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

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SOMEBODY.

BY MRS. L. D. A. STUTTLE.

WHEN the King shall come in his glorious power,
Mid the mighty hosts of the seraphim,
Some heart will be glad in that awful hour,
Some one will surely be waiting for him.
Beautiful crowns shall gleam and shine
On somebody's forehead; shall it be mine?

Somebody's spirit will shout for joy,
Some one in triumph and gladness sing
Beautiful songs to the Lord of hosts,
Blessing and praise to the glorious King.
Some one, dear Lord, will be waiting for thee—
Somebody, somebody; will it be me?

Some one will shout as the loving words,
"Come, ye blest of my Father, come,"
Fall from his lips as the glorious Lord
Welcomes the earth-worn traveler home.
Wondrous love! Can it surely be
That the blessed words shall be said to me?

Somebody's robes will be pure as snow;
Somebody's hands will be white and clean;
Some one will wander to and fro
Over the pastures of living green;
Some one will walk in the city of gold,
Never grow weary, or sick, or old.

Some one will cry to the rocks to hide;
Some one will join in the fearful wail;
Somebody's lips will be white with fear;
Somebody's brow will be cold and pale;
Some one, with anguish and woe untold,
Will see the redeemed in the city of gold.

There will be some, in that fearful day,
Some who will stand in the sinner's lot;
Some who will quake at the fearful words,
"Depart, ye cursed; I know ye not."
And when the harvest forever is past,
Some will be weighed and found wanting at last.

When the redeemed of the Lord shall come
To the glorious hills of Zion fair,
May I join in the song of the blest at home,
May I the reward of the ransomed share;
May I be free from the blight of sin,
And gain the reward somebody will win.

Vernon, Mich., Nov. 3.

The Sermon.

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: PREACH THE WORD." 2 Tim. 4:1, 2.

TAKING FROM AND ADDING TO THE SCRIPTURES.

(Concluded.)

BY ELDER D. T. BOURDEAU.

SOME add to the Revelation by saying that the first day is called the Lord's day in Rev. 1:10, which simply says, "I was in the Spirit on the Lord's day." The Bible nowhere teaches that the first day is the Lord's day, but the evidence is ample that the Lord claims the seventh day as his. It "is the Sabbath of the Lord thy God" (Ex. 20:10); God's holy day (Isa. 58:13); the day of which even Christ styles himself the Lord. Mark 2:28. Some will add to

this Bible fact the inference that "Christ had power to abolish the Sabbath; therefore he did abolish the Sabbath." Very strong conclusions to be drawn from the premises! Let us try this reasoning on another case. Christ is Lord of his people (John 13:13); therefore he has power to destroy his people; and hence he will destroy them! Will he destroy his people? Has he abolished the Sabbath? or has he even changed it? That he has changed the Sabbath, can only be proved by adding to the Bible; and the following is the most popular way in which it is done: "The work of redemption is greater than the work of creation; therefore the Lord Jesus has changed the Sabbath from the seventh to the first day, and the primitive church kept the first day in memory of the resurrection of Christ, which completed the work of redemption." This is all human assertion; a man-made doctrine; notorious adding to and contradicting of the Holy Scriptures; making Christ responsible for what he never did and never said, either personally or through his apostles or any inspired writer, unless it be true that, as the Romish church claims, the Bible is not a sufficient rule of faith and practice. But even in that case, we should be in a sad dilemma, and should be obliged to either give up our previous convictions as Protestants, or to array ourselves against the Scriptures by saying that they do not thoroughly furnish us unto all good works, and are not able to make us wise unto salvation. 2 Tim. 3:14-17.

But how can we commemorate the completion of the work of redemption, until that work is finished? When the special signs of Christ's coming begin to come to pass, Christ exhorts the church to look up, assuring them that their redemption draws nigh. Luke 21:28. The whole creation groans after the redemption of the body. Rom. 8:22. The resurrection of Christ, a great event in the work of human redemption, should be celebrated by baptism, an ordinance bearing the signet of Jesus, its author, and which does not make void any of God's commandments. Rom. 6:4, 5; Col. 2:12. *As the work of redemption honors the first creation by restoring the works of creation, which have been marred by sin, it sanctions the Sabbath, and gives special force to the Sabbath institution as a memorial of creation.* Hence we see that the Sabbath will be in force throughout the period of redemption, and will have its appropriate place in the earth when it shall be restored to its Eden glory and perfection by the crowning act of redemption. Isa. 66:22, 23.

The Bible nowhere calls the first day of the week the Sabbath, or the Christian Sabbath, or the Lord's day; nor does it teach that the Sabbath was changed from the seventh to the first day by divine authority, and that men should keep the first day as a rest-day or in memory of Christ's resurrection, or that the first day was thus kept by Christ and the primitive church, who most assuredly observed the ancient Sabbath. So far as the divine record is concerned, we fail to see that Christ even mentioned the first day. And who will dare break up the new will, or testament, and put a new article in it after it has been closed up, —after it has been dedicated and confirmed by the death of the testator? Gal. 3:15; Heb. 9:18-20. A man who should perform such an act in human affairs would be severely punished.

The simple fact that Christ arose from the dead on the first day of the week is not sufficient to justify us in saying that he made a Christian Sabbath of that day; we need his own words added to that fact. But such words are not to be found in Holy Writ. We might as well say, Christ showed his amazing love in dying for sinners on Friday; therefore he made of Friday another Christian Sabbath. But would it be true? It would be stating an untruth and adding to the Scriptures, as men have done in regard to the first day.

Another way of adding to the Scriptures is to say that on the very day of his resurrection, Christ appeared to his disciples, who were already commemorating that event, and keeping the first Christian Sabbath. But if, as it is claimed, the disciples were so well instructed in regard to the new Sabbath (?), and consequently in regard to the change of the Sabbath, how does it happen that the Marys, who had been the last to the sepulcher and were the first to testify of Christ's resurrection, were so careful to rest on the preceding day, the Sabbath according to the commandment? Luke 23:56.

If Christ's appearing to his disciples on a particular day makes it a Sabbath, then certainly the disciples ought to have added a day of common labor to their Sabbaths; for Christ once appeared to them when they were fishing. John 21. Had they made a mistake in not keeping the first day as they should? Again, it is a fact that on the day of the resurrection Christ appeared to his disciples "as they sat at meat," or took a common meal, for they had a common abode (compare John 20:19; Mark 16:9-14; particularly noting Matt. 26:7; Acts 1:13; Mark 14:12-14), "and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." Mark 16:14. He appeared to them to convince them that he was raised. How, then, could they have been commemorating his resurrection, —keeping the first Christian Sabbath?

In Acts 20:7-12, we have an account of a solitary meeting held by the disciples on the night of the first day of the week, when "Paul preached unto them, ready to depart on the morrow." This is the only religious meeting held on the first day of the week of which we have any record in the New Testament. But men will add to this scripture by saying, "It was the custom of the early Christians to break bread on the first day of the week; therefore they must have regarded that day as the Sabbath." Now were every word of this true, we should simply have two weekly Sabbaths coming together; for all who are familiar with the teachings of the New Testament must admit that the early Christians regarded the seventh-day Sabbath. But was it customary for the primitive church to break bread on the first day? How can our opponents prove a custom from one meeting? But if the act of breaking bread on one day makes that day a Sabbath, then we should also rest on Thursday for it was on Thursday night (or Friday night, Bible reckoning) that the Lord's supper was instituted. The meeting at Troas was held in the night part of the first day, that is, on our Saturday night; for according to the Bible manner of reckoning time, the day of twenty-four hours commenced at sunset. Gen.

1:5; Lev. 23:32; 22:6, 7; Josh. 10:26, 27; Mark 1:32, 21; Luke 23:54. Paul preached till break of day, and early Sunday morning he pursued his journey on foot toward Jerusalem.

Another notorious instance of adding to the teachings of the Bible to build up the Sunday cause, is seen in the oft-repeated statement that in 1 Cor. 16:1, 2, Paul told the church at Corinth to take up public contributions on the first day of the week. A more glaring contradiction of the Scriptures could scarcely be produced. The text reads: "Now concerning the collection for [not of] the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." There is quite a difference between one's laying *by him in store*, and one's attending a public meeting and putting his contribution away from himself. The Greek reads: *παρ' ἑαυτοῦ*, at home. See Greenfield's Greek Lexicon, the French version, etc. The church of Corinth, to whom Paul was writing, had learned the faith from Paul, and by hearing him preach "every Sabbath." Acts 18:4.

Men take from the teachings of the New Testament and from the gospel of Jesus when they teach that Christ and his followers did not keep the ancient Sabbath. They thus contradict such forcible, pointed scriptures as the following: "I have kept my Father's commandments." John 15:10. "It is lawful to do well on the Sabbath days." Matt. 12:12. "Who did no sin, neither was guile found in his mouth." 1 Pet. 2:22. "And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. See verse 31. "But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. Our Saviour here speaks of the flight of Christians from Judea, which was to take place A. D. 70. "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. Read also Acts 17:1-3; 16:13; 18:4. It was only from the standpoint of the Pharisees, who were governed by false notions of the Sabbath, that the Saviour violated the sanctity of that day. Had he really broken the Sabbath, he would be a sinner and could not save us by his death, which would simply meet the demands of the law for his own transgressions. It were blasphemy to thus take sides with those who accused Christ of having a devil.

It is adding to, contradicting, and taking from the word of God, to assert that the apostles held their regular meetings on the Sabbath merely to accommodate the Jews, because on that day they would find the Jews assembled in their synagogues. Before making such assertions, our opponents should first prove that the seventh-day Sabbath was no part of God's immutable law; that it was not made "for man" in Eden, before the fall, and before types and shadows were instituted (Mark 2:7; Gen. 2:1-3); and that it should be classed with the sabbaths of the land, the annual sabbaths, new moons, and feast days, which grew out of sin and pointed forward to a remedy for sin, which belonged to the Jews, "were against us," were "a shadow of things to come," and were nailed to the cross. Col. 2:14-16; Ex. 23:10, 11; Lev. 23:5-7, 8, 21, 24, 25, 27, 28, 30; see especially verses 32-36 and 37-39 of this chapter. They should first meet the facts that the apostles preached outside of synagogues on the Sabbath day, and that they preached to the Gentiles at their request on that day. They should beware, lest they take out of the book of the Acts such scriptures as the following: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake to the women which resorted thither." Acts 16:13. "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sab-

bath. . . . And the next Sabbath day came almost the whole city together to hear the word of God." Chap. 13:42, 44. Till these points are met, we stand by the conclusion that they made the Sabbath their regular day of worship, because they delighted in the law of God. Rom. 7:22.

How forcible and applicable is the warning of Jesus in our text at the close of Revelation! It agrees perfectly with his teachings on the law in his inaugural address,—the sermon on the mount. He there shows that he did not come to destroy the law, and that not one jot or one tittle shall pass from the law till heaven and earth pass. Matt. 5:17-20. He then draws his own conclusion, showing that the law in question is not to be a dead letter: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [or shall be of no esteem, as some translate] in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." This is far from teaching that Christ, in fulfilling the law, freed us from the obligation to obey the law. But lest some should still think that Christians are excused from keeping God's commandments, he adds: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." This is most pointed and conclusive, if we bear in mind that righteousness and the commandments of God, or doing the commandments of God, are interchangeable expressions. Ps. 119:172; Isa. 51:7; Deut. 6:25.

The law of God was abolished at the cross, or it was not. If it was then abolished, we may break all of its precepts with impunity; and if that be the case, surely the Jews could not have been very guilty in crucifying Christ. For if the very act of killing Christ killed the law, how much power could that law have to condemn Christ's murderers? That being true (and it is what our opponents are forced to admit from their own reasoning), did not Peter make a serious mistake, when on the day of Pentecost he condemned the Jews for crucifying the Lord? Even if Peter thought the law was not quite dead when the Jews killed Christ, should he not have said, "You were a little guilty, though you did a good deed, since by the death of Christ the very law you broke was abolished, so that you can now break it as much as you please,—'crucify the Son of God afresh,'—and be saved in doing the very things that made the death of Christ necessary"? No; the holy law of God was not slain at the cross. It lives, and Christ received its just penalty to save sinners who believe on him, and turn away from their transgressions; and those who despise God's proffered mercy and persist in walking in the ways of sin, will realize in the fearful pains of the second death, that the law is still alive, and cannot be abolished.

The Sabbath stands or falls with the rest of the law of God, and the law of God stands or falls with the gospel. If the law is abolished, there is no sin, nothing to heal, nothing to be saved from, no need of a remedy, no need of the gospel, no need of salvation.

Dear reader, keep the doctrine of the near coming of Christ and its kindred truths as the apple of your eye. Never mar it by unbelief, nor by changing it in one particular; for it comes to us from Christ, the perfect Architect. Cherish and keep the commandments of God and the faith of Jesus. And may we at last be saved from the fearful plagues threatened in the book of Revelation, and inherit the promises which that blessed book makes to the overcomer. Amen.

COMPANIONSHIP.—An Eastern fable informs us that a man in a bath had a piece of scented clay put into his hand, to which he spake thus: "Art thou musk or ambergris? for I am charmed with thy perfume." It answered: "I was only an unfragrant piece of clay; but was left some time in the company of the rose, and the quality of my sweet companion was communicated to me." So the Scripture says, "He that walketh with wise men shall be wise."

GOD OUR HELPER.

He whom the God of love and power
Hath chosen for his own,
Will comfort find in each dark hour,
And light to lead him on.

Of what avail our heavy cares?
Of what avail our sighs and tears?
In vain, as each day comes and goes,
We murmur o'er our pains and woes;
Alas! we heavier make the cross,
Which God ordains for gain, not loss.

In quietness and confidence
Await we still the appointed hour,
And watch our gracious God fulfill
His wondrous work of grace and power.
God who on us has laid his choice,
Knows what will make each heart rejoice.

God orders each sweet hour of joy,
Unerring knows the best for all;
His piercing glance sinks deep within,
And searches out each darling sin;
But to the servant faithful found
The blessings of the Lord abound.

And think not thou when sore oppressed
That thou by God forgotten art,
Or that the man who seems more blessed
Is held more closely to his heart,
Wait thou the end—things alter much,
God will the true awards adjust.

All things are easy to our God,
To him alike both great and small;
He can the rich man's treasures take
The poor man rich and great to make.
Our God with wonder-working power
Exalts and casts down in an hour.

Sing, pray, and go in God's own way,
Be faithful through the live-long day;
Watch for the promised heavenly blessing,
Soon will it come, all woes redressing;
For those who on God's love depend
Will find him ready to defend.

—Neumark.

Our Contributors.

RESURRECTION.

REPLY TO DR. KELLOGG'S REJOINDER.
BY REV. N. WARDNER, D. D.

MOST of the points in the Doctor's reply to my first paragraph have been so fully answered in my last and preceding articles that I will not repeat them here. I wish, however, to call attention to what Paul says in Eph. 1:13, 14: "In whom, also, after ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The Greek word *arrabone*, rendered "earnest," means earnest-money, deposited in case of purchase, part payment, etc. (Liddell and Scott). Here Paul teaches that the Christian, in thus being sealed, receives an advance payment of his inheritance to enjoy "until the redemption of the purchased possession." In chap. 4:30, he says, "Ye are sealed unto the day of redemption." Hence this part-payment is to be held in possession and enjoyed "until the day of redemption," when the Christian will come into full possession of his inheritance. This corresponds with Christ's statement, that his disciples should "have a hundred-fold now, in this time, and in the world to come, eternal life." How does this compare with the Doctor's theory, that man receives no part of his reward or punishment till after the resurrection? Who can fail to see a contradiction between the Doctor, and Paul and Christ?

Again, there is no more necessity to conclude that the great final Judgment occurs at death, because the soul is thereby made more happy or miserable, or is made sure of its reward, than that it takes place at this sealing by the Spirit (regeneration), because a man is made happier thereby, or is made certain of his heavenly inheritance by this part payment, as Paul was before he died. Against the testimony of Paul, Peter, and Christ, the Doctor quotes the opinions of Canon Barry and Mr. Hutton. I could quote hundreds of as learned authors against their opinions, but what would they all be worth, if they conflict with the testimony of our Lord and his inspired apostles?

The second point I made was, If, as the Doctor says, "man is made wholly of dust," and the resurrection body is composed of entirely new material, this new man would not be the same man who died; hence for his identity to be preserved after death, it must consist in an entity which does not cease to exist with the body, as Christ says is the case with the soul. The Doctor admits my theory to be correct here, and substitutes "organization" in place of an intelligent entity as identifying the person. But he claims that this organization is "a mere abstraction," or "concept," and no part of the individual himself, "but a representation of him;" and between death and the resurrection it only exists in a record or the memory of another being. Now, anybody can see that a representation of a person is not the person any more than a shadow is himself. Also, that the record or photograph of such a soul is only the represent-

tation of a "representation" of the person, which makes death result in perfect annihilation of the whole man—soul, body, and spirit; so that the identity of the person is wholly gone forever. If God thus annihilates a man, such an act is a clear expression of his will that he should not exist, and then to turn round and bring him back into existence as he was before, involves self-contradiction, as Paul taught in Gal. 2: 18. If a man's identity is lost, no punishment could be justly inflicted upon another man for his sins.

