at Madrid are said to contain details of a scheme put forward some 300 years ago, to join the Rio Grande and the Chagres rivers by means of a canal.

—The Mexican volcano of Colima is now in active eruption. The scene is full of splendor, the flames at night illuminating the darkness for miles around. The inhabitants of the villages and towns in the vicinity of the mountain are wild with terror.

—England is indignant over a difference of from £3,000,000 to £5,000,000 between the actual financial results in India, and the government's report to Parliament. The cost of the Afghan war has been understated, and the resources of the Indian government overstated.

—A dispatch from Bradford, Pa., dated May 7, gives the details of a destructive fire which was still raging in the oil regions in that vicinity. Rew City, a village of a hundred houses, has been entirely destroyed, not one house remaining. The fires extend over an area of 12 miles.

—A dispatch from Constantinople says that the Levant Herald has been suspended for hinting that the government would do well to commence reforming before the English Cabinet recognizes the necessity of executing the "bag-and-baggage" policy.

—A few weeks ago, about 200 men, who were engaged in seal-hunting along the eastern shores of Newfoundland, were carried out to sea by the sudden breaking away of the ice. Many died, and the sufferings of some who escaped death were terrible. It is not unusual for seals to visit this locality.

—Five prominent citizens of Pennsylvania have been convicted of attempting by bribery to pass a bill through the Legislature, of which two of them were members. They were sentenced to imprisonment for one year, and to pay a fine of \$1,000 each. They have been pardoned out of the penitentiary, but will be compelled to pay their fines, and are by law disqualified from holding office in future.

—Mr. Redpath, who was sent to Ireland by the editor of the New York Tribune, Mr. Whitelaw Reid, with instructions to "find the facts and report them," says that there are 850,000 people in the west of Ireland who will die of starvation if the contributions for their support should fall off. Mr. R. says that he "grew sick, and wept like a child," at the scenes of distress which he witnessed.

—An association called the "Toledo Sabbath Union" has been organized in Toledo, Ohio. The following are the objects of the association as embodied in their Constitution: 1. To secure the better observance of Sunday; 2. To ascertain the names of persons engaged in work on Sunday, and report them to the Union; 3. To examine the Sunday laws on the statute books of Ohio, and enforce them if need be; 4. To induce by persuasion, if possible, all railroads and places of business to cease work on Sunday; and, 5. To assist the International Union in inducing Congress and the State Legislature to pass more stringent Sunday laws.

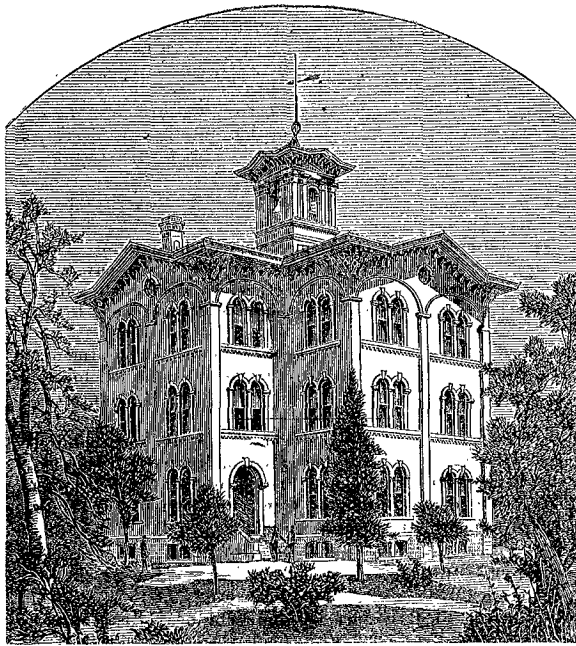
—A dispatch from Constantinople to the London Times says: "According to trustworthy intelligence received from Cetinje, the Prince of Montenegro declares that he has no intention of fighting with the bands which have taken possession of the evacuated territories, and that if war unfortunately be necessary, it will be declared against the Turkish government, which is the real author of resistance to the execution of the convention. This accusation of complicity on the part of the Turkish authorities with the leaders of the Albanian agitation is fully confirmed by intelligence from Scutari. It is there an open secret that resistance to the advance of the Montenegrin troops was organized by Hodji Osman Pasha and Hodo Bey, both officers of the Turkish service, and in intimate relations with Izzet Pasha, Governor General of the Province."