The third point I made was, If mind and character are products of a material organization, a radical change in said organization would, according to physical law, cause a corresponding change in the mind and character of the person. Hence, to create a new person and compel him to recognize himself to be another, and punish him for what that other one had done, would be monstrous injustice. In reply, the Doctor says, "We have labored at some length to show, from scientific evidence, that personal identity may be maintained otherwise than by a separate, conscious entity." This is an equivocal answer. For even if he could prove that personal identity may be maintained otherwise than by a separate conscious entity, it would not prove that such separate conscious entity will not be preserved; and hence would be of no force, unless he proves that personal identity could be preserved in no other way. But I have failed to see such scientific proof as he claims to have presented, unless he calls his own assertions proof, in opposition to which I have quoted some of the profoundest scientists of the world; and who shall decide when doctors disagree? "To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."

The Doctor quotes Canon Barry and Mr. Hutton as saying that the soul is "what lies at the bottom of the sense of personal identity," and the Doctor says, "This is our view exactly." Here is his fourth distinct definition of the soul, or the fourth soul in his theory. If the soul, as he now says, is what lies at the bottom of the sense of personal identity, then it is the seat of consciousness; something altogether more than "a mere abstraction," "form," or "concept." For the Doctor now to adopt this as his definition of soul, seems to me to be fatal to the theory taught in his book.

Again, I said, "If mind and character are products of a material organization, a change in said organization would cause a corresponding change in the character." In reply he says, "If a slight change of character causes a loss of identity, then human identity is a very changeable element." Is this any reply to my argument? His theory is, that no mind or character can exist except as produced by a material organization, which ceases to exist at death; hence for a machine that has always produced one kind of result to turn and produce something radically different, it must first undergo a radical change, and when so changed, there must result a corresponding change in the product. I understand that the spirit is the seal of the character, and that the spirit does not perish with the body. But if, as the Doctor teaches, character is produced by the body, then a body radically different must produce a radically different character. But if, on the contrary, there is an intelligent, responsible entity in which character inheres, which death cannot destroy, as Christ teaches, then, changes in the body do not necessarily affect it, and moral development and changes of moral action have no effect to destroy its essential identity.

Again he says, "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 identity, and also holds that the character is the product of the soul." But the Doctor's soul is not a part of man, but "a mere abstraction," without matter, intelligence, life, or sensation. He says, "The soul is not the individual, but a representation of him." He claims, also, that the soul is not what is to be rewarded or punished, but the individual whom it represents. But if, as he now says, "character is a product of the soul," then neither the soul nor the character is any part of a man, but a mere "representation of him." Hence, though the individual has no character, good or bad, yet he is to be punished for the bad character belonging to an unconscious, unintelligent "abstraction," or "form," which is not the man, but a mere representation of him, and is not rewardable or punishable. Where is justice here?

Again: "Eld. Wardner says, 'A different cause cannot produce the same effect; and vice versa a different effect cannot come from the same cause.'" Answer: Does this prove that the same cause may not produce varied forms of manifestation, as does electricity? The Doctor goes on and draws a conclusion. He says, "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." Answer: The Doctor might as logically say that a dirty child is not the same child after the smut is washed off as before. The soul, or spirit, is the real individual, whose identity is independent of all smutting, or cleansing, or developing; while the Doctor's soul is like the relation of the shadow to the child's body, which is no part of the child, but "a representation of him," and vanishes out of existence when the body is gone, unless it be in somebody's memory. Another body is not the same child, nor does it produce the same shadow.

Again he says, "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. . . . The characters of the redeemed are not to be made worse, but better, by leav-

ing 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." Here he attempts to make it appear, 1. That a living, conscious, moral agent, who ceases to desire sin or act it out, and, on the contrary, loves and does good, loses his personal identity thereby, as much as though everything pertaining to his being ceased to exist, except a history or photograph of him! 2. That for a living, conscious, moral agent to recognize himself as still existing, who has not ceased thus to exist, is as unreasonable as it would be to compel a newly created being, no part of whom ever existed before, to recognize himself to be some murderer or thief of a past age! Then, 3. Tries to make it appear that because the redeemed are not to be made worse, but better, by leaving out defects, there is no injustice in it; when, in fact, according to his theory, there are no redeemed ones there, but entire new beings; and whatever favors may be bestowed upon them will not change the monstrous injustice of compelling a newly created, innocent being to recognize himself to be a vile malefactor of a past age, and be punished for his deeds! This is what the Doctor's theory indorses, sugar it over as he may.

My fourth point was that Christ, in asserting his Messiahship and divinity, said that he had power to lay down his life, and that he had power to take it again. The Doctor denies that he did this, or that he had any power to do it. Thus he impeaches Christ. Jesus said, "Destroy this temple, and in three days I will raise it up." "He spake of the temple of his body." "I lay down my life that I may take it again. No man taketh it from me, but I have power to lay it down, and I have power to take it again." John 10: 17, 18. But the Doctor says it was not so; he had no such power! He quotes 1 Cor. 15: 18, "Then they also which are fallen asleep in Christ are perished." Answer: In the preceding verse, Paul said, "If Christ be not raised, your faith is vain; ye are yet in your sins;" then they also which had fallen asleep in Christ are perished. Why? Because they, and those who had fallen asleep in Christ, trusted in him alone for salvation; and if Christ had not risen, as he said he should, he had proved himself to be an imposter, and therefore they had trusted in a false hope, and perished for lack of a Saviour. This being so, the Doctor's use of the text above quoted was wholly irrelevant in regard to my position. For if Christ failed to establish his claim to be the Messiah, there was no reason why Paul or anybody else should desire to give up this life for the sake of being with him, or to expect happiness from him.

Again: "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 man 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." Answer: 1. I have proved by the testimony of Christ (Matt. 10: 28), that man has a living entity in him, not dependent upon the body for existence or life, so that the body may be burned to ashes and the soul will not be harmed by it; which shows that the life of the spirit is derived from another source than the body, and its death can only result by its separation from that source. 2. The Doctor asks, "In what did the sacrifice consist, if, as according to Eld. W.'s view, Christ did not really die?" Here he takes the ground that unless Christ's spirit ceased to exist, his atonement was only a human sacrifice. I shall show, presently, that, according to the Doctor's theory, it was nothing more than a sacrifice of human flesh; while, I, on the contrary, believe that the bitterest pang in his suffering for sinners' redemption, was spiritual agony; so much so that his bodily suffering was an "unnoticeable trifle compared with it." Without this, the atonement would have been unavailing. But if, as the Doctor teaches, all the divinity there was in Christ was what had been transmuted into flesh, it was transmuted into human flesh, nourished by the products of the earth, decomposed and passed away, and was replaced by other dust, several times during his stay on earth. And since the Doctor claims that all life and mind, hence all moral character, originate from flesh, if correct, the same must be true of Christ, since in all respects he was made like unto his brethren, and took their natures; therefore it was only human flesh that died on the cross. His soul, according to the Doctor, was nothing but a "concept," "a mere abstraction," was not himself, but a mere representation of him. Now, since the Doctor claims that a physical body and a conceived organization is all that makes up a human being, and that the divinity of Christ was transmuted into mere human flesh, it follows that his death on the cross was only the death of a fleshy human body, like any other human body. If such a theory does not un-deify Christ, I can conceive of none that would. What a belittling, degrading, and gross view of the divine Saviour does this hold up for our acceptance! Webster says divinity means "Deity; the God-head; the essence of God; the Supreme Being." Hence the Doctor's theory claims that the essence of God, the Supreme Being, who created and upholds all things from the beginning, was made into corruptible flesh, was killed by men, and for three days and nights was only a mass of dead flesh! Then, who raised him to life? The Doctor

says, God did. But, according to the Doctor, God was, at that time, a mere mass of dead human flesh. I don't wonder he tries so hard to ignore these points, and to draw attention away from them, and to slip other issues into their place, any way, any thing but to meet this issue fairly and fully. "His trinitarianism" seems to shackle him very much. His theory culminates right here, and must stand or fall here, and there is no use trying to evade it. I therefore repeat my questions again: 1. What was that pre-existing divinity that could be killed by men? 2. Was the universe without a Divine Being for three days and nights, but a dead one? or is there a plurality of such beings? 3. When did Christ possess immortality, before his advent, or at his resurrection? 4. Was his immortality an element of his divinity, which (the doctor says) was made flesh and was killed? or did he obtain it from some other source?

Again, the Doctor quotes from my closing paragraph the question, "How can a pure spiritual body produce the same character as a gross, diseased body?" and instead of answering it asks, "Does our reviewer wish us to infer that he believes that there will be gross characters in Heaven?" What sort of a reply is this? He would have known better than to have put such a question, had he given even respectful attention to what I said in connection with the sentence he quoted, viz., "The Scriptures teach that the characters by which men will be recognized, after the resurrection, and for which they will be judged and rewarded or punished, will be the characters which they form here in their corrupt bodies." And then asked, "How can a pure, spiritual body produce the same character as a gross, diseased body?" But instead of answering it he asks, "Does our reviewer wish us to infer that he believes that there will be gross characters in Heaven?" I therefore repeat the question, "If spirit and character are the products of material bodies, how can bodies so suddenly changed and radically different (after the resurrection), 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 and corrupt fountain does? and vice versa. If not, then how can a pure, spiritual body produce the same character as a gross, diseased body?"

REPLY TO ELD. WARDNER'S REJOINER.

THE first paragraph of our reviewer's article in rejoinder on this subject is devoted to establishing the fact that the righteous man receives a part of his reward in this life,—a position in which we fully agree with him. The contrary view is not necessitated by our view of the nature of man, nor have we ever assumed it. The remark which Eld. W. makes the basis of his opposition referred entirely to final rewards and punishments. We showed in our last article that if Eld. W.'s position is correct, the penalty of sin is simply "spiritual death;" that there is no need of a future punishment for sin, and if the reward of right doing is simply spiritual life, or "a state of favor with God," there is no necessity for a future reward for the righteous. This argument he has not answered.

Eld. W. says we have quoted the opinions of Mr. Hutton and Canon Barry against the testimony of Paul, Peter, and Christ, but does not show wherein the opposition lies. We have made no such use of the testimony of the learned authorities referred to. We quoted them in opposition to our reviewer, but showed a harmony between their views and those of Christ and the apostles, and, indeed, the whole Bible. We quoted those authors for the purpose of showing that the most advanced thinkers, even among those who still hold with our reviewer in the main with reference to the nature of man, are being compelled to modify their views upon this subject so greatly as to bring them practically upon our platform. This point we made very clear, and our reviewer has not attempted to answer our argument otherwise than by the equivocal assertion referred to above.

In his next paragraph our reviewer repeats the attempt, made several times before, to show an absurdity in our position by a wrong representation of it. When he says that we claim that the soul, or organization, is "no part of the individual," he makes an assertion which we have repeatedly corrected as a misrepresentation. We claim that the soul is the essential part of the individual; and this thought is prominent all through our little work which was the occasion of this discussion.

Eld. W. says our view "makes death result in perfect annihilation of the whole man." Let us see. According to Webster, "annihilation" means, "The act of reducing to nothing, or non-existence; or, the act of destroying the former combination of parts under which a thing exists, so that the name can no longer be applied to it." If Eld. W. uses the word in the sense of the first part of the definition, then death does not, according to our view, result in annihilation, since the soul, an essential element of the individual, continues to exist after death so long as it has a representation, as we have explained at length in previous articles. Being abstract in nature, the soul can only exist by means of a representative; and so long as it

has a representation, it may and does exist. If, however, the sense in which the word is used by Eld. W. is that given in the last part of the definition, the individual is annihilated at death; for death is certainly a destruction of the "former combination of parts" under which man exists during life. Nevertheless, our view stands on an equal footing with that of our reviewer on this point; for according to this meaning of the word, death is as much annihilation from his standpoint as from ours. An "intelligent, conscious entity" is only *one* of the combination of parts which make up man as we know him, according to Eld. W.; and if death is a separation of this conscious, intellectual part from the organic life and the material part of the individual, it is as much an act of annihilation as though it were the separation of an organization from the material parts composing the organism. We are not unwilling to accept his conclusion that death is annihilation, when the word is understood according to the above definition; but if this is a reflection upon our theory, it is an equally strong reflection upon that of Eld. W., as we have just shown. So much for our reviewer's "second point."

Now let us consider briefly his "third point," that, "if mind and character are products of a material organization, a radical change in said organization would, according to physical law, cause a corresponding change in the mind and character of the person." This point we have fully considered before, and shown the absurdity of our reviewer's conclusions; but as he does not seem to recognize the point made, we will again call attention to the fact that his own view involves the same philosophical difficulty, if there is any. We may with equal fairness reason, If mind and character are the *products* of "an immaterial entity," and if a change in result necessarily implies a change in cause, a radical change in the character of an individual necessitates, according to the plainest rules of logical reasoning, an equally radical change in the "immaterial entity" which Eld. W. believes to be the soul. And if such a change implies loss of identity, then Eld. W.'s view is fully open to the same objection as ours. In other words, if a man who has possessed a deformed, diseased, degenerated body in this world will lose his identity if he becomes the possessor of a superior organization and character in the next, the man who possesses a narrow, selfish, dwarfed, and vicious "immaterial entity" in this life, will lose his identity if he becomes the possessor of a pure, noble, elevated character in the next. "Great is the mystery of godliness." We do not pretend to say how it is that a soul, an organization, perverted, depraved, dwarfed, and corrupted by the inherited effects of sin, and the results of sins committed,—can become elevated, pure, Christlike. This is a miracle of grace quite beyond our feeble comprehension; but it is evident that no greater miracle is required by our theory than by that of our reviewer.

Our reviewer once more exhibits a remarkable agility in dodging the point when we invite his attention to our argument with reference to the nature of human identity. This is the strong-hold of our position, but he has persistently avoided attacking it, contenting himself with skirmishing in the distance, hardly approaching near enough to the real issue to make apparent even a moderate degree of relevancy in his arguments. He gives the reader to understand that he has met our arguments on this point by quotations from "some of the profoundest scientists of the world," when in fact he has not once attempted to meet them and has adduced neither argument nor authority to show that we are in error on the subject of the nature of human identity.

Referring to our quotation of the views of Canon Barry and Mr. Hutton, Eld. W. says, "Here is his fourth distinct definition of the soul, or the fourth soul in his theory." If our reviewer had given the four definitions, and shown the difference between them, the reader would have had a fair chance to judge of the candor and fairness of the assertion. We have made but one explanation of the nature of the soul, claiming first and last that it is the *organization*, that which constitutes the basis of human identity. The sense of personal identity depends upon organization, and hence organization "lies at the bottom of it," as claimed by Mr. Hutton and Canon Barry, both eminent theological lights in the orthodox religious world.

Says Eld. W., again, "As the Doctor teaches, character is produced by the body; then a body radically different must produce a radically different character," which he argues would imply a loss of identity. This argument we have already fully answered in this as well as in previous articles. We may say with equal force, with reference to Eld. W.'s view, If character is produced by an "immaterial entity," then a radical change of character necessarily implies a radical change

in the "entity," and hence a loss of identity. Thus it appears that our reviewer's theory is condemned by his own argument.

Next Eld. W. builds an argument upon our remark that "the soul is not the individual," by connecting with it the remark that "character is a product of the soul," and then perverting our meaning thus: "Then neither the soul nor the character is *any part* of a man." The gross disregard of logical fairness in the above is too evident to need pointing out. To say that the soul is not the individual is a very different thing from saying that the soul is *no part* of a man. If Eld. W. should say that laws and courts of justice do not constitute a good government, and we should represent him as saying that laws and courts are *no part* of a good government, we should feel that he was fully justified in arraigning us for committing a capital offense against truth and justice. All we ask is fair representation, and a moderate degree of "respectful attention" to the claims of logical propriety. May we not say, almost in the very words of our reviewer, in a previous article, "What does it indicate when a gentleman of" our reviewer's "power and intelligence feels driven to make issues" by means of such logical unfairness?

We have not attempted to "sugar over" any part of our theory, as intimated by Eld. W. On the contrary, we have been anxious to have its most vital features thoroughly tested by candid investigation. We have repeatedly urged that this might be done, but have almost wholly failed in every attempt, our reviewer having devoted almost his entire attention to side issues and minor points. But let us examine the three statements which Eld. W. says we have attempted to make appear:—

1. We have never tried to make it appear that conversion involves a loss of identity as much as annihilation, as represented by Eld. W. He wholly ignores the fact that we consider the organization not only a part of the individual but the *essential* part. Although we have corrected him upon this point at least twenty times in this discussion, he continues to misstate our position. He undoubtedly fully recognizes the fact that his only hope for making any appearance of an argument is by taking this course, although it does us the most gross injustice. In justice to our position, we are under the necessity of calling the reader's attention to this fact, although it is very unpleasant for us to be obliged to do so.

2. We never attempted to maintain that a being no part of whom ever existed before, will be compelled to recognize himself as one who has so existed, whether for the purpose of reward or punishment. On the contrary, we have claimed that the resurrected individual is the *same* individual, for the reason that the organization, his essential part, is the very same that he possessed at death.

3. The fallacy of the third statement is fully exposed by our remarks on the foregoing.

Says Eld. W., "My fourth point was that Christ, in asserting his Messiahship and divinity, said he had power to lay down his life and to take it again. The Doctor denies that he did this, or that he had any power to do it." We have not attempted to deny or affirm anything respecting Christ. We offered an argument from the Scriptures, as follows:—

"In Mark 10:45 we read that Christ came 'to give his life [Greek *ψυχή*, *psyche*, soul] a ransom for many.' My soul [*psyche*] is exceeding sorrowful, even unto death.' Matt. 26:38. 'Thou wilt not leave my soul [*psyche*] in hell [*the grave*].' Acts 2:27. Eld. W. 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 [*psyche*] unto death,' and that of John, 'He laid down his life [*psyche*] 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 *psyche*, '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 *psyche*: 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 a 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 same Jesus hath God raised up.'

These arguments Eld. W. does not attempt to answer. What conclusion shall we draw from his silence? He simply repeats the very same argument which we have conclusively answered above, and charges us with impeaching Christ simply because we quote several texts which show the incorrectness of his own views. As we explained in a former article, Christ was able to lay down his life and take it again, by reason of his faith in God. This is very clearly shown, not only by the scriptures quoted above, but by many others. The expressions upon which Eld. W. bases his argument, regardless of the evident and irreconcilable disagreement between his application of them and other texts, can be readily explained. According to Acts 6:8, Stephen "did great wonders and miracles among the people." In Luke 9:6 we read, "And they departed, and went through the towns, preaching the gospel, and healing everywhere." The literal reading of these texts indicates that the miracles were performed by Stephen and the disciples; but in Acts 19:11 we read again, "And God wrought special miracles by the hands of Paul." Neither Stephen, Paul, nor the disciples of Christ, wrought the miracles which were attributed to them in common parlance, but God, who worked through them. That the very same is true respecting Christ is shown by Acts 10:38, 40: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." "Him God raised up the third day."

Our reviewer then goes on at some length to show that according to our view the death of Christ was but a human sacrifice, and finally concludes, "Hence the Doctor's theory claims that the essence of God, the Supreme Being, who created and upholds all things from the beginning, was made into corruptible flesh, was killed by men," etc. The above statement is entirely correct, with a slight addition; the insertion of the words, "does not" just before the word "claim" will make the statement correct. As it stands, it is as wide a departure from the truth as it can be. The only grounds upon which our reviewer could be justified in making such a statement would be the supposition on his part that we believe in the doctrine of the trinity; but he very well knows, from positions taken and arguments used in previous articles, that we do not agree with him on this subject any better than on that of the nature of the soul. We believe in but one Deity, God, who is a unity, not a compound being. We think the Bible as well as common sense sustains this view. Says Eld. W., "His trinitarianism" seems to shackle him much." We repel the charge of "trinitarianism" without the slightest hesitation. We do not believe in a triune God, as before remarked. And we will not, as did our reviewer in a former article, leave the reader in doubt as to our position on this point. We are utterly at a loss to comprehend how our reviewer could have blundered so strangely as to suppose us to share in so gross an error as we believe the orthodox doctrine of the trinity to be. Thus are we able by a word to burst the "shackles" with which he seeks to bind us. The question, "Then who raised him to life?" is utterly irrelevant; and when Eld. W. adds, "But, according to the Doctor, God was, at that time, a mere mass of dead human flesh," the unfairness and misrepresentation become so glaring that we need not offer a word, either by way of explanation or reply. If Eld. W. regards this manner of treating his argument as "ignoring" the point, we are willing to enter as deeply into the merits of the question as he may desire; but we think the evidence of perversion or most complete and incomprehensible misunderstanding is sufficiently plain to be evident to the most casual reader without further examination.

To convince Eld. W. and the reader that we have no disposition to evade anything, if we have not al-

ready done so we will now notice the four questions in which he says our theory "culminates."

1. "What was that pre-existing divinity that could be killed by men?" *Ans.* Let Christ himself speak: "I lay down my life." "No man taketh it from me, but I lay it down of myself." John 10:17, 18. That is, Christ possessed the power, through the aid of his Father, to defend himself against any assault which might be made upon him by men. Wicked men were only able to take his life as they were permitted to do so. We disclaim any ability to explain the nature of the union between divinity and humanity in Christ. In this respect we claim no advantage in our theory over any other. The Scriptures say, "He was made in all respects like unto his brethren." We do not pretend to know anything more than what is given us by Inspiration.

2. "Was the universe without a Divine Being for three days and nights but a dead one, or is there a plurality of such beings?" *Ans.* We only need say in answer to this question that we have already expressed our views of the doctrine of the trinity, upon which the question is based.

3. "When did Christ possess immortality, before his advent or at his resurrection?" *Ans.* This question involves the nature of immortality. We have not space here to enter upon the question more fully than to say that we believe that there is only one being in the universe whose nature is *intrinsically* immortal. "The King of kings and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16. That is, we cannot conceive that any created being can ever become so far independent of its Creator as to be able to exist independent of the First Great Cause, or in opposition to the will of God. In other words, we believe that any being in the universe, God alone excepted, might die or cease to exist at any moment, provided such should be the will of God, or it should be necessary to the carrying out of any of his plans.

4. "Was his immortality an element of his divinity, which (the Doctor says) was made flesh, and was killed? or did he obtain it from some other source?" *Ans.* This question is fully answered in the answer to the preceding.

Finally, Eld. W. repeats a question asked in a previous article, and answered in our reply, "If spirit and character are the products of material bodies, how can bodies so suddenly changed and radically different (after the resurrection), 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 and corrupt fountain does? and *vice versa*. If not, then how can a pure, spiritual body produce the same character as a gross, diseased body?"

Eld. W. will not claim that the characters of the redeemed are not changed, at least in some degree! Surely he will not insist that all who are saved shall carry to Heaven with them the narrow-mindedness, lack of love for higher culture, and numerous inconvenient and even repulsive, though not immoral, traits of character of which even the best of Christians are pretty sure to possess a few? Granting this, then we may rightfully answer his question almost in his own words, and substantially as before, by asking, If mind and character are the products of an immaterial entity, how can characters so suddenly changed and radically different (after the resurrection) still be produced by the same immaterial entity so as to preserve the same individuality? Can sweet, pure water and bitter, corrupt water, both come from the same fountain? If not, then how can a perfect, symmetrical, beautiful character be produced by the same immaterial entity as an imperfect, odd, warped, and unattractive one?

We avoid the difficulty in which Eld. W. is evidently involved, and in which he seeks to involve us, by recognizing the fact that identity depends upon neither an immaterial entity nor a material body; but upon the organization, which includes all there is of an individual, and which is naturally subject to change without loss of identity.

We have now noticed all the points made by Eld. W., in his review of our little work, "The Soul and the Resurrection." If we have failed to reply to an argument which has been adduced, it has been through inadvertence, for our earnest desire has been to give the views in question tested by fair and thorough criticism, feeling that if we are wrong we ought to become aware of the fact as soon as possible. That which is more strongly established in our position than any other outset may be considered as the natural result of the controversy, but we attribute it, in part, at least, to the following facts:—

We have shown that the soul is the basis of human identity. Nothing has been proven to the contrary. Indeed, the position has not been denied.

We have shown by logical arguments that the

basis of human identity is the organization. No attempt has been made to show that our reasoning is faulty.

3. We have drawn from the foregoing the conclusion that the soul and the organization are one, and have shown that both Scripture and science harmonize with this view. Our *conclusion* has been attacked, though the premises have not been touched, and no fault has been found with our reasoning.

4. We have shown that modern physiological researches very strongly contradict the popular view of the nature of the mind and the soul, and uphold the view that the mind is the function of the brain and dependent upon it. This view is indorsed by the leading scientists of the day. Eld. W. has made no attempt to answer the arguments upon which this view of the nature of mind is based.

5. In response to the argument that this theory of the mind does not explain the freedom of the will, we have shown that no greater difficulty exists in explaining "will" than in explaining any other force. We cannot explain gravitation, electricity, heat, light, nor other primary or secondary forces. A magnet manifests properties almost as wonderful and equally as inexplicable as the brain.

6. In answer to the argument that freedom of will necessarily implies the existence of an immaterial entity independent of the body, we have shown that lower animals possess free will as well as men, and that the theory held by our reviewer logically necessitates belief in beast souls, and the resurrection and future existence in a state of happiness or misery, of the whole animal creation, from the most highly developed mammal down to the lowest animalculum. Finding no other alternative, our reviewer tacitly admitted this conclusion.

7. In response to the argument that the body needs a governing entity to direct it, we showed that so far as logical necessity is concerned it applies as well to the entity supposed to control the body as to the body itself. That is, if the body needs an immaterial entity to regulate its movements, the entity needs a governor just as much, and the second entity a third, and the third, a fourth, and so on, *ad infinitum*. To this argument, no answer has been made.

8. To the argument that according to our view death is annihilation, we have shown that during death the individual may be represented by the record of his life in Heaven, and it has not been shown by either evidence or arguments that this may not be the case.

9. In response to our reviewer's argument from the original words referring to soul and spirit, we showed that the same words are applied to beasts, so that, as Solomon says, they have all one *Ruach*, spirit. We thus proved that the distinctions made by Eld. W. cannot be maintained, and showed that our own view agrees fully with the Scripture teaching on the subject, since animals do really have souls,—organizations,—though they have no future existence, no reward nor punishment, because they have no moral organs, and hence no moral responsibility.

10. In reply to the argument that our view does not account for or explain the origin of God, we acknowledged our inability to solve this problem, and requested our reviewer to make the attempt with his theory. No such attempt has been made. We also showed that if our view makes matter superior to divinity, as he claims, his gives to *force* the same superiority. To this he has not replied.

Thus it appears that the fundamental principles of our view remain untouched by any arguments which have been presented.

In conclusion, we wish to express the hope that this controversy has not been the occasion for the production of any unfriendly feelings, and that it has not contributed in any degree to increase the differences which exist between the two denominations who have been most interested in it. If any word upon our part has seemed in any degree inconsistent with a friendly, Christian spirit, we heartily regret it, and hope that our reviewer and the reader will believe us when we say that we entertain no harsh or unkind feelings, and have only contended for what we believe to be the truth. We are also willing to entertain the same liberal feeling toward those of the opposite side. We have found but a few broken moments to devote to this matter, having been deeply engrossed in labor of a very different character, and do not feel that we have done either our subject or ourself proper justice. Much as we have regretted this, we regret still more having done any injustice to others, no matter how slight, if such has been the case. With many thanks to our esteemed reviewer for his scholarly and painstaking criticism, and to those of our readers who have patiently followed this investigation through the long interruptions and delays by which it has been attended,

we now leave the subject, with the full confidence that those whose opinions are valuable will, in making up their minds upon the several questions considered, carefully eliminate every element of sophistry or uncandor shown upon either side, and decide them upon their merits.

J. H. KELLOGG.

ARE SEVENTH-DAY ADVENTISTS TEACHING NEW DOCTRINES?

BY S. M. SWAN.

"Who first preached the advent doctrine?" asked a friend to whom I was speaking of the recent origin of the doctrine of a temporal millennium. "Wm. Miller," was the reply; but I answered, "No." The doctrine of the second coming of Christ was preached by Enoch, the seventh from Adam (Jude 14); and since that time, it has been taught by the prophets, by Christ and his apostles, by the reformers, and also by eminent Christians of the last century, who looked forward to *about* the present time for the coming of Him who has said, "If I go away, I will come again."

The glorious restitution of all things, which was the theme of the prophet Isaiah, was shown to the beloved disciple in vision, when upon the lonely Isle of Patmos he saw "a new heaven and a new earth," heard a voice from Heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them," and saw the New Jerusalem coming down from Heaven, as the capital of Christ's everlasting kingdom, when he shall sit upon the throne of David, and inherit the promises made to Abraham.

"But is not the Sabbath, as taught by this people, a new doctrine?" No; it was taught by the great Creator at the close of the first week of time, when he sanctified the seventh day, and gave it to man as a memorial of his work, that he might ever keep in memory the Maker of the heavens and the earth; and notwithstanding all the efforts of Satan since that time to blot it out of existence, it has never been without its observers.

The prophet Joel foretold the revival of the gifts of the Spirit in the church as a special sign of the last days; and in prophetic vision, the apostle John saw the remnant people of God persecuted by the dragon; and they kept the commandments of God and had the testimony of Jesus, which "is the spirit of prophecy."

We have not embraced "new doctrines," but are simply asking for the "old paths," that we may walk therein [Jer. 6:16]; and while we are firmly planting our feet upon the doctrines taught by the prophets and by Christ and his apostles, oh, may we seek for the same zeal and devotion to the truth, the same death to the world and perfect consecration to the service of God, which they possessed

—That love which the Bible calls charity is not a mere matter of feeling. It is a spirit and a purpose of kindness toward others. Our surface feelings are not wholly within our control; but for our inner purposes we are directly responsible. Hence it is, that charity—or Christian love toward all—is a plain duty. We have no right not to love the unlovely. There is no being right and doing right without being loving, and showing love, in all our intercourse with all. As Sir Thomas Browne puts it: "Moses broke the tables without breaking the law, but where charity is broken, the law itself is shattered, which cannot be whole without love that is the fulfilling of it." If, indeed, we are compelled to admit that we are not charitable—not loving where it is hard to love—let us recognize the fact that we are just as truly guilty in this spirit of uncharitableness as we should be in a spirit of envy, or hatred, or untruthfulness, or impurity, or irreverence; and let us turn in our guilt to crave pardon and to seek a new heart in place of the one which can harbor such guilt as this.—*S. S. Times.*

—About confessions. If the sin has been a public one, the confession should be public; if a private one, the confession should be private. When you get down from this mount, you must expect to meet the devil at the foot.—*Mr. Moody.*

The Family Circle.

THESE HEARTS OF OURS.

THESE hearts of ours are sad concerns,
Made up of many troubles;
Yet, after all, one-half our woes
Are only fancy bubbles;

Are only little crinks that form,
Like knitting yarn untwisted,
That soon will yield and straighten out,
Where patience is enlisted.

We are too quick to take offense—
Too proud to be forgiving;
And prone to think the hardest task
Is justice to the living.

For do we not the dead forgive,
When tears with smiles are blended,
And hearts at last forgive the wronged—
The silent ones offended?

Each quick retort or idle word,
In angry moment spoken,
A memory leaves that grieves at last
Some tender heart half broken.

Or, when too late to make amends,
Some one has left us, saddened,
We then may think, "By kindly words,
True hearts we might have gladdened."

God sends the sun to cheer our lives,
And night consoles the weary,
And though we look on both unmoved,
Their ways are never dreary.

So should our hearts be kind, and love
Control our simplest actions,
And "to forgive" our motive be
In every day's transactions.

For life is full of little things,
The soul with sadness filling;
Yet summer comes 'mid winter scenes,
If but the heart be willing.

So stretch the hand of love to all;
There's pleasure in forgetting
Each little wrong our pride repels—
Our hearts at last regretting.

—William D. Pollock.

ELSIE'S CHILD.

AUNT MATILDA was sitting in the twilight, rocking, with her knitting-work, and humming,—

"There is a land of pure delight,"

as she watched the sunset die on the mountains, when Elsie came down stairs, and drew a foot-stool to the old lady's knee. It was an old, girlish habit,—the nestling at auntie's knee when any trouble possessed her. She was understood without any words. The soft, withered hand left the knitting, and fell to stroking Elsie's hair; the owner well knowing that the burden would be revealed before long.

Presently Elsie broke forth:—

"Auntie, I do wish you could tell me how to manage Eddie better. I presume you were shocked at the scene we had to-night; he determined not to go to bed, and went to sleep only when too tired to keep his eyes open. It's some battle or other between his will and mine every day or two. I don't think I'm fit to be a mother."

"Well, dear," said her aunt, "what are you going to do about it? You are most emphatically a mother."

"Yes, I am. I can't shift responsibility, and I don't want to; but what shall I do? He must mind me, he must not be indulged in such fits of temper; and yet it takes all there is of me to control him while he is a baby. What will it be hereafter? He shall mind me though." And with this very determined statement of the case, Elsie laid her head on the lap of peace beside her.