Obituary Notices.

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

PATCH.—Died suddenly of disease of the heart, April 14, 1880, in Eden, Vt., Bro. Hiram Patch, aged 75 years. He embraced present truth about twenty-five years ago, and has tried to live and practice Bible religion. His example, prayers, and testimonies have told on the side of truth. He loved the assembly of God's people, and in his death the church has lost a worthy member. A wife, three children, and several grandchildren are left to mourn. We trust he will have part in the first resurrection. Funeral discourse by the writer, from Deut. 32:9. ALBERT STONE.

GIBBS.—Died in Windsor, Eaton Co., Mich., April 30, 1880, at the home of her son, Sister Betsey Gibbs, aged 73 years, 10 months, and 20 days. She was in usual health until forty-eight hours before she died, when she was stricken by paralysis. In early life she became a Christian, and for five years past she has kept the Sabbath and been a member of the Dimondale church. She died in the faith, and her friends sorrow not as those without hope. The crowded house and the earnest attention at her funeral showed how she was respected. Sermon by the writer, from James 4:14. T. M. STEWARD.

BATTLE CREEK COLLEGE.

**A MODEL EDUCATIONAL INSTITUTION,
COMPRISING FIVE DEPARTMENTS.**

**Nearly 500 Students Enrolled Annually, Com-
ing from 32 States and Territories.**

DEPARTMENTS.**I. DEPARTMENT OF THE ARTS AND SCIENCES.**

This includes a Classical Course of **FOUR YEARS** and an English Course of three years, each with its Preparatory Course of two years.

II. NORMAL DEPARTMENT.

This includes a Teachers' Course of **FOUR YEARS**, and a Model School. The course in this department includes all the branches required for a *first-class* certificate in any State. Professional instruction in Didactics is also given to those in this department who are expecting to teach.

III. COMMERCIAL DEPARTMENT.

This includes instruction in the following topics: Book-keeping, Business Correspondence, Business Forms, Business Penmanship, Commercial Law, Banking, and Telegraphy. The common branches are also pursued in connection with the topics given above; also, French and German.

There are two sessions daily—afternoon and evening.

The courses in this department are of varying length, and the tuition ranges from \$5.00 to \$30.00.

Superior advantages for those desiring to prepare themselves for Tract and Missionary Secretaries and Librarians. (Send for special circular.)

IV. DEPARTMENT OF THEOLOGY.

This department has a course of three years, which includes, besides the usual common branches, Geology and Greek.

V. DEPARTMENT OF HYGIENE.

This department has a course of one year. It is designed for those who desire to obtain accurate and scientific information on all subjects pertaining to the preservation of health, together with a fundamental knowledge of anatomy and physiology, and a practical acquaintance with the nature and ordinary treatment of common diseases.

THE FACULTY

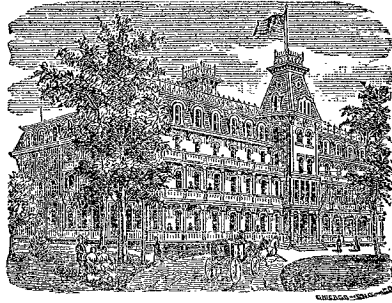
numbers fourteen members. They are all men and women of experience and critical scholarship.

The majority of the students are young men and women of true moral worth. Their influence over the unstable is highly restrictive and salutary, making it comparatively easy to maintain the most rigid discipline.

EXPENSES.