"As thy day, so shall thy strength be," said the old lady; "and do n't be discouraged, Elsie. It don't seem very long since I saw you a little black-headed fury, screaming and stamping your foot because your mother would not let you play with the water-pail."

"Poor mother!" sighed Elsie. "I just begin to realize what she endured to raise us all."

"She brought you up very creditably, if I am any judge; but about Eddie, you pray for him, do you not?"

"Pray for my child, auntie? Why of course I do."

"Well, for what do you pray?"

"Why, I ask that I may be enabled to train him aright, that he may become a child of God."

"And when do you expect him to become a child of God?"

"When he comes to years of discretion and is able to choose, I hope."

"Elsie, Elsie," said the old lady with unwonted warmth, "where in the Bible do you find a passage that justifies a mother in praying for her child in that manner? Why don't you ask the Lord to convert him now?"

"Aunt Matilda, Eddie is not three until next month."

"He is old enough to love the Saviour, Elsie, if he is old enough to love you intelligently. Does n't the whole drift of Scripture go to show that God loves to call a child? We read, 'Suffer little children,' as if it were a tender, poetic sentiment to put over the grave of childhood instead of a command of Christ for the living; and we go away from the spirit of the Word, and give our children over to something else until they are old enough to choose him. Look at Hannah. Her child, dedicated to God before his birth, and given, in all the liberalness of her faith, to the temple while he was but a baby. He grew up a child of God. It seems to me that Hannah and Samuel are a glorious type of the Christian mother and child. If in those dim days of shadows her faith could take so much, what may not the parent of these days hope to receive? Now that every soul may enter into the holiest by the blood of Jesus, you may give your son in his infancy in as literal a dedication as hers."

"You upset all my ideas of things," said her niece. "I have always thought of Eddie's accepting Christ when a boy or a young man."

"According to your faith be it unto you.' The promise is to you and to your children. Why may not you and your husband ask in full faith that Eddie's early years may be sanctified by the rule of Christ? Thank God, your child has a Christian father."

"Yes, thank God," murmured Elsie, her cheeks wet.

"I have often thought of the subject in connection with my father's family," Aunt Matilda went on. "He was a godly man, full of faith and prayer. One day a young minister with his wife and baby was visiting at our house; and in conversation with him, father said, pointing to the baby on the floor, 'Now you have given your child to God in a solemn covenant; train her up in the fear of God, and in after years she will give her heart to the Saviour.'

"I made no reflections upon it at the time, but I have since thought and prayed the thing out. All of father's six children were converted between the ages of fifteen and nineteen. Does it not look as if, in his own mind, he unconsciously limited the time, and his faith, the thing that God answers, took hold on that period of youth in praying for his children? I do not think that either he or mother expected us to be converted in childhood, faithful and devout though they were."

"Auntie, you let in a new light upon me," cried Elsie, lifting her head. "As you make it seem, there is certainly a great incongruity between the facts of the gospel, and the way we treat our children. Why, the great stumbling-block in the way of grown-up people's accepting the truth is its simplicity; and yet we think our children must grow older before they are able to take it."

"Yes," said Aunt Matilda, "this very fact that one is in his simple childhood is the best thing in his favor. A child should take in the knowledge and love of Jesus as it does sunshine or its bread and milk."

"The subject has a wonderful breadth to it," said Elsie. "I suppose every mother of a strong-willed child feels sometimes that she works against fearful odds. But with God in the child's heart, working through the child's faith as well as through the parent's, there must be victory. But oh, what kind of mothers must we be!"—*Illustrated Christian Weekly.*

THE TRUEST HELP FOR YOUNG MEN.

A VETERAN worker sounds this trumpet-note: "Behind both the school and the church lies the mightiest agency of all in making or marring the spiritual destiny of young men, and that is the home. Parents are responsible for the atmosphere that either blasts their lives or quickens them into beauty. They must understand that their children will seek for some kind of amusement; and if innocent recreations are not provided for them at home, the devil will open doors for them to evil amusements. They must understand, also, that all the faithful efforts of the pulpit are of small avail in converting and saving their children, while the whole trend of the home-life is toward worldliness, money-getting, or godlessness of any kind. The chief helps and the chief hindrances to the salvation of young men are to be found in their own homes."

Speaking of young men in cities, without homes, he

says: "We ought to open to them the doors of our young people's meetings and church social gatherings. We ought to open our own doors to them. Employers could do a vast service to their clerks and employes, if they welcomed them to their houses, and interested themselves in securing evening enjoyments for them. Unless Christians find doorways for young men, they will soon discover for themselves plenty of others that lead down to death. My chief wonder is that more young men are not more ruined in all our large towns."

Here are two or three sentences referring to the prevalent tendency to skepticism among young men: "This is not to be counteracted by controversial books against various forms of infidelity. Warm, practical preaching of the positive gospel, and the positive living out of Christ, are the best correctives of skepticism. Cold churches, cold preaching, and offensive so-called 'Christian' living, make men skeptical. It looks now as though God meant to scourge us back to his one gospel, and to a purer, humbler, holier style of religion, by withholding his blessings from us"—*S. S. Times.*

THE POWER OF ENJOYMENT.

COMPARATIVELY few people possess uniformly cheerful dispositions. Most of us have our sad hours and moods. But whatever his disposition, a man is bound by the law of his own being, and by those of his social relations, to cultivate the virtue of cheerfulness assiduously and constantly. He has no more right to injure his neighbor's happiness than to interfere with his pecuniary prosperity, and he cannot indulge in venting ill humor or spleen, with gloomy forebodings or complaints, or even carrying a sad, sour, frowning visage, without sensibly diminishing the enjoyment or comfort of others, and thus infringing on their rights. Any individual who has tried to do so, can win himself from despondency and surliness.

The power of enjoyment is in itself a faculty capable of improvement; and as practice always enhances power, it is a good thing to form the habit of enjoyment. It is not true that the sources of pleasure are few and rare, but it is sadly true that we pass them unnoticed. We crave the excitement of politics or fashionable life, and forget the world of innocent enjoyment that we trample under foot. Nature and art offer their treasures in vain. The loveliness of childhood, the attractions of home, the real satisfaction of honest labor, the simple pleasure of little things,—all these plead for utterance, but we repulse them. How can we possess a cheerful spirit and a glad heart, when we scornfully despise our simple pleasures? Every innocent means of happiness should be welcomed, and gloomy thoughts persistently banished.—*Baptist Weekly.*

ON THE ART OF CONVERSATION.

Now there is one way by which the stupidest of us may make his utterances invariably interesting and often amusing; it is—here comes the great discovery—by telling the truth. The reason that the conversation of fools is so barren is, that it is never their own; it is a repetition of what they have heard or read last, and is always spoiled in the retelling. If they would only tell us their own minds, their real thoughts and opinions, their likes and dislikes, their principles and their weaknesses, we should not be left in such hopeless ignorance of whither the world is tending; for, after all, the fools are the most important class. The clever men may preach, and write, and work, but with all their effort, they can only slightly divert the course of the great solid block of ignorance and prejudice that rolls on so steadily throughout the ages. If the wise could only understand the foolish, they might make the world go their own way; but the foolish echo the words of the wise, and keep their own thoughts to themselves.

And how good a thing would it be if women would only speak their minds! There is nothing that honest men desire more than to understand that mysterious race that is so like them, and yet so unlike, who share their homes, but not their thoughts, who are shrewd, so practical, and so irrational. Men years break down the invisible barrier and see into the life of those they love so well; but the loved smile and chatter, and say pretty things, and ingenious things, and things they have borrowed from men, improved in the borrowing, but never one word the real thoughts that are working in their brains. So the men flatter and lie because they like the women like it, and the women accept it all because they think it is man's nature; and the men think women are empty-headed angels; and the women think men are fine, intelligent brutes; and

two classes go on loving and despising one another accordingly, and all for the want of a little truthfulness in conversation.—*The Saturday Review*.

"THY WILL BE DONE."

THE whole liturgy of absolute consecration is written in full in this one brief petition. It is a prayer that we may be made perfect and complete in all the will of God. This is the standard of living which the Lord lays down in almost every chapter of his gospel. There can be no lower condition of discipleship deduced from any of his teachings.

On a summer's evening, a boy stood in thoughtful mood, intently gazing up into the calm, silent depths of the sky. His face wore an anxious, troubled look. His mother, drawing near, asked him what he was thinking of. "I was thinking," he replied, "how far off Heaven is, and how hard it must be to get there." She was a wise mother, and out of the experience of her own heart she said, "Heaven must first come to you, my boy; Heaven must first come into your heart." Never was truer word spoken. What makes Heaven? Not its jeweled walls, and pearly gates, and streets of golden pave, and river of crystal, and burning splendor, but its blessed obedience, its sweet holiness, its universal and unbroken accord with the divine will. Heaven, as a home, can never be entered by any one in whose heart the spirit of Heaven is not found. We are fitted for the blessedness of that home of glory, just in the measure in which we have learned to do God's will on earth as it is done in Heaven.

Then, sometimes the form of obedience is passive. God's ways are not as our ways. His plans frequently move right through our plans in their stately marches. Ofttimes the petition must be offered, if offered at all, when it means the relinquishment of the dearest treasures and fondest hopes of our hearts, or the patient, joyful endurance of the keenest sufferings and the sharpest self-denials. We are not only to do the will of God in our busy activities, but to allow it to be done in us and respecting us, even when it crushes us to the very earth.

Do we quite understand this? It seems to me that it is something far more profound than many of us think. It is not mere acquiescence. This may be stoical and obstinate, or it may be despairing and hopeless. Neither temper is the true one. Nothing less is involved in the prayer than the utter and absolute consecration of our lives and wills to the will of God.

A right understanding of this petition would cast much light on the perplexities which, in many minds, lie about the doctrine of prayer and its answer. We pray, and the answer does not come. In our bitter disappointment we say, "Has not God promised that if we ask we shall receive?" Yes; but Jesus himself prayed that the cup of his agony—the betrayal, the trial, the ignominy, the crucifixion, and all the nameless and mysterious woe that lay back of these apparent things—might pass, and it did not pass.

Paul prayed that his thorn in the flesh might be removed, and it was not removed. All along the centuries, mothers have been agonizing in prayer over their dying babes, crying to God that they might live; and even while they were praying, the shadow deepened over them, and the little hearts fluttered into the stillness of death. All through the Christian years, crushed hearts, under heavy crosses of sorrow and shame, have been crying, "How long, O Lord, how long?" and the only answer has been a little more added to the burden, another thorn in the crown of shame.

Are not prayers answered, then, at all? Certainly they are. Not a word that goes faith-winged up to God fails to receive attention and answer. But oft-times the answer that comes is not relief, but the spirit of acquiescence in God's will. The prayer, many, many times, only draws the trembling suppliant closer to God. The cup did not pass; but the will of Jesus was brought into such perfect accord with his Father's that his piteous cries for relief died away in words of sweet, peaceful yielding. The thorn was not removed, but Paul was enabled to keep it and forget it in glad acquiescence in his Master's wish. The child did not recover, but the king was helped to rise, and wash away his tears and worship God.

Do you think that every burden you ask God to remove he will remove, or that every favor you ask him to bestow he will bestow? He has never promised to do so. Moreover, the first wish in your praying is not to be to get the blessing or the relief you desire. This would be putting your own will before God's. It would be striking out this petition from the Lord's lesson in your praying. The first, the supreme wish, should ever be that God's will, whatever it may be, may be done. We are to say, "This de-

sire is very dear to me; I would like to have it granted; yet I cannot choose, and I put it into thy hand. If it be thy will, grant me my request. If not, withhold it from me, and help me sweetly and joyfully to acquiesce."

Your health is broken. It is right to pray for its restoration; but running all through your most earnest supplication should be the songful, trustful peaceful, "Nevertheless, not my will but thine be done." You are a mother, and are struggling in prayer over a sick child. God will never blame you for the strength of your maternal affection, nor for the clasping, clinging love that holds your darling in your bosom, and pleads that it be not taken from you. Love is right; mother-love is right, and of all things on earth is likeliest the mighty love of God's own heart. Prayer is right, no matter how intense or how earnest. It is right that you should want to keep that beautiful life. Yet, amid all your agony of desire, this should still be the supreme, the ruling wish, controlling all, subduing and softening all of nature's wild anguish, that God's will may be done. In all your strong supplications, the refrain of Gethsemane must be heard,—“Not as I will, but as thou wilt.”

The first thing always, before any unburdening of our own heart's load, before any laying down of crosses or averting of trials or sorrows, before any gratification of our own desires, is to be that God's will may be done. We are to have desires, but they are to be subordinate to God's desire, which must be far wiser and better than ours. We are to make plans, but they are to be laid at God's feet, that he may either take them up into his own plan as parts thereof, or set them aside and give us better plans. Utter consecration, joyous, loving, intelligent, willing consecration to the will of God, is the standard of Christian living which this petition sets up before us. In the following lines the story of this consecration is told in such vivid, living words, that I quote them in full:—

"Laid on thine altar, O my Lord divine,
Accept this gift to-day for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fair would be,—
Deep loves, fond hopes, and longings infinite;
It hath been wet with tears and dimmed with sighs,
Clenched in my grasp till beauty it hath none!
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth,—'May thy will be done!'

"Take it, O Father, ere my courage fail,
And merge it so in thine own will, that e'en
If in some desperate hour my ories prevail,
And thou give back my gift, it may have been
So changed, so purified—so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine own,
But, gaining back my will, may find it thine."

—J. R. Miller, in *S. S. Times*.

Educational.

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

PREMATURE EDUCATION.

PROF. HUXLEY, the English scientist, finds time to give considerable attention to education, and his opinions are always worthy of notice. Speaking from a scientific standpoint he says:—

"The educational abomination of desolation of the present day is the stimulation of young people to work at high pressure by incessant and competitive examinations. Some wise man (who probably was not an early riser) has said of early risers in general, that they are conceited all the forenoon, and stupid all the afternoon. Now, whether this is true of early risers in the common acceptation of the word or not, I will not pretend to say; but it is too often true of the unhappy children who are forced to rise too early in their classes. They are conceited all the forenoon of life, and stupid all the afternoon. The vigor and freshness which should have been stored up for the purpose of a hard struggle for existence in practical life, have been washed out of them by precocious mental debauchery—by book-gluttony and lesson-bibbing. Their faculties are worn out by the strain put upon their callow brains, and they are demoralized by worthless, childish triumphs before the real life of work begins. I have no compassion for sloth, but youth has more need for intellectual rest than age; and the cheerfulness, the

tenacity of purpose, the power of work, which makes many a successful man what he is, must often be placed to the credit, not of his hours of industry, but to that of his hours of idleness, in boyhood. Even the hardest worker of all, if he has to deal with anything above mere details, will do well, now and again, to let his brain lie fallow for a space. The next crop of thought will certainly be all the fuller in the ear, and the weeds fewer."

INTELLIGENT LABOR INSURES SUCCESS.

SIR WILLIAM HAMILTON has said that the world-famed thinker Descartes, and the equally renowned scientist Newton, disclaimed the possession of any extraordinary mental gifts. The former declared that he owed his results to earnest industry, in which the only marked difference from the labor of other men consisted in the methods and the objects; the latter insisted that his successes were obtained only by persevering application in the line of study he had chosen to pursue.

In the examples of these two men we find encouragement for the man of moderate capacity, and admonition that he entertain not soaring aspirations, and that he be not despondent because the genius of Plato or Paul, of Kepler or Chatham, has not been vouchsafed him. But he can lean upon the fact that the world's work is done—as it has ever been done—by men of little intellect, and not by the men of great capacities. It is intellectual activity and the persevering use of the powers we possess, in lines direct and with objects kept clearly in view, that prove effectual. People wonder at the large results achieved by some man who has passed unremarked in the mass of the community year after year, no one perceiving in him qualities of superiority because his natural endowments were really no better than those of his associates, but steady effort adds its minims of information, of progress in whatever may be the work undertaken, until the day comes and the public is awakened to give him praise and honor for the accomplishment of some great benefit in science or mechanical industry. Who of the dancers at Bath recognized in their humble and accomodating oboe-player one likely to become a renowned astronomer? And yet, while supporting himself by his moderate knowledge of music, Herschel discovered the Georgium Sidus and found himself famous.

One needs for shining success no shining talents of organization. Average intellectual abilities, ordinary physical stamina, a purpose in life, decision of character, industry, and persevering energy, will reach the mark. But the success will be the more certain and ameliorating if the man's moral sentiment presides in his work, impressing it with the stamp of duty, and establishing the belief in his soul that he should strive to do all that he can for society, for his family, and for himself.—*Selected*.

—Fisk University has just graduated six young colored men.

—During the last fiscal year, North Carolina disbursed \$362,040.85 for public schools, and had a balance on hand of \$147,170.94.

—The church wants no half-hearted servants in the ministry; it wants no man who could conceive it to be a humiliation to leave the secretary's or editor's room for the pulpit.—*Independent*.

—A great painter had just finished a picture of the "Last Supper." He asked his brother artists to come and give their opinions. At last one spoke on whose judgment he most relied. He said, "The most beautiful thing in the picture is the cup." "Is it?" said the painter sadly, "then I must have it out;" and with one sweep of his brush he rubbed it over, saying, "I will have nothing more beautiful or attractive than the face of my Master!"

—The *Baptist Weekly* tells this story: "One day, on his way from church, Dr. Lyman Beecher said to his son Henry, who tells the story, 'It seems to me I never made a worse sermon than I did this morning.' 'Why, father,' was the reply, 'I never heard you preach so loud in all my life.' 'That is the way,' said the Doctor. 'I always halloo when I haven't anything to say!'" Old Dr. Lyman Beecher has long passed away; but the race of hollering D. D.'s show no diminution of numbers. Right here we are reminded of the old minister who charged the newly installed brother not to mistake perspiration for inspiration. On the other hand, it wouldn't hurt some pulpit phlegmatics to perspire a little occasionally.

The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 25, 1880.

JAMES WHITE,
J. N. ANDREWS,
U. SMITH,

Corresponding Editors.
Resident Editor.

SHADOWS OF THINGS TO COME.

LAST week we called attention to the subject of the change of dispensations, and showed that the shadowy system of the Jewish age, and not the moral code of ten precepts, was abolished at the death of Christ. "Let no man, therefore," says the apostle, "judge you in meat, or in drink, or in respect of a holyday [festival], or of the new moon, or of the sabbath-days, which are a shadow of things to come, but the body is of Christ." Col. 2:16, 17.

We stated that the word sabbath-days or sabbaths, as used by Paul in his letter to the church at Colosse, is plural [*sabbaton*], and has reference to the seven annual sabbaths of the Jewish system, and not to the weekly Sabbath of the fourth commandment. We then gave eight versions of the text, besides the authorized one, in which the word occurs in its plural form. We now call attention to the fact that what was blotted out and nailed to the cross of Christ is restricted to the typical system by the words of the apostle, "Which are a shadow of things to come; but the body is of Christ."

The moral code of ten commandments is not associated in the word of God with the types of the Jewish system, which ceased at the cross. Justin Edwards, in his Sabbath Manual, published by the American Tract Society, p. 133, speaks to the point:—

"Under the Jewish dispensation were incorporated two kinds of laws. One was founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding before they were written, and which will continue to be binding upon all who shall know them, to the end of time. Such are the laws which were written by the finger of God on the tables of stone, and are called *moral laws*.

"The other kind, called *ceremonial laws*, related to various outward observances, which were not obligatory till they were commanded, and then were binding only on the Jews till the death of Christ.

"There were also two kinds of Sabbaths, or days of rest. One was a day of *weekly* rest; and the command to keep it holy was placed by the Lawgiver in the midst of the *moral laws*. It was called, by way of eminence, 'THE SABBATH.' The command to keep the other sabbaths was placed by the Lawgiver among the *ceremonial laws*, because it was *like* them, as the command to keep the weekly Sabbath was *like* the laws with which it was associated. One class were fundamental, permanent, universal *moral laws*; the other class were local, temporary, *ceremonial laws*. One had their origin in the nature and relations of man; the other in the peculiar circumstances in which, for a time, a peculiar people were placed. One would be binding in all ages, upon all who should know them; and the other would be binding only upon the Jews till the death of the Messiah."

All shadows reach to the bodies that cast them, and there they terminate. This is true of the shadow of a monument or of a tree. When we apply this figure to the shadowy system, all is plain. "In the midst of the week [middle of the seventieth week, Dan. 9:27], he [Christ] shall cause the sacrifice and oblation [of the Jewish system] to cease." This was fulfilled at the death of Christ in the spring of A. D. 31. Paul expresses the same thought in the use of the figures, "blotting out the hand-writing of ordinances" and "nailing it to his cross."

The blood of Christ, as an atoning sacrifice, is the body; the blood of beasts, under the typical system, was the shadow. Hence the blood of beasts, as a sacrifice for sin, ceased to be of virtue at the death of Christ. And when Christ opened his ministry in the

heavenly sanctuary, the earthly sanctuary, and Jewish service connected with it, ceased to be of value with God. That the hand-writing of ordinances which was blotted out, and nailed to the cross, does not embrace the ten commandments, is shown by the forcible words of Elder J. N. Andrews, in Sabbath Tract, No. 3, published in 1857:—

"The hand-writing of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this hand-writing of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness, and covetousness! Would the Infinite Lawgiver give his own Son to die for such a purpose?

"But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because the law of God, which was holy, just and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet could justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many; thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of his holy law. Rom. 3:19-31; Matt. 20:28; 1 Pet. 2:24; Isa. 53:10. Having done this, he returned to his Father, and became a great High Priest in the heavenly sanctuary before the ark containing his Father's law. Whoever, therefore, repents of his transgression, and comes to God through this 'Advocate with the Father,' may find pardon for all his sins. This view of man's redemption is based on the plainest facts of Scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. 85:10, 11. Well might Paul exclaim when presenting this great subject, 'Do we then make void the law through faith? God forbid; yea, we establish the law.'"

Moral precepts are not shadows, hence were not abolished at the death of Christ, when the typical law was nailed to the cross. But if it be urged that the ten commandments were a part of the shadowy system, then we inquire, How came they into existence? What are the bodies in this age that cast their shadows back into the Jewish age? Let us consider the ten precepts of the moral code singly.

1. If the precept, "Thou shalt have no other gods before me," be a shadow, what substance, or body, in the Christian system cast this shadow back into the former dispensation?

2. And where is the body in the Christian age which gave existence to the second precept forbidding the worship of images?

3. If the precept forbidding profane swearing was a shadow that was nailed to the cross, then it met its substance there! What made this shadow?

4. Types look forward. The fourth commandment points back to creation for the reason of the existence of the Sabbath institution. The Sabbath, then, is a memorial. But if it still be urged that the seventh-day Sabbath is a type, then we inquire, What does it typify? If the old position be maintained that the first week of time typified God's great week of seven thousand years, and that the seventh-day Sabbath is a type of the one thousand years of Rev. 20, the seventh millennium, then those who urge the matter will please let us have the Sabbath of the fourth commandment till that blessed millennium shall come; for who ever saw a shadow that did not reach to the body that cast it?

5. If the precept teaching obedience to parents be a shadow, who will show us the body which gave it existence?

6. "Thou shalt not kill." Is this a type?

7. "Thou shalt not commit adultery." Is this precept among the types of the old dispensation, therefore nailed to the cross? Preposterous!

8. "Thou shalt not steal." Is this also one of the shadowy injunctions "that was against us," and being "contrary to us," was nailed to the cross, and thus taken "out of the way"?

9. And is the precept, "Thou shalt not bear false witness against thy neighbor," removed for the same reason?

10. And shall we admit that the last precept of the decalogue, "Thou shalt not covet," was blotted out, and nailed to the cross, having reached the body which cast it, in the death of Christ? No, indeed! Moral precepts are not types. The ten commandments were never against man in his fallen condition, and contrary to him. Their perpetuity and immutability are established by the death of Christ, the very event that blotted out the hand-writing of ordinances. J. W.

THE CAUSE AT BATTLE CREEK.

UNDER the caption, The Cause at Battle Creek, we stated facts last week, facts which the friends of the cause should understand. We, as laborers at this important post of duty, are doing a great work, and need the sympathy, prayers, and moral support of all our people. We appeal to the ministry and the officers of all our conferences and churches on the points that follow:—

1. We are in great need of helpers at Battle Creek. The work is increasing upon our hands, and there is not a corresponding increase of reliable workers in the several departments of the cause at head-quarters. And while the workers are wearing too fast, portions of the work are done imperfectly, or left undone. We need the best talent in the ranks, where so much work of great importance is to be done. Men and women of mind, of culture, and devotion to the cause, are needed here. This is necessary, that the work may be promptly and well done, and that character may be given to the cause and work of God.

2. We are in great need of an exchange of one hundred persons who are here for selfish purposes, and are a burden to weary hands and hearts, some of whom are a disgrace to the cause, for as many who have willing hearts, ready hands, and devotion to the cause. But if this exchange cannot take place, let vigilant measures be taken in our Conferences and churches to prevent, if possible, that class from coming to Battle Creek who seek benefit from our institutions, and who would drive sharp trades to the injury of the widow, the orphan, the poor generally, and the confiding student at our beloved College.

We are on the ground and know of what we speak, and shall not cease our appeals so long as we see honest, faithful men and women bearing double burdens, and a hundred in our midst who are burdens on the cause, some of whom are a living disgrace to it.

The Lord is hearing the prayers of his people, burdened with care and labor, and he is blessing the efforts put forth to institute a better state of things. Let all who fear and love him trust in his great name forever. J. W.

WHAT SHALL WE READ ON THE SABBATH?

We should be governed, in our reading on the Sabbath, by the same principles of Sabbath obligation that we apply to our acting and to our speaking. We are not on that day to do our own ways; we are not to find our own pleasure; we are not to speak our own words. Isa. 58:13. The Sabbath is time which the Lord has reserved to himself; giving it to man to use only in a manner which is especially connected with his service. It is our day to lay aside all worldly thoughts and purposes, and make our business the study and contemplation of heavenly things.

Guided by these principles, the conscientious observer of the Sabbath cannot be greatly at a loss how to govern himself in what he shall read upon that

day. Who is as familiar as he should be with the word of God? Who has explored so fully the vast field of divine truth, especially for these days, that he has nothing more to do in this direction? Very few will be found who might not profitably confine themselves to these themes during the sacred Sabbath hours, when not engaged in direct acts of worship.

The question is often asked, Is the reading of general history proper reading for the Sabbath; such as histories of the United States, the general history of the world, or histories of like nature? Some knowledge of history is necessary to an understanding of the prophecies, and the reading of such histories would be directly connected with the study of the word of God. There are other histories which have no bearing upon the prophecies, since they pertain to countries and people not especially brought into the field of revelation. The reading of such histories would not particularly call the mind to any field of truth such as the Sabbath should be employed in contemplating.

LETTER AND SPIRIT.

PAUL, in 2 Cor. 3: 6, says, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." The view which some maintain that by the letter Paul means the old covenant, and by the spirit, the new covenant, can hardly be harmonized with this language; for in that case we should have this declaration: "Who also hath made us able ministers of the new testament, not of the old testament, but of the new testament," which would certainly be unnecessary tautology. And the remainder of the sentence would then read: "For the old testament killeth, but the new testament giveth life," which would be untrue, inasmuch as the old testament as well as the new had provision for giving life. Is not the following a much better paraphrase: Who also hath made us able ministers of the new testament, not of the letter of the new testament, but of the spirit of the new testament; for the letter of the new testament killeth, but the spirit of the new testament giveth life?

This phraseology would suggest that there is a letter to the new testament as well as to the old, and that there was a spirit to the old as well as to the new. We can draw from the language, "The letter killeth, but the spirit giveth life," only this conclusion, that the former refers to that arrangement connected with both covenants which, under certain conditions, would and will cause the death of the transgressor, and the latter, to that provision under both covenants by which a person could and can secure everlasting life.

Under the old covenant it was given to man to carry out in a measure the provision of condemnation, or the infliction of death upon the transgressor. For this reason that system is called in the next verse "the ministration of death." Under the new covenant, infliction of death upon the transgressor is not committed to the hands of men, not even the penalty of temporal death, which, as inflicted under the former dispensation, was simply a foreshadowing of the second death to be inflicted by the Lord upon the sinner. The infliction of punishment in any manner for sin, as connected with his worship, the Lord now reserves to himself; but this will, nevertheless, in due time be visited upon the unregenerate; and in this the letter of the new testament will be fulfilled.

Paul was a minister, and those who, with him, are called to preach the word, are ministers of the spirit, or of that which giveth life; namely, the provisions for pardon and acceptance with God through the gospel of Christ. See 1 Cor. 3: 5; Gal. 3: 5. They are ministers of the spirit of the new testament by presenting before men the gracious provisions of the gospel, and persuading them to accept of the Lord and of his promises upon the conditions made known. Thus had the spirit of the new testament been ministered to the Corinthians, 2 Cor. 3: 3, and through

the ministry of Paul, the Spirit of the living God had written the principles of his immutable law upon the fleshy tables of their hearts, and thus they became the "epistle of Christ," known and read of all men. But it was not committed to the apostles, nor is it to any ministers in this dispensation, to minister the letter of the new testament, or to inflict upon any, in any manner, punishment for sin.

In Rom. 7: 6 Paul says of those who have been converted that they should "serve in newness of spirit, and not in the oldness of the letter;" that is, they were to serve Christ in their new relation as converted persons, led by his Spirit, and pressing forward to the end, which in that case would be everlasting life. By "the oldness of the letter" he evidently means the bondage of sin in which they were held while the old man of sin was living in them; for so long as the carnal nature remained uncrucified, they were the servants of sin, Rom. 6: 6, the end of which was to be death. Verse 21. This seems to be clearly what Paul means by serving "in newness of spirit, and not in the oldness of the letter."

In view of these facts, they make a great mistake who suppose that Paul in Rom. 7, by the oldness of the letter refers to the efforts of Christians, or converted persons, to keep the law of God. That is not his subject. It is the contrast between those who have been converted, and those who are still under the bondage of sin; the one class are serving Christ in newness of spirit, going forward to eternal life; the other are serving sin, in the oldness of the letter, or under the sentence of condemnation, and going forward to the second death.

IS MAN RESPONSIBLE?

A CORRESPONDENT refers to Proverbs 16: 33, "The lot is cast into the lap; but the whole disposing thereof is of the Lord," and John 6: 44, "No man can come to me, except the Father which hath sent me draw him," and asks how, in view of these texts, man can be considered responsible; for as "lot" means destiny, and the Lord disposes of that as it pleases him, how can man be a free moral agent? And if he cannot come to Christ without being drawn by the Father, how can he be responsible for not coming?

We think our correspondent gives the word "lot" in Proverbs 16: 33 too broad a definition. The custom prevailed anciently of deciding difficult matters by lot, and questions over which there was some perplexity were frequently disposed of in this way. The text refers to what men sometimes do to decide questions which perplex them; not to what the Lord does in reference to our future salvation. It need not have any reference whatever, so it seems to us, to the question of man's salvation or destruction.

In regard to John 6: 44 there is an antecedent question to be first settled; namely, How does the Father draw any man to Christ? and on what conditions? The New Testament teaches that we must first repent toward God, and that when we do this, having a genuine sorrow for sin, and seeking forgiveness, the Lord will write upon our hearts the principles of his law, and in this way, by the work of his Spirit, will draw us to the Saviour. So while no man can properly come to Christ independently of the drawing influence of the Spirit of God, we have something to do first to put ourselves in that relation to God in which that Spirit is promised to us; and then the Lord engages to draw us to Christ. And he will draw all who will thus relate themselves to him. With this view, we think the texts referred to involve no difficulty.

THE NUMBER OF HIS NAME.

In Rev. 13: 18, John says, "Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is six hundred threescore and six."

It is susceptible of the clearest proof that the beast here brought to view is the Papacy; and to some

feature of the Papacy we must look for the number of his name.

On the question of the number there has been much speculation, and, we think, not a little unwarrantable application. The more natural course seems to be to look for the number in connection with some title assumed by the head of this organization.

Now the pope, it is said, on certain solemn occasions, wears upon his head a miter, or pontifical hat; and on that miter, displayed in gorgeous, jeweled letters, appears this Latin title, "Vicarius Filii Dei," which translated into English means, "Vicerent of the Son of God."

This title may well be called the name of the beast, for it reveals the pompous and arrogant spirit from which that power has been developed. It is also the number of a man, because to represent Christ here upon the earth is a prerogative which the pope assumes to exercise in his own person. And to complete the evidence on this point in the most striking manner, we find that the numerical value of this title is just six hundred and sixty-six, thus: V, 5; I, 1; C, 100; A and R not used as numerals; I, 1; U, in the older Latin written as V, and having the same numerical value, 5; S and F not used as numerals, I, 1; L, 50; I, 1; I, 1; D, 500; E not used as a numeral; I, 1.

These figures, added together, give just the sum of six hundred and sixty-six. And what can be more striking than the fact that the representative head of that abominable system has affixed to his own brow a title that involves the very name and number which the prophet so clearly pointed out?

NATURE AND DESTINY OF MAN.—NO. 1.

[NOTE.—The following article is the first of a series written by Eld. Cottrell for the *Universalist Herald*, published in Notasulga, Ala. Through the courtesy of the editor, Mr. J. C. Burruss, the entire series appeared in that paper.—Ed.]

DEAR SIR: I am informed by my brother in faith, Eld. C. O. Taylor, that you favor free and friendly investigation of Bible truth, and that you are willing to publish in your paper the views held by others on the subject of man's nature and destiny, if written in a kind and courteous spirit; so that all your readers may have the opportunity of hearing all sides of the question, and may decide for themselves where the truth is. Accordingly I write to introduce the views we hold, which may be called the third, or intermediate, position,—the medium between two extremes. Here, we believe, the Scripture truth is found.