Probably there is no other College in the United States where a thorough education can be obtained at so small an expense. A system of clubbing, which has become very popular among students, enables them to secure excellent board at \$1.10 a week, exclusive of lodging, which costs 50 cents to \$1.00 more. The annual expenses of each student, including all but traveling expenses and clothing, need not exceed \$113.00. A full descriptive Catalogue will be sent free, upon application.

Address BATTLE CREEK COLLEGE, Battle Creek, Mich.

MEDICAL AND SURGICAL SANITARIUM,

Battle Creek, Michigan.

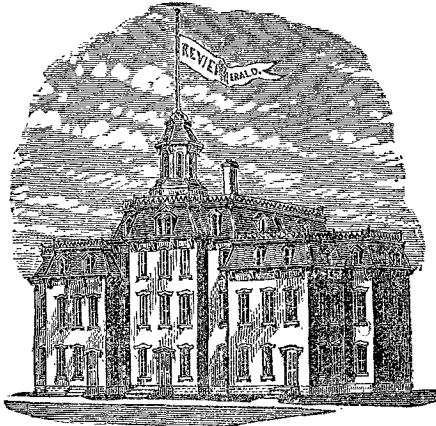
This institution, beautifully located in one of the most healthful cities of Michigan, is everywhere recognized as the

—♦ GREAT SANITARIUM OF THE WEST. ♦—

More than 4,000 patients successfully treated. The erection of new buildings and the addition of all the most approved remedial appliances known to the profession, have made it *The Most Complete Institution of the Kind in America.* All modern hotel conveniences furnished. Terms very reasonable.

J. H. KELLOGG, M. D., Medical Superintendent.

Address, SANITARIUM, Battle Creek, Mich.

REVIEW AND HERALD PUBLISHING HOUSE.**BOOK AND JOB PRINTING,
BOOK BINDING,**

Electrotyping, Stereotyping, Paper Ruling, Blank Book Manufacturing, Etc.

The largest and best equipped printing office in the State. Orders by mail promptly attended to.

Address REVIEW AND HERALD, Battle Creek, Mich.

GOOD HEALTH.

J. H. KELLOGG, M. D., *Editor.*

This popular health journal enters upon its fifteenth volume with the most flattering prospects for a continuation of the prosperity that has attended its publication in the past. It has for several years enjoyed the

**LARGEST CIRCULATION OF ANY HEALTH JOURNAL
IN AMERICA,**

and its publishers are determined, not only to maintain the high position already attained, but to greatly increase its circulation the coming year, and thus enlarge its field of usefulness.

During the year each number will contain a large amount of valuable and interesting matter on the subjects of Health, Temperance, Popular Science, General Literature, and other topics of interest. The practical information in its pages on Sanitary Science, Public and Domestic Hygiene, and topics of kindred nature, gives it a scope and field of usefulness peculiar to itself, and unoccupied by any other journal.

AN ILLUSTRATED ARTICLE

on practical hygiene, or some other topic of general interest, will appear in each number, as a new and permanent feature of the journal in the future. In addition to this the Department of Questions and Answers, which has contributed so much to the success of the journal in the past, will be revived in a practically useful form, and made more valuable than ever before.

SUBSCRIPTION PRICE, \$1.00 A YEAR.

PREMIUM FOR NEW SUBSCRIBERS.—The "Household Manual," a work of great value as a book of ready reference, packed full of practical information, and sold at retail for 75 cents, is offered to new subscribers with *GOOD HEALTH* for one year, for \$1.25. We regard this as the best premium offer ever made, as the book alone is well worth the subscription price of the journal, and 25 cents extra secures both.

Specimen copies of the journal will be sent free to any address on application.

Address GOOD HEALTH, Battle Creek, Mich.

THE SIGNS OF THE TIMES.**A RELIGIOUS PROPHECIC JOURNAL.**

This is the pioneer sheet of eight pages (the size of the REVIEW page), circulated everywhere by our Tract and Missionary workers, at the low price of one dollar a year to the T. and M. societies only.