In the conflict between Universalism and what is called Orthodoxy, there are seeming advantages on both sides. Both hold that man is immortal, and therefore must have a conscious existence in weal or woe to eternity. If the immortality of the soul is not a doctrine of revelation; if man is mortal, and can become immortal only through Jesus Christ; if "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord,"—if this is literally the truth, then God's love and mercy can be magnified in the "survival of the fittest," his law honored, and both justice and mercy vindicated, though a large number of the human race should die, or perish, and thus be *lost*.

With your permission, then, I will proceed to present some of the Scripture evidences on this fundamental question of the nature of man. And in the investigation I shall hold to the testimony of the Scriptures in their most obvious and literal sense. Why not? Have we any more reason or authority for giving the language of the Scriptures a secret or mystical interpretation, than we have to interpret the language of any writer or speaker in the same way? If you have the right to interpret Moses and the prophets, Christ and the apostles, mystically, have not I the same right to interpret you and all others in the same way? If one writer or speaker may be interpreted in this way, certainly all others may; and language would become useless, having no determinate meaning. If we do not give the language of the inspired writ-

ers its plain, obvious, and literal meaning, making all figures harmonize with the literal, and thus finding a harmony in the whole, our search for truth will be in vain.

Do the Scriptures teach that any part of man is immortal, that is, "exempt from death; having life or being that shall never end"? The current theology of our times makes man a compound of mortality and immortality. His body, it is held, is material, and therefore mortal; but his soul, or spirit, is a separate spiritual entity, dwelling in the body, conscious, intelligent, and immortal. This view makes the soul, or spirit, the all-important part, really the man himself. If this view be true, if the most important part of man be an invisible, immaterial entity dwelling in the body, we should expect the Scriptures to abound in testimony concerning it. And especially in the account of the creation of man we should expect to have this immortal entity clearly described. Without this, the account of man's creation would be sadly deficient; indeed, the most important thing of all would be left out of the account. Let us, then, appeal to the inspired account of man's creation.

Gen. 1:26: "And God said, Let us make man in our image, after our likeness." Here God announces his intention to make a creature called man; but nothing is said of the material, or substance, of which he is to be composed. Gen. 2:7 gives us the desired information on this point: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here is the simple and complete record of man's creation. Of what was man made? Was he partly material and partly immaterial? partly made of the dust, and partly of something else? "The Lord God formed *man*," not man's body merely, "of the dust of the ground." Here is no intimation of a double entity, an immaterial, immortal entity to dwell in the body. In this inspired account of man's creation, this supposed entity is utterly ignored, and the deficiency is nowhere supplied in all the Bible. The testimony is not that the *body* was made of dust, and after that a *living soul* was put into it. Man, who was made of dust, *became* a living soul on receiving the breath of life from his Creator. The man was the soul, and the soul was the man, that is, a living creature; and when that "breath of the spirit of life" (see Gen. 7:22, margin) returns to God who gave it, the dust returns to earth *as it was* before the creation of man. See Eccl. 12:7.

But does not the term "living soul," as applied to man, distinguish him from the brutes, which were also brought forth from the earth? Not at all. The same term is applied to all the beasts of the earth. Gen. 1:30: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life [margin, Hebrew, "a living soul"], I have given every green herb for meat." Hence it is evident that the term "living soul" does not distinguish man from the brutes; for it is applied to both man and beast alike.

But does not the breath of life distinguish man from the brutes? No; for all alike have the breath of life. In Gen. 6:17, God says, "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven." In chap. 7:15 it is said of the beasts, "And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life." Again, verses 20-22: "Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils is the breath of life [Hebrew, *the breath of the spirit of life*], of all that was in the dry land, died."

These testimonies, and many others that might be cited, prove conclusively that it is not the fact that man is a living soul, nor that he has the breath of life,

that distinguishes him from the lower order of animals. In these things man has no pre-eminence above a beast. But he was formed in the image of God, and dominion was given him over the beasts,—over all the earth. In these he is distinguished. His erect form, his intellectual powers, and the power of speech, give him a decided pre-eminence. The image, or likeness, pertains to the person. Christ, the second Adam, was not only the brightness of his Father's glory, but "the express image of his person." Heb. 1:3.

But it is claimed that because man was made in the image of God, therefore he is immortal. The argument stands thus: 1. Man was made in the image of God; 2. But God is immortal; 3. Therefore man is immortal. If this logic is sound and true, by it we can prove that man is almighty. Thus: 1. Man was made in the image of God; 2. But God is almighty; 3. Therefore man is almighty. An argument that would make man equal to God, in any of his attributes, is most evidently a fallacy. All power and all life is from God, and is dependent on his will. According to the testimony of Inspiration, he is "the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16.

We have examined the record of man's creation, and in it we find no evidence of a separate entity residing in his body, answering to the description of the "immortal soul," or "deathless spirit," of popular theology. Man was made of dust, and was made a living creature or soul by the power of God. This life was communicated by God, and is perpetuated through the breath of his nostrils; and all this is true of the inferior animals. Where shall we find the evidence of an immortal entity in man, if not in the inspired account of his creation? But this simple story of man's creation is corroborated by all succeeding revelation, as can be abundantly proved.

R. F. COTTRELL.

SPIRITUAL STARVATION.

BY ELDER J. G. MATTESON.

OUR spiritual natures need nourishment just as much as our physical. As new-born babes, we must earnestly desire the pure milk of the word, that we may grow thereby. But our generation is a perverse generation, and it is a rare thing to find a well nourished soul, although there is an abundant supply of nourishment in our Father's storehouse.

I have seen a picture of the famine-stricken people in India. They look like skeletons. Some are dead, others dying, and those that are alive are only skin and bone. It struck me very forcibly that this is a true picture of the majority of believers in our day. And yet they do not know it. They feel rich and increased in goods, and know not that they are miserable, and blind, and naked. Some say they were born twenty years ago, and they know that they are the children of God, because they have been born. They do not need any more truth or nourishment. No doubt those poor, starving people in India do also know that they have been born, until death closes their miserable existence. But their tongues are swollen, their eyes sunken and dull, their courage gone, their dry bones ready to sink back to their mother earth.

Oh, that the truth may be mixed with faith in those that have it; that our poor, weak spirits may be strengthened by faith, and hope, and love through Christ; that we may grow up in all things into Him who is the head,—the Anointed One.

—Christian cripples are thus described by the *Golden Rule*: "Some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged any one who was cast down. Some are deaf; they have never listened to the voice of suffering. Some are without hearts; they do not know what sympathy and generous feeling are. What an appearance a procession of such characters would make, if they could be seen as they are, on the street!"

Our Tract Societies.

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

"BLESSED TO GIVE."

The kingly sun gives forth his rays,
Asks no return, demands no praise;
But wraps us in strong arms of life,
And says, distinct through human strife,
"If thou would'st truly, nobly live,
Give—ever give."

The rustic flower, upspringing bright,
And answering back that regal light,
Fills all the air with fragrant breath,
And writes in myriad hues beneath,
"If thou would'st gayly, gladly live,
Give—ever give."

The merchant rain, which carries on
Rich commerce 'twixt the earth and sun;
The autumn mist, the spring-tide shower,—
All whisper soft to seed and flower,
"We know no other life to live
But this—we give."

Suggestive warnings crowd the earth;
Glad sounds of labor, songs of mirth,
From creatures both of field and air,
Who, while they take their rightful share,
Still truly chant, "We chiefly live
To give—to give."

O man! the gem and crown of all,
Take thou this lesson. Heed the call
Of these less gifted creatures near;
The rather that Christ's voice most dear
Once said, while here he deigned to live,
"Blessed to give."

—Selected.

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 20.

MR. JUDSON did not feel that there was any disgrace in bearing reproach for Christ's sake, but used often to speak of God's having honored him, through the Saviour's worthiness, with a commission to the Burmans; of Christ's having permitted him to do a little work in his name, and be the means of saving a few souls; and he always prayed most fervently, both in his own behalf and that of his children, for a long life of labor and self-denial.

In response to remarks occasioned by the death of Mr. and Mrs. Janes, who were drowned at sea, Mr. Judson gave utterance to the following sentiments: "Oh! when will Christians learn that their puny polluted offerings of works are not necessary to God? He permits them to work as a favor, in order to do them good personally, because he loves them, and desires to honor them, not because he needs them. I have thought for years," he continued, "that God, in his dealing with us, aims particularly at our individual development and growth, with the ultimate object of fitting each one of us personally for the life to come." As might be expected, he spent but little time in social intercourse beyond the limits of his home. He considered his work of far too engrossing a nature to allow of it. He was always ready to attend a meeting for prayer among the Burmans of his church, or to visit any family that happened to be in affliction, but beyond this he did not go. Hence he was sometimes considered unsocial. When he could alleviate sorrow or bind up the broken in heart, no one in the mission was more prompt in his attentions, or more acceptable in his sympathy.

Mrs. Judson, thinking to amuse him and divert his mind, called his attention, at one time, to two newspaper articles, in one of which he was compared to the apostle Paul, and in the other to the "beloved John;" to which he exclaimed with a sorrowfulness which made her regret having shown them to him, "Oh, how little—how little do they know me!"

"It is very evident that they do not know you," she carelessly remarked, "One day you are Peter, or Paul, or Luther, and the next, gentle John or mild Melancthon."

"I do not want to be like any of them," he said, energetically, "Paul, nor Apollos, nor Cephas, nor any other mere man. I want to be like Christ. We have a great many aids and encouragers along the Christian path, but only one perfectly safe Exemplar—only One who, tempted like as we are in every point, is still without sin. I want to follow him only—copy his teachings, drink in his spirit, and place my feet in his foot-prints. Oh, to be more like Christ!"

At one time, while in this country, after having addressed a congregation, it was apparent to Mrs. Judson

that most of the listeners were disappointed. On their way home she mentioned the matter to him. "Why, what did they want?" he inquired. "I presented the most interesting subject in the world, to the best of my ability."

"But they wanted something different—a story."

"Well I am sure I gave them a story—the most thrilling one that can be conceived of."

"But they had heard it before. They wanted something new of a man who had just come from the antipodes."

"Then I am glad they have it to say that a man coming from the antipodes had nothing better to tell than the wondrous story of Jesus' dying love. My business is to preach the gospel of Christ, and when I can speak at all, I dare not trifle with my commission. When I looked upon those people to-day, and remembered where I should next meet them, how could I stand up and furnish food for vain curiosity,—tickle their fancies with amusing stories, however decently strung together on a thread of religion? That is not what Christ meant by preaching the gospel. And then how could I hereafter meet the fearful charge, 'I gave you one opportunity to tell them of me; you spent it in describing your own adventures'?"

He acknowledged the diffusion of missionary information to be of great importance, but maintained that the standard of gospel preaching should not be lowered thereby. He used frequently to speak of the tendency of cultivated people to visit the house of God in search of intellectual gratification, rather than for the purposes of worship or for the promotion of their spiritual good, and mentioned it as the most dangerous snare in the path of the rising ministry.

When once asked, in private, how he liked a sermon that had just been eliciting warm praises from a parlor circle, he answered, "It was elegant; every word was chosen with care and taste, and many of the thoughts were exceedingly beautiful. It delighted my ears so much, that I quite forgot I had a heart, and I am afraid all the other hearers did the same."

At another time, when speaking in glowing terms of a sermon to which he had listened with evident interest, he suddenly broke off with, "But such are not the sermons to arouse a dead sinner, or to feed the sheep. No man could say there to-day, 'The poor have the gospel preached to them.'" M. L. H.

THE CROSS IN MISSIONARY WORK.

BY A. S. BOWEN.

SOME who profess to be Seventh-day Adventists try to excuse themselves for doing no missionary work by saying, "I have no ability for such work;" or, "I would rather give five dollars, and let somebody else use the tracts and papers." Why do any feel thus? Is it not because there is something about missionary work that is contrary to their feelings? If there was praise to be gained by talking with strangers or friends about the danger they are in while unacquainted with God and his truth, and if all to whom tracts and papers were offered would thankfully receive them, I believe all these excuses would be instantly and forever forgotten, and our reports of labor would show an immense amount of work done. But, brethren and sisters, such will never be the case; some will scoff, some will decidedly oppose the truth. There will always be a cross in this work, but the Lord will help us bear it, and give us a blessing in doing so.

A horse that will go well on a smooth and down-grade road, but will not take a load up hill when it goes hard, is not worth much. Who buys such a horse, knowing its disposition? It may be a most excellent animal to look at, but what is its real value compared with the worth of one that is true and sure to go faithfully and steadily forward, over rough roads, up hill and down, ordinary and homely though it be? Paul compares the Christian life to running in a race. This means real, active, lively labor, not an easy walk. If we do only what is in harmony with our inclinations, we shall not reach the prize.

The Lord has given us the precious privilege of taking the light to thousands who have not even heard the sound of the third angel's message; and do we show that we really love and prize the truth, if we manifest no particular desire to do this? The Lord is watching to see if we will do the work prepared for us. His purpose will be carried out. The T. and M. work gives every one an opportunity to have a share in his work on the earth, and all who shun it because of the cross and self-denial in it, will fail to receive the rich reward that the faithful workers will surely have. It is true that we are in the

last watch. It is a very sleepy time; but God will help us to arouse and gather some sheaves from the ripened field, if we seek him earnestly.

The field is the world, and souls are within the reach of each of us, whom we can help if we have the spirit of the dear Saviour. Jesus' work was to save men. Had he been contented to stay always with the heavenly family, we should have been hopelessly lost. "If any man have not the spirit of Christ, he is none of his." Let us apply this closely to ourselves, thinking of Christ's mission, and then "go and do likewise." May the Lord help those who have been excusing themselves from doing missionary work to reconsider and decide wisely.

PENNSYLVANIA T. AND M. SOCIETY.

THE second annual session of this society was held on the camp-ground at Hornellsville, N. Y.

The first meeting was called by the President at ten o'clock A. M., Sept. 12, 1880. The report of the last annual meeting was read and approved.

The President was authorized by the meeting to appoint the necessary committees, which he proceeded to do as follows: On Nominations, D. T. Fero, Hiram Stebbins, and F. Peabody. By the suggestion of the President, it was voted by the meeting that D. B. Oviatt and M. N. Smith be added to the New York Committee on Resolutions, and act in unison with them.

Meeting adjourned to call of Chair.

SECOND MEETING, MONDAY, SEPT. 13.—The reading of the minutes of the previous meeting was omitted.

The report of labor and finances was called for, and with a statement that the financial report covered two years, it was given as follows:—

No. of members,	326
" " " added,	58
" " missionary visits,	2,174
" " " letters written,	794
" " Signs taken in clubs,	180
" " new subscribers obtained,	741
" " pages tracts distributed,	359,846
" " periodicals " "	10,158
" " Annuals " "	3,266

FINANCIAL REPORT.

Rec'd on British Mission Fund,	\$11.00
" " Dime Tabernacle " "	33.03
" " Educational Relief " "	8 00
" " European Mission " "	40 00
" " Oakland church " "	24.70
" " Life-membership " "	20 00
" " H. and T. " "	7.00
" " Tent " "	60.50
" " Reserve " "	651.00
" " Periodical " "	925.55
" " Tract Society " "	1,218.06

Total, \$2793.84
Paid out during the year, 2024.71

Balance on hand,	\$769.13
Due on account,	1,352.74
" " general book sales,	51.53
Value of stock on hand,	419.63

Total assets,	\$2,593.03
Due at REVIEW Office,	\$1,229.94
" " Signs " "	1.00
Other liabilities,	293.94
Total,	\$1,524.88

Balance Sept 14, 1880, \$1,068.15

The Committee on Nominations reported as follows: For President, B. L. Whitney; Vice-president, D. B. Oviatt; Secretary and Treasurer, Mrs. D. C. Phillips; These candidates were each elected separately.

For the report of the joint Committee on Resolutions, see report of New York T. and M. Society in REVIEW of Oct. 14.

When donations were called for, in order to make practical the third resolution, relative to placing the Signs of the Times and Good Health in every public reading room in the Conference, \$160.00 was soon pledged and \$45.00 of it was paid.

Meeting adjourned sine die.

B. L. WHITNEY, Pres.

MRS. D. C. PHILLIPS, Sec.

STATE T. AND M. MEETING AT HUNDRED MILE GROVE, WIS.

As but few of those interested in this meeting took the pains to attend, it seems proper to report it through the REVIEW. Bro. Butler's remarks in a recent number of the REVIEW relative to the attendance at the Iowa meeting apply nearly as well here, though the definite appointment was rather short.