The conductors of the SIGNS have laid their plans to make this pioneer sheet for 1880 a power in the land. Live writers are engaged for the work. Elder Smith will give a series of articles under the significant heading, Synopsis of Present Truth. Elder White will occupy several pages of each number with sermons on Redemption through Christ, and other subjects of like importance. And besides her regular articles on Old Testament history, Mrs. White will furnish other matter in her usual forcible style.

There will be a special edition of the SIGNS of twelve pages, for old subscribers, who are generally members of our churches on the Pacific coast. This will contain the eight pages of the pioneer sheet with four pages of church matters, reports and appointments inserted, making twelve pages, which will contain nearly three hundred square inches more than the old size of eight pages. Price, invariably, \$2.00 a year.

Address SIGNS OF THE TIMES, Oakland, California.

STANDARD BOOKS

Issued by the S. D. A. Publishing Association and for Sale at this Office.

History of the Sabbath and First Day of the Week for the period of 6,000 years. By Eld. J. N. Andrews. 528 pp. \$1.00

The Sanctuary and the 2300 Days of Dan. 8:14. By Elder U. Smith. This work explains the past Advent movement, and makes plain the present position of those who wait for the Lord. 352 pp. \$1.00

Thoughts on Daniel, critical and practical. By Elder U. Smith. An exposition of the book of Daniel, verse by verse. 384 pp. \$1.00

Thoughts on Revelation. By Elder U. Smith. This work presents every verse in the book of Revelation with such remarks as serve to illustrate or explain the meaning of the text. 352 pp. \$1.00

Life of Wm. Miller, with portrait. This book gives interesting sketches of the Christian life and public labors of this pioneer in the Advent movement in this country. 416 pp. \$1.00

Life of Elder Joseph Bates, relating his experience of twenty-five years on ship-board, with incidents of his rise from cabin-boy up to master and owner. The closing chapters relate to his labors in the ministry and in the cause of temperance and other moral reforms. Fine tint paper, 352 pp. \$1.00

Life Sketches of Elder James and Mrs. E. G. White. The early lives and Christian experiences of both are given in this volume. Their subsequent history is so connected with the cause, that this book gives an outline of the rise and progress of our people and our cause. \$1.00

With fine steel portraits of both. \$1.25

Thrilling Incidents in the political Life of Francesco Ugos, while a soldier with Garibaldi, including his perilous escape from the tyrants of Rome, and his subsequent travels in Africa and Syria. 328 pp. \$1.00

The Biblical Institute. This work contains a synopsis of the lectures given at the Battle Creek College by Elder U. Smith, and at Biblical Institutes. 352 pp. \$1.00

The Nature and Destiny of Man. By Elder U. Smith. This work treats on the great questions of the condition of man in death, and his destiny beyond the resurrection. 356 pp. \$1.00

The Spirit of Prophecy: or, the Great Controversy between Christ and his angels, and Satan and his angels, in four volumes. By Mrs. E. G. White. These volumes cover the time from the fall of Satan to the destruction of sin and sinners at the close of the one thousand years of Rev. 20. Each, 400 pp.

Vol. I. Old Testament Facts to Christ. \$1.00

Vol. II. Life and Ministry of Christ. \$1.00

Vol. III. The Death, Resurrection and Ascension of Christ, with the Lives of his Apostles. \$1.00

Vol. IV. (In preparation.) \$1.00

The Constitutional Amendment: A discussion between Elder W. H. Littlejohn and the editor of the *Christian Statesman*, on the Sabbath. 384 pp. \$1.00

Spiritual Songs. A book of hymns and tunes. 537 hymns, 147 tunes, 416 pp. \$1.00

Morocco, gilt. \$1.50

The Song Anchor. A popular collection of songs for the Sabbath-school and praise service. 164 pp. 35 cts.

Bound in muslin. 50 cts.

The Bible from Heaven. By Elder D. M. Canright. An argument to show that the Bible is not the work of men, but is in deed and in truth the work of God. 300 pp. 80 cts.

The Soul and the Resurrection, showing the Harmony of Science and the Bible on the Nature of the Soul and the Doctrine of the Resurrection. By J. H. Kellogg, M. D. 75 cts.

The United States in the Light of Prophecy: or, an exposition of Rev. 13:11-17. By Elder U. Smith. Dealing with our own land and applying to our time. Of surpassing interest to every American reader. 200 pp. 40 cts.

Thoughts on Baptism. By Elder J. H. Waggoner. The subject viewed in the light of the Bible and History. 186 pp. Bound in flexible cloth. 35 cts.

Paper covers. 25 cts.

A Word for the Sabbath; or false theories exposed. A poem, by Elder U. Smith. 60 pp. 30 cts.

Glazed paper covers. 15 cts.

Bible Lessons for Little Ones, No. 2. Flexible cloth. 15 cts.

Bound Volumes of Review and Herald. Each \$3.00.

The Youth's Instructor for 1879. Firmly bound. \$1.00.

Bible Lessons for Little Ones. A Sabbath-school book designed for the use of beginners, and prepared with special regard for the wants of very young children. 15 cts.

In flexible cloth, 84 pp. 15 cts.

In paper covers, 84 pp. 10 cts.

Gems of Song. A vest-pocket song book containing hymns only. A choice collection. 96 pp., 119 hymns, bound in flexible cloth. 15 cts.

In paper covers. 10 cts.

BOOKS IN PAPER COVERS.

Constitutional Amendment. Condensed, 336 pp. 40 cts.

Sanctuary and 2300 Days. Condensed, 224 pp. 30 cts.

Facts for the Times. A collection of valuable extracts from eminent authors. 224 pp. 25 cts.

Eleven Sermons on the Sabbath and Law. By Elder J. N. Andrews. 226 pp. 25 cts.

United States in Prophecy. 200 pp. 20 cts.

The Nature and Tendency of Modern Spiritualism. By Elder J. H. Waggoner. 184 pp. 20 cts.

The Atonement. By Elder J. H. Waggoner. An examination of a remedial system in the light of Nature and Revelation. 168 pp. 20 cts.

The Ministration of Angels, and the Origin, History, and Destiny of Satan. By Elder D. M. Canright. 144 pp. 20 cts.

Our Faith and Hope. Sermons on the coming and kingdom of Christ. By Elder James White. 182 pp. 20 cts.

The Review and Herald.

Battle Creek, Mich., Thursday, May 13, 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—

THE PACIFIC COAST.

AT no time in the history of the cause upon the Pacific coast have we had as lively an interest in the work as during the present season. Mrs. W. and our son and daughter are there, and news from that part of the wide field is most cheering.

The camp-meeting held at Lemoore, Cal., April 22 to May 3, was one of the deepest interest. Mrs. W. has enjoyed great freedom in speaking at many important points in California, and there is a state of general good cheer all over the State. Her labors have been incessant, yet she reports improved health.

It seems very evident that it was according to the will of God that she should visit the Pacific coast at this time. And we are laboring under the impression that we are in the line of our duty in remaining at the old post of duty at the present. We may join her in California in autumn to remain until the spring of 1881.

Soon after the last General Conference we mentioned the names of feeble ministers whose physical conditions might be improved by change to the Pacific coast. This matter was left with those who soon after left for California. They were the proper ones to advise who should be called to that field, as they had the advantage of learning the condition and wants of the cause, and the wishes of the people. And they were acquainted with these brethren, therefore could advise in this important matter at that end of the line better than it could be decided here.