The meeting was held Nov. 11-15. All our ministers

were present except three. Bro. Bartlett, of Indiana, who has labored in this State the past season, was also present, and assisted in the preaching. Of eighteen directors, but one of those who were not ministers was in attendance. The class in T. and M. instruction numbered about twenty-five. The unfavorable weather probably prevented some from coming.

A good spirit pervaded the meeting from the beginning, and during the devotional exercises many precious seasons were enjoyed. Harmony prevailed in the business councils and proceedings, and important steps were inaugurated, as will appear in the Secretary's report. Circumstances made it necessary to close the meeting with the fourth day, which was unfortunate. However, sufficient instruction was received to enable the ministers to instruct those under their charge in the most important principles relative to T. and M. accounts.

A new system of support for the cause was adopted; and the time of the election of officers was changed to the time of the State Conference. All went away from the meeting feeling much strengthened and with new resolutions for devotion and earnestness in the good cause.

G. C. TENNEY.

A GLEAM ACROSS THE WAVE.

SPENCER COMPTON, the earnest evangelical minister at Boulogne, France, relates the following incident: "During a voyage to India, I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp, I held it near the top of my cabin and close to my bull's-eye window, that its light might shine on the sea, and as near the ship as possible. In half a minute's time I heard the joyful cry, 'It's all right, he's safe,' upon which I put my lamp in its place.

"The next day, however, I was told that my little lamp was the sole means of saving the man's life; it was only by the timely light which shone upon him that the knotted rope could be thrown so as to reach him."

Christian worker, never despond, or think there is nothing for you to do even in the dark and weary days. Looking unto Jesus, lift up your light; let it shine that men may see; and in the resurrection morning, what joy to hear the "Well done!" and to know that you have unawares saved some soul from death!—*Christian Herald.*

WATER THE ROOTS.

ONE sweetly says, "In a window this summer there was a flower-pot, containing a plant whose use it was to be odorous and beautiful. The leaves were just beginning to curl up. I poured a cupful of water into the saucer in which the flower-pot stood; and a child looking on asked, 'Why did you not rather pour water on the leaves?' It was a child that asked, and I explained the reason; adding that when God would bring beauty and fragrance and healthfulness into our lives he waters us at the root." It is even so; and yet how many are there who are just like that child. The leaf is everything to them, the root nothing. "Why dwell so much on the love of Christ," they say, "and on faith in him, and on atonement and conversion, and the doctrines of grace, when, after all, it is better morality we need, and better living and acting?" They forget that there is nothing more practical for all kinds of true work than letting the love of Christ "get in about the roots of our being."—*Sez.*

—Trials are not in themselves blessings, but only in case they are endured, that is, borne with patience, gentleness, meekness, and perseverance. Nor are they blessings at the moment, but afterward, in their results upon our character, especially in increasing our power to gain further victories. Each defeat of the devil disheartens him and inspires the victor. Every time we overcome evil, the evil grows weaker and we grow stronger. Our whole character, too, gains by well-endured tribulations, and so they work out for us "a far more exceeding [an exceedingly exceeding, as it is literally] and eternal weight of glory." Such is the condition of all God's children; they are then most triumphant, when they are most tempted; most glorious, when most afflicted; most in the favor of God, when least in man's and least in their own; as their conflicts, such are their conquests; as their tribulations, such their triumphs; they live best in the furnace of persecution.

"THE TIME IS SHORT."

I SOMETIMES feel the thread of life is slender,
That soon with me the labor will be wrought;
Then grows my heart to other hearts more tender:
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night-winds soon will crumble into naught,
So seems my life, for some rude blast decaying:
The time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet the light is beaming:
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasure passing lightly:
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others:
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action ever,
The time is short.

When summer winds, aroma-laden, hover,
Companions rest, their work forever wrought;
Soon other graves the moss and fern will cover:
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter seasons wrought;
Forget thyself, when duty's angel calleth:
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven:
The time is short.

—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.

MINNESOTA.

Wadena, Wadena Co., Nov. 11.—During the last three weeks I have held thirteen meetings in a school-house three miles west of this place; but owing to the bad condition of the roads and to various other causes, the attendance has been small. Still a few have been interested, and have promised to keep the Sabbath. I had intended to hold meetings four miles south of this place, where there are some indications of an interest, and at the same time try to help the interested ones at Wadena by visiting them; but at present I am called away by sickness in my family. However, I hope to return soon.

I can see that those who proclaim this last message must have power from God, in order to accomplish anything in the work. I am seeking for that power.

JOHN I. COLLINS.

MICHIGAN.

Smith's Creek, St. Clair Co., Nov. 16.—We gave several discourses in the Seventh-day Adventist church in Memphis; we also gave a temperance lecture at a large union meeting in the Methodist Episcopal church. At the latter meeting forty-four signed the various pledges, ten of whom signed the teetotal, thirty the anti-rum and tobacco, and four the anti-whisky pledge. These persons were none of them Seventh-day Adventists.

We then came to Smith's Creek, where the course of the trustee of the M. E. church is rebuked before the eyes of all the people by our crowded meeting in the dining-room of the principal hotel last evening, and the opening of the Hall for our future meetings.

G. K. AND J. A. OWEN.

OHIO.

Strongsville, Nov. 19.—Since my last report, I have visited the most of the Sabbath-keepers in my district, and preached more or less at Windsor, Solon, Bedford, Peninsula, Shawville, and Cleveland. Here one was expelled from the church, and two united. We had some excellent meetings at these places. Nearly all the brethren are of good courage to go forward and possess the goodly land. I obtained fifteen subscribers for the REVIEW and Signs, sold some books, and looked after the tithe and the T. and M. work.

I am now at Strongsville. I have held one meeting in

the district school-house here, and shall continue if the interest will warrant, although the prospect is not flattering.

Remember us in your prayers for the good work.

R. A. UNDERWOOD.

NEW YORK.

Lancaster, Weedsport, and Pulaski.—Met with the Lancaster church Oct. 30, 31. The preaching was practical, and a good spirit prevailed throughout the meeting. Instruction was given in church business and the keeping of church records, also in the T. and M. and the S. S. work. A good interest was manifested in these branches of the work, and a club of Signs was raised, also of the College Record, to be used in the missionary work.

Nov. 1, 2, we were at Weedsport, where we met Bro. Ballou. On Tuesday two were baptized. The company here are doing well, and all manifest a lively interest in the work in all its departments.

Bro. M. C. Wilcox met me at Pulaski, Nov. 6, 7, as there were important church matters to be considered here. Personal trials have hindered the work for a time, but some are beginning to see their faults, and omens of good are visible. Most of the members are making progress in the work.

M. H. BROWN.

MEETINGS IN NEW ENGLAND.

Nov. 6, 7, we met with the brethren and sisters at Newburyport, Mass. Some from other churches attended the meetings. At this place Eld. Canright first pitched his tent in 1877, and a few commenced to keep the Sabbath. This number has since been increased, as the result of missionary labor and occasional preaching, until quite a goodly number are now observing the Bible Sabbath. They seemed eager to hear from the word of God, and the Holy Spirit gave freedom in speaking. All seemed much encouraged by our meetings. Eld. Robinson accompanied me to this place.

Tuesday evening, Nov. 9, we met with the friends at New Ipswich, and Thursday evening at Amherst, N. H. There was a good attendance at both of these meetings, and we hope to see good results from them.

The 13th and 14th, we spent at Washington, N. H. Scattered brethren from Marlow, Lempster, Unity, and Cornish were present. The church at Washington is largely composed of young people, many of them the children of those who first embraced the Sabbath among our people. Some of the early members still live, and hold fast to the truth, others have moved away, and some sleep. Deep feeling characterized our meetings, especially the one held on Sunday night, when some confessions were made, and a few arose desiring prayers.

We are amid the perils of the last days, and nothing but a living connection with Heaven will secure us from the snares of the devil. God is ready to come near to his people when they draw nigh to him by a confession and repentance of their waywardness.

S. N. HASKELL.

FOR THE TRUTH'S SAKE.

In his report from Mississippi, which was published in last week's paper, Bro. Ellett inclosed a "Confession of Faith," which a sister in Otho, Miss., prepared to be read before a Baptist Conference which was to assemble on the 29th of October, 1880, for the purpose of excluding from that church all who persisted in keeping the Sabbath of the Lord instead of Sunday, the day foisted into the decalogue by the Romish church. We give a condensed statement of this sister's "Confession;" and our readers may judge for themselves of the spirit which would exclude from church-fellowship one whose sole offense is that she is humbly striving to keep the commandments of God and the faith of Jesus. We are glad that some are not afraid to meet trials for the truth's sake. Of her Christian experience and present views, Sister C. says:—

I was taught the commandments of God when I was quite young, and also that it was my duty to keep them. This I tried to do, but I did not fully understand them all. I felt that I was a helpless sinner, and often tried to pray. By listening to Baptist and Methodist preaching, I learned that I ought to seek the Saviour. This I tried to do, but did not understand the way. All looked dark to me.

When about fifteen years of age, I attended a Methodist meeting, and went forward for prayers. I heard the shouts of many who had just been made free in God, and I felt that Jesus was near, but there was something that kept me away. In answer to earnest prayer, I was shown that it was a lack of faith that kept the Saviour out of my heart. I prayed for faith, and was made to rejoice in pardoning love. I had thought before that I loved God and his people, but now I knew that I loved him with all my heart.

I now felt it my duty to unite with some church. I loved the Methodists, but could not agree with them on the subject of baptism. I put my trust in God, and prayed to him to direct me, and I believe he heard my prayer, and led me to seek a home in the Baptist church. I have been a member of that church forty years, and still feel it my duty to keep the commandments of God, trusting in the merits of Jesus for salvation. I know that my Redeemer liveth; I love God, and love to serve him. Believing that I ought to keep the ten commandments which God wrote with his own finger on tables of stone, I find it my duty to keep holy the seventh-day Sabbath. I do not think to be justified by the law; for when we have done our duty, we are unprofitable servants, and it is only in and through our Lord Jesus Christ that we can be saved. I believe that Jesus died for me, and on this fact I base my hope. And, praise the name of the Lord, I love my Saviour, and believe that he will soon come to convey me to the mansions he has gone to prepare.

I have been a Baptist forty years, and did not know until lately that it was contrary to the faith of that church to keep the commandments of the decalogue. I cannot find that in the Bible there are any blessings pronounced on commandment-breakers; but I find the following precious passages in reference to those who observe them sacredly: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments." 1 John 5:2, 3. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13, 14. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." 1 John 2:2-5. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19.

And now, if you are not willing to retain me in the church, believing these great truths, you are at liberty to exclude me from your fellowship; for I am determined, by the help of God, to keep his commandments and the faith of Jesus as long as I live.

SPECIAL MENTION.

IS NEW YORK A ROMISH CITY?

THE following case of attempted intimidation in New York City is given in the N. Y. Weekly Witness. It shows that papists, in their impatience to secure political control, and in the excitement of the first flush of partial victory, are unable to conceal their intolerant spirit, which is thirsting for action. The article speaks for itself, and the American people may read it with profit:—

ATTEMPTED INTIMIDATION.

Father O'Connor, of the Independent Catholic Church, hands us the following letter for publication, received by him from some anonymous Roman Catholic writer. The letter was shown to the special postal detective agent in this city, who expressed the opinion that it came from very high quarters in the Romish church. The handwriting, he said, was evidently disguised, and the crosses on each side of the signature are only used by an archbishop. "This," said Agent Charette, "is the best compliment that could be paid to the effectiveness of your work. It shows that it is telling where it is most desired to tell." To make the letter intelligible, it may be mentioned that on the previous Sunday Father O'Connor preached on the danger to the city of New York and the institutions of the country to be apprehended from the encroachments of Rome, especially as seen in their present attempt to get entire control of the city, with its immense revenue and its public schools.

REV. J. A. O'CONNOR:

SIR,—I attended your meeting on last Sunday evening, and heard your violent and slanderous tirade against the Catholic Church, including the pope, bishops, priests, sisters, nuns, and everything connected with the church. I now desire to inform you that your career as a slanderer is fast drawing to a close; for just so surely as Mr. Grace is elected Mayor of New York,—and elected he will be,—a people who have tolerated your abuse will tolerate it no longer, for with a Catholic Mayor, Comptroller and Board of Aldermen and with the Chief of Police Catholic, you would no longer be afforded police protection, and without that, neither you nor the fraud who calls himself Bishop McNamara would dare to utter your slanders against the Holy Roman Church before a New York audience, for if you did you would both be dragged from

your platform, tarred and feathered, and probably hanged on the nearest lamp-post, as the niggers were in '63. You should know, sir, that this is a Catholic city, and that the Catholics always have possessed the power, but are only now getting it in shape where they can use it effectually against you respectfully and for your own good, and to let you know that you will not much longer be permitted to stand before the public and slander the Holy Roman Catholic Church. Remember that Rome is a power, and a power that will be felt more in this city in the future than it has been in the past, and with Grace as Mayor, the police force controlled by Catholics, such vile slanderers as you, Bishop McNamara, and the New York *Herald*, will be compelled to respect the Holy Church of Rome, or cease to exist.

Respectfully, †ONE WHO KNOWS.†

CARMELITE NUNS.

JUST now, when the attempt to enforce the religious decrees is creating great excitement in France, the following from the daily *Inter-Ocean*, relative to one of these orders, will be of interest:—

The most aristocratic names of Europe are to be found in the Carmelite convents. A daughter of the late sister of the present Duke of Norfolk is a Carmelite, in the Convent of the Rue d'Enfer. The Carmelites never have more than twenty "mothers" in any one convent in France; the French civil law interdicts a larger number in any one convent. No Carmelite is admitted to the convent in Paris unless she brings \$5,000 with her. The less rich go to provincial convents, to Gravigny, for instance, where the "mothers" make ecclesiastical ornaments, vestments, sacred wafers for the communion table, and the like. St. Theresa forbids her converts from acquiring wealth. Every cent they have above actual expenses goes for alms. In Paris, the convents in Avenue de Messine and Rue d'Enfer support 1,000 families.

The Carmelites have a privilege granted them by Rome; the pope himself cannot absolve their "solemn vows." When the bell rings, the "mothers" go one by one down the long passages. As they walk, their wooden shoes produce at a distance the noise of thick hailstones on roofs. At the door of the choir are placed in line woolen slippers, just as they are at some mosque's door. Here the "mothers" take off their sandals and put on slippers. The chapel is high pitched. The choir contains twenty false stalls; that is, stalls without seats. There is an immense colored crucifix (souvenir of St. Theresa's native land, Spain) on the white, naked walls. Night as well as day, at all hours, there is always a "mother" on watch—God's sentinel. She is wrapped in a large white woolen cloak with a long train. She kneels there motionless as a stone statue seen in prayer on olden tombs. When her watch is ended, she rises, gives the long train the kick with which tragic actresses have made us familiar, and disappears. The reading of the breviary begins. It is the priest's breviary. They recite it slowly. A priest recites it in an hour or an hour and a half, but a Carmelite is five hours reading it. A great many Carmelites learn Latin. They wish to understand the meaning of the words they recite day and night. At a signal from the prioress, they lean back on their heels. Occasionally the reading of the breviary is interrupted. There is silence. It is the moment of ecstasy in infinity.

They eat maigre all the year. Their lent begins on the 14th of September, and lasts seven months, during which fasting they use no eggs, no fish, no seasoning but salt and water. A Carmelite's cell contains several shelves. On one are two large brushes; the hardest one of them is for the hair. They have no comb, because they have no long hair. It also contains a wooden bed with high edges. There are two large pitchers, a vial of cologne, water, soap, etc. The chapel itself is never warmed. During winter they sleep with their clothes on, as Arabs do. In the cell, the solitary prayer is the most ardent; the "mother" there is, as it were, face to face with the burning bush. Each "mother," kneeling in her cell, strikes her bared shoulders with a "discipline," which is a cat-o-five-tails. It may easily be imagined there is nothing very cruel in all this, for a woman's hand cannot violently lash her own body. It is a mere symbol of penitence. It is a mere tradition. There are disciplinary meetings, when one or more misereres are sung.

A good many "mothers" are not killed by this life. Nevertheless, it is not well to fall ill in a Carmelite convent. The physician is called only at the last extremity. The prioress precedes him. She is hidden from head to foot by a long, thick, black veil and holds a bell in her hands, which she rings as she goes. The physician sees here and there shadows, which,

warned by the bell, flee him. The priest bearing the viaticum is received with the same ceremonial. The bishop of the diocese alone has the right to see a Carmelite's face. The priest must be accompanied by a chorister less than eleven years old. The chorister carries holy water. When a "mother" is dying, the other "mothers" stand around her, and alternate the most joyful verses of the Bible with those somber verses which relieve the overfraught heart as much as sobs. Each "mother," in turn, throws holy water on the dying, as if she were already a corpse.