Those on the ground hesitated and delayed to take the responsibility, until Elder Canright took Elder St. John to Ohio, Elder Whitney took Elder Fero to Pennsylvania, Elder Decker decided to go to Colorado, and Elder Corliss decided to make a tour to New England, and one to Colorado, and then to attend the western camp meetings.

Our views of the leadership question, expressed in this paper, forbid us from taking the responsibility of deciding the fields of labor for brethren in the ministry. We simply made suggestions, and others decided the matter, in some cases, not in harmony with our suggestions. But we are inclined to the opinion that the providence of God has directed this whole matter. Elder Haskell and company went to the coast at the right time. They refused to take the responsibility of calling others. This was probably right, as there is not a man to be spared from the East at the present. There is room and urgent need for ten here to each one whose name has been mentioned. We see no reasons why those who have gone to the Pacific coast should be urged to leave that field at present, or why those who are not impressed to go to the coast should be urged to change their fields of labor. When we had made suggestions, our duty was done.

J. W.

FALSE PRETENSES.

ELD. D. A. ROBINSON informs us that there is a young man going about in New England borrowing money of any who will lend, under pretense that he is canvassing for books to get money to attend B. C. College, next winter, but happens just then to be out of funds, etc., etc. He has already imposed upon several. Beware of him; for he is working under false pretenses. He has given his name as Rodman.

TO CORRESPONDENTS.

C. C. WARD: See exposition of 1 Peter 3:18, 19 in Man's Nature and Destiny, pp. 87-95. Isa. 24:22 we think refers to the wicked dead who remain in the grave from the second coming of Christ, a thousand years, and are then visited, that is, brought up in the second resurrection to receive their doom.

WISCONSIN CAMP-MEETING.

THIS meeting, which has already been appointed in the REVIEW, will be held on the north bank of Silver Lake in Portage, on the same grounds occupied three years ago. Portage City is in the central part of the State, and is reached by three divisions of the C. M. and St. P. railroads, and by the Wisconsin Central from Stevens Point. The railroads will return passengers from the meeting at one-fifth fare. Ample preparations will be made for the comfort of all who attend.

We hope this meeting will be the largest, and by the blessing of God, the best, ever held in the State.

To this end we urge the attendance of all the friends of our cause. We also urge upon the part of all who attend that spiritual preparation which will secure to the meeting the especial blessing of God. Brethren, let us come with our hearts full of the love of God and of the truth.

Do not delay coming till the meeting is partly over, nor think of going home before its close. This has greatly injured our meetings in the past. Remember the time, June 9-15. Let not worldly considerations deter you from coming, but begin to lay your plans at once.

Family tents sent in advance will be pitched by the Camp-meeting Committee.

CONFERENCE COMMITTEE.

—The words that a wise father speaks to his children in the privacy of home, are not, at first, heard by the world, but, as in whispering galleries, they are clearly heard at the end by posterity.

—Venture not to the utmost bounds of even lawful pleasures; the limits of good and evil join.

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.

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, }

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.

THE general quarterly meeting for New England will be held at Washington, N. H., May 29, 30. Hope to see a general turnout as far as is practicable. There will be a meeting of the New England H. and T. Society in connection with this meeting. Hope each club will be represented. There will be opportunity for baptism. D. A. ROBINSON.

PROVIDENCE permitting, I will meet with the brethren at Granville, Vt., May 22, 23. We hope to see a general turnout of the brethren and sisters from Dist. No. 6; also friends from the west side of the mountains.

With the Bristol church, May 29, 30. We are anxious to see all of our friends in this part of the State at this meeting. A. S. HUTCHINS.

QUINCY, Mich., May 22, 23
Parkville, “ “ 29, 30

These will be the last meetings we can hold before commencing tent labor, and we know not when we can meet with these churches again; therefore we desire all within reach of the meetings, especially scattered brethren, to attend.

During the time intervening between these appointments, we will visit the scattered brethren at Bronson and Colon. M. B. MILLER.

THE new meeting-house just completed at New London, Howard Co., Ind., will be dedicated on first day, May 23, 1880. Meetings to commence Friday night, May 21. We hope to see a general turnout from that part of the State. Several of our ministers will be present. S. H. LANE.

BELVIDERE, Monona Co., Iowa, May 22, 23
Smithland, “ “ 29, 30

The meeting at Belvidere will be held near Bro. Charles Hathaway's. Will the brethren from Onawa meet with us? We hope to see a large attendance at both these meetings. E. W. FARNSWORTH.

THE new meeting-house at Wolf Lake, Noble Co., Ind., will be dedicated May 16, 1880. A large tent will be pitched near the meeting-house, as we do not expect the house will be large enough to accommodate the people. A general invitation is extended to the brethren and sisters of surrounding churches. Eld. James White will be present and dedicate the house. S. H. LANE.

CLYDE, Allegan Co., Mich., Sabbath and Sunday, May 22, 23. Baptism will be administered at 3 P. M., the 23d. H. M. KENYON.

Publishers' Department.

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

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

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.

THE permanent address of Bro. W. H. Hall, formerly of Minnesota, is Battle Creek, Mich. His friends will please mark his letters “Sanitarium,” as there is another W. H. Hall in this city.

UNTIL further notice, the P. O. address of M. H. Brown will be Box 113, Rome, N. Y.

WILL any one having addresses that can be used in the vigilant missionary societies please send them to Mrs. F. E. Nettleingham, Sheridan, La Salle Co., Ill.

WANTED.—At the Sanitarium, a few intelligent, stout, industrious, Christian, Sabbath-keeping women, who will be ready to do good service in the laundry, dining-room, and kitchen, and labor for the best interests of the institution. Good references must be had. Apply at once to L. McCoy, manager.

HAVING resigned my offices in the Tennessee T. and M. Society, Miss Alice Owens will fill the offices of State Secretary, Treasurer, and Librarian. All business should hereafter be sent to her at Edgefield Junction, Tenn. CLINTON OWENS.

Books Sent by Freight.

A J Cudney \$28.71, Ida Sharpe \$11.10.

Books Sent by Express.

G G Rupert \$21.54, Rachael A Shane 13.83, Elizabeth Taylor 7.49, H A Whittaker 5.00.

Cash Rec'd on Account.

Ill T & M Society, Alvah Crow \$20.00, Iowa T & M Society per L Hornby 75.05, Wis T & M Society per M A Kerr 59.29, Geo A King 4.00, Neb T & M Society per A J Cudney 20.00, Minn T & M Society per N Grant 70.58, Tenn T & M Society per C Owens 40.00, Conf Fund (Mrs I D Cramer, s b, 1.00, Mrs W J Sherman s b 1.00), N Y T & M Society, F B Goodrich 1.50, Am H & T Association, Ohio H & T A per Wm Beebe 1.00, Geo A King der James White 1.10, E R Jones 5.00, Wm Beebe 70c, Thos Newman \$20.00 (a donation of \$5 each to J N Andrews, J N Loughborough, J G Matteson, and J Ertzenberger).

Mich. Conf. Fund.

Orleans per L B Kneeland \$22.00, L N Miller 4.00, Pottsville per J F Garman 23.55, Wright per C Buck 52.00, Vicksburgh, J K Gilbert 25.00.

Mich. T. & M. Society.

Dist 1 per M B Miller \$2.30, Sales, M. B. Miller 10c, Dist 5 per J S Wicks 50.29, Dist 7, W Reynolds 76.00, Dist 14 per Ella Carman 16.56, Dist 14 per E C 6.70, Cash per John P Rathburn 75c, Cash per M B Miller 1.70.

Gen. T. & M. Society.—Life Members.

J S Hall \$10.00, Henry Allen 5.00.

Gen. Conf. Fund.

Mary Sorenzen \$4.00, Tenn Conf title per D Long 5.60.

European Mission.

Hannah Crow \$12.50.