Their confessional is strange. The priest sees his penitent through two iron gratings separated by a wide intervening space. The confession is necessarily in a loud tone. The parlor, where a "mother" receives her mother, sisters, and brothers under eleven years old, likewise has a double iron grating. A large half-hour sand-glass is put in front of the "mother." When the visitors are the aforesaid kindred, a black veil is hung on the iron grating, and a "mother" is present who hears every word said. She is called the "Guardian Angel." When a "mother" dies, the surviving "mothers" carry the coffin to the door of the funeral vault. There they abandon it, and a man takes it and places it in its last resting-place. It is the first and last time a man touches the Carmelite "mother" so nearly.

A BUSINESS VIEW.

THE subjoined paragraphs from the *Campaign Post and Tribune* give a truthful picture of the prosperous condition of our country. The annual flow of gold from the Old World to the New, in exchange for the products of our bountiful harvest, commenced some months ago, and still continues. We are sure that all will feel that the condition of things described in the following clipping is a cause for sincere gratitude:—

During the year which ended July 1, 1880, \$72,700,000 more of gold, silver, and bullion came to this country from Europe than we sent abroad. During the year, our exports of merchandise increased \$125,000,000, or 18 per cent, while our foreign commerce increased \$1,503,679,489, or 81 per cent. During the year just closed, for the first time since 1861, more coin came into the country than went out.

These are substantial indications of general business prosperity. The figures are from the report of the Statistical Bureau at Washington. Last year at this time there were complaints of tramps in every direction. The country appeared full of idle men. Now nearly everybody is busy; tramps are scarce; business is active in a healthy way; every dollar of our currency is worth par in gold; our cities are growing wonderfully; railroads are extending their lines and feeders, and new lines are being projected and constructed; public improvements are everywhere going on; manufacturing, mining, commerce, and agriculture are all prosperous; property in vessels is again valuable; and the whole land appears entering upon a new and long era of growth, prosperity, and happiness.

THE SURVIVING "TWIN RELIC."

Two hundred and forty-three British recruits for the Mormons landed in New York on a single day recently, and the total arrivals of converts during the present year number something over seven hundred. Mr. W. P. Letchworth, of New York, who is in Europe gathering information in regard to poverty and public charities, reports that on the 29th of August he saw three hundred fresh converts embark at Copenhagen on a steamer for Hull, en route to America, men, women, and children being huddled together on the vessel for a two-days' trip under very objectionable conditions. These people were nearly all Swedes. He adds that Mormon agents are traveling through European countries for the sole purpose of encouraging and directing the Mormon emigration. On the 2d of August one of these agents, who was carrying on his work in Prussia, telegraphed from Kell to the American consul at Hamburg that he had been ordered to leave the country forthwith, and asked protection as an American citizen. The matter was referred to Minister White, at Berlin, who, after investigating the matter, wisely concluded not to interfere.

At the forty-ninth annual conference of the Mormon Church, held in April, 1879, about eighty missionaries were sent out to spread the gospel according to Joseph Smith and Brigham Young. More than one-half of the entire lot went to Great Britain, and among them Orson Hyde and Brigham S. Young. Three were assigned to work among the Scandinavians, a partial result of whose efforts is seen in the

shipment of the three hundred Swedish emigrants above mentioned; three were destined for Germany and Switzerland, of whom one at least seems to have attracted the attention of the German authorities; two were set apart for service in Canada, and another pair were selected for the cheerful fields of Iceland and Manitoba; eight evangelists were sent to the Southern States of the Union, of whom at least one has since got into a row by reason of the doctrines that he preached; and one was commissioned to set up the latter-day Zion in the State of Indiana; while it was reckoned that Pennsylvania and Minnesota needed two missionaries apiece. The Sandwich Islands, where the natives have but little to unlearn in order to fall in with Mormon practices, have always been prolific of converts, and five of the faithful preachers were sent to cultivate that hopeful field.

There is one peculiarity about the conversions that are made in foreign parts; the converts are not left to struggle with the "infidelity" that surrounds them, but are jugged up, so to speak, and shipped to the great reservoir of fanaticism in Utah. There is not much chance for backsliding after they once get into the ark, and the results of Mormon missionary labor are always delivered in good tangible shape. In this way it is probable that nine-tenths of the adult Mormons in Utah are of foreign birth. Britons outnumber Americans there four or five to one. In fact, the Mormon Church is engineered and controlled to-day by a parcel of unscrupulous Englishmen, with old John Taylor at their head. Englishmen, Welshmen, Scotchmen, Danes, Norwegians, Swedes, with some Germans and a sprinkling of Americans, not only rule the church, but with their multitude of wives (for women have the right of suffrage in Utah) go up and vote on election days and control the local affairs of the Territory. It is this heterogeneous crew that the Mormon leaders wish to have constituted the citizens of a new State, that they may make laws with free sweep for polygamy, without any danger of interference by Congress.

It is now fifty years since Joseph Smith and five other persons organized the "Church of the Latter-day Saints," under the laws of the State of New York, and during all this time that singular collection of knaves and their victims have afforded an astonishing illustration of the inherent force and tenacity of religious fanaticism. On several occasions it has seemed, to careful observers, as though the thing was about to collapse; as when the Prophet Smith was killed at Nauvoo, when the exodus over the plains to the Rocky Mountains commenced, when the Pacific Railroad was built, and when Brigham Young died; but still the whole system remains, as bad as ever, and growing stronger every day. Perhaps its growth is not stranger than that of Mohammedanism, or of a thousand other wild beliefs that men have got into their heads at one time or another, but it is one of threatening importance just now to the American people. The danger is one that cannot be ignored, and that must be met and dealt with speedily and decisively. We cannot practically inquire into the correctness of the Mormons' religious belief as such, for putting down heresy is no part of the business of Congress; but we can keep Utah from being admitted as a State, and we can, by enforcing stringent laws against bigamy and polygamy, make it cheaper for the Mormons to have a new "revelation" on the subject of their peculiar institution, and to observe the common requirements of civilization and decency, than it is to occupy the position of law-breakers and barbarians in the midst of this great republic in the nineteenth century.—*Inter-Ocean*.

THE WORLD'S MILLIONS.

BEHM and Wagner, the German geographers, who are generally accepted as authorities in statistics, have recently published the result of their effort to take the census of the world. In large portions of Asia and Africa, nothing more trustworthy than an estimate is possible; but taking as a criterion the accurate estimate of the population of the United States without the aid of the last census reports, their statements may be relied upon as having been made on very careful study of the data in each case. The total population of the globe, according to Messrs. Behm and Wagner, is 1,455,913,000, and increases at the rate of nearly 1,000,000 a month; or, to be exact, at the rate of 17,000,000 in nineteen months. Asia contains considerably more than half this multitude, her population being estimated at 834,707,000; Europe, 315,929,000; Africa, 205,679,000; America, 95,495,500; Australia and Polynesia, 4,031,000, and the polar region—Greenland and Iceland—82,000. Russia leads off in Europe with nearly 66,000,000, while her entire possessions number about 88,000,000 inhabitants.

Germany follows with 43,900,000; Austria and Hungary, 38,000,000; France, 37,000,000; Great Britain, 34,500,000; European Turkey has 8,866,000, and Asiatic Turkey, 16,320,000. In Asia, China, including all her possessions, contains 434,626,000; Japan, 34,338,000, and British India, 240,298,000. In America the United States has more than half the population, or 48,500,000, exclusive of 300,000 Indians. British North America has 3,839,000; Mexico, 9,485,000; while Brazil, the most populous of South American countries, has 11,000,000.—*Interior.*

Our Sucket.

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

—To "be reconciled to God" is a thousand-fold more important than to hold any particular doctrine about it.—*Christian Register.*

—Instead of being content to live so as to escape blame, the Christian is required to live so as to prove a means of blessing.—*Baptist Weekly.*

—If in a dark business we perceive God to guide us by the lantern of his providence, it is good to follow the light close, lest we lose it by lagging behind.

—Life is made up of little things, in which smiles and kindnesses given habitually are what win and preserve the heart and secure comfort.—*Sir Humphrey Davy.*

—Anxiety is the prison of life, the parent of many sins and of more miseries. Why, then, allow it, when we know that all the future is guided by a Father's hand?—*Blair.*

—Wherever the church is enlarged and has great prosperity, it is because God's people take his promises at something like their real value,—because they "take him at his word."—*Herald and Presbyterian.*

—The *Richmond Religious Herald* says, "It is only second or third class people who have much to do with gossip." But then consider how many of these "second" and "third" classes there are!

—*United Presbyterian:* "To simply work is nothing; we must do it for Jesus' sake. Many of the busiest people in the world forget to consecrate their labor, and then wonder at the absence of the expected fruit."

—It is impossible that an insignificant gift can be accompanied by a proper spirit. A mean gift implies a mean giver; and a mean giver has a mean religion; and a mean religion, judged by Bible standards, is no religion.—*Christian Index.*

—The *Congregationalist* thinks that Christians are not half so much tested by their conversation in social life or in business, as at home, and adds: "Here we speak unguardedly concerning others, are fretful, or harsh, or inconsiderate, and our children carry out into the world their lives as open epistles read of all men, whereon year by year our words have been written." All true: it is the hasty ill-advised words that make more trouble in the world than deeds of violence. Where one man raises his hand against his fellow-man, a thousand men raise their tongues.

—Prayer implies earnestness of desire and of petition. It must take hold of the spirit, and gather into itself all the energy and earnestness of the man. The true suppliant is importunate. His language is: "I will not let thee go except thou bless me." Like Jacob, he wrestles with the angel, if need be, till the dawn of day. Too many of our prayers lack this element of earnestness. They are mere transient desires that fit across the soul, as the shadow of the cloud glides across the earth. And their expression is a mere formality,—something to be got through with as soon as possible. That is not prayer, and will bring no answer to the soul.—*Northwestern Christian Advocate.*

—In the lack of family religion, of the atmosphere of vital piety in the home, of daily worship at the domestic altar, we find the reason why revivals are so evanescent and the final results often fall so far short of the first expectation and promise. The church and its services are allowed to supersede home religion. The impressions made there are dissipated, and many who were soundly converted at church backslide at home for want of religious sympathy and interest in the family circle. It is impossible that any adequate amount of religious knowledge can be imparted by church officers and services. The pastor and Sunday-school teacher cannot do the work of parents. As the latter are nearest to the child, their influence is most powerful in shaping his character. Nothing can supersede or destroy it.—*Western Christian Advocate.*

Notes of News.

—Disastrous floods are reported in various parts of Italy.
—Since 1854, 5,924,492 emigrants have arrived in this country.

—In several counties of England floods are causing much damage.

—In Sweden a voter who is seen drunk four times, is disfranchised.

—It is said that the freedmen are leaving Louisiana and Alabama pell mell.

—The Methodists have a mission seminary in Japan, for training native preachers.

—The condemned Nihilists were hanged in the fortress at St. Petersburg on the 16th inst.

—Dulcigno is threatened with famine; 3,000 people have died on account of the scarcity of food.

—The pope threatens to recall his "Nuncio" from Paris, if the decrees against the Jesuits are enforced.

—A dispatch from Lisbon, Portugal, states that the bank of Lisbon was destroyed by fire on the 14th inst.

—General Sherman recommends the establishment of a national artillery school at Leavenworth, Kansas.

—The report of a revolt in Northern Cashmere is confirmed. A small force is holding the tribes in check.

—Two-fifths of the population of New York are of foreign birth, and in Chicago the proportion is about the same.

—The sugar-crop of Louisiana this year is the finest ever raised in that State. The yield will be fully 50 per cent beyond the average.

—The Roman Catholics are moving to secure the appointment of priests as missionaries to the Indians and chaplains in the army and navy.

—The earthquake shocks in Southern Austria have been repeatedly renewed. Great damage has been done, and the people are panic-stricken.

—The *Washington Republic* is responsible for the statement that President Hayes has saved at least two-thirds of his salary while President.

—Poughkeepsie, N. Y., must be a healthy place. It has 34,000 inhabitants, 505 of whom are over 80 years of age, 49 over 90, and two over 100.

—The snow-storm in the third week of October did great damage to shrubs and trees in England. Many oaks were stripped of all their branches.

—One of the latest indications that ours is an age of progress is a proposition to connect Jerusalem and the Mount of Olives by means of a street railroad.

—It is said that Maine will this year produce 1,200,000 tons of ice, and that this product will bring an income equal to the ship-building industries of the State.

—In his annual report to the Secretary of War, General Sherman recommends that the army be increased to 25,000 men, exclusive of those on detached service.

—According to Treasury-Department estimates, there were in this country, in coin and bullion, on the 1st of November, \$454,012,030 in gold, and \$158,271,327 in silver.

—The pope has appointed Cardinal Jacobini Pontifical Secretary of State. It is thought that this appointment marks a great change in the policy of the Vatican.

—Keatchie, Miss., was visited by a terrific cyclone on the 10th inst. The town was demolished, one gentleman was killed, and a number of persons were badly wounded.

—A dispatch dated Nov. 17 says that Turkish troops have surrounded Dulcigno, and decisive action is imminent. Later dispatches indicate that fighting had commenced.

—Henry Clay, a grandson of "Harry of the West," who joined the Howgate polar expedition, did not return with his ship, but is spending the winter at Ritenbenk, Greenland.

—The Kurds who have been raiding in Persia have been defeated at Urumiah, after stubborn fighting. On their retreat, they burned the village and massacred 200 inhabitants.

—About \$500,000 damage was done to vessels and cargoes, and 98 persons perished, by the recent storm on Lake Michigan. There were 17 total wrecks, involving a loss of \$153,900.

—It is said that the copy of the Vulgate from which Martin Luther translated the Bible into German, has been discovered. The director of a little watering-place in Bohemia owns the precious volume.

—Brooklyn is very much excited over a diphtheria epidemic, and the doctors are puzzled because it is confined almost exclusively to the wealthier classes and those who live in the most luxurious homes.

—It is thought that 50 men lost their lives by the disaster in the Stellerton (Nova Scotia) mine. Many people are left destitute and out of employment, and unless they receive help, great suffering must result.

—A company of French capitalists has been formed for the purpose of planting a colony from Alsace and Lorraine in Canada. They are endeavoring to purchase 150,000 acres of land of the Canadian government.

—The schooner Morning Star, grain-laden, was recently lost in Lake Erie. The entire crew, six men, went down with the vessel. The schooner Carrington capsized 25 miles southeast of Milwaukee, and six men, the entire crew, perished.

—Father O'Connor of the Independent Catholic Church, New York City, has a crowded house every Sunday evening. During the last two months five priests have united with Father McNamara and himself, one of whom recently came from Ireland.

—Fears are entertained that the Kurdish raids into Persia may result in a massacre of missionaries, as the feeling against the Christians in Urumiah, particularly the American mis-

sionaries, is very bitter, on account of their supposed complicity with the Kurds.

—A dispatch from London states that 22 families of the strikers at the South Moor Colliery, Durham, have been evicted—turned out of their homes—in a storm of driving sleet, when six inches of snow lay on the ground. Great suffering must result. There are still 150 families to be evicted.

—The insane asylum at St. Peter, Minn., was destroyed by fire on Monday or Tuesday of last week. It is known that 29 deaths have resulted from the catastrophe. Besides these, eight of the inmates are still missing, and it is supposed they perished in the flames. This makes the whole number of deaths 37.

—Two masked men undertook to play the highwayman on a road not far from Dallas, Texas. When they had knocked down and robbed the sixth victim, the other five appeared on the scene of action, and a fight ensued. One of the villains was shot; the other escaped.

—French editors have to be particularly careful what they say just now. Two of them have recently been sentenced, one to three months' imprisonment and a fine of 2,000 francs for insulting President Grevy, and the other to 15 months' imprisonment for defending Communistic crimes. And these are not the only editors who have been "disciplined" by the government.

—Prince Bismarck has taken the direction of the Department of Commerce of the German empire, with the view, it is said, of giving all his energies to the task of befriending the workmen. Perhaps the Prince begins to realize that if he would keep the bone and sinew of the empire from emigrating to America, he must make Germany a desirable place of residence for the laborer.

—Several persons have been on trial before the Correctional Tribunal of Paris for obstructing the enforcement of the religious decrees, and four of them have been convicted. Their sentences, however, were merely nominal. Three of them, who were titled, were sentenced to imprisonment for a fortnight, and the fourth, who was an untitled citizen, was sent to prison for a month.

—The Irish disturbances grow more violent. It is thought that the movement must end in the purchase of the real estate by the government, and selling the land in small parcels to the peasants, to be paid for in a term of years. The *London Times* indorses this plan. There are also rumors that the peasantry are arming. It is reported that 3,000 rifles are believed to have been lately shipped to Ireland. This seems to signify serious business.

—The French Jesuits who have taken refuge in Spain, seem to be even now making their influence felt there. A law has been passed which contains this article: "He who practices ceremonies or public manifestations of worship which are not those of the Catholic Apostolic Romish religion shall be punished with imprisonment." It does not require much penetration to see that this blow to religious liberty is aimed at those Protestant Christians who are trying to give the Spanish people a purer religion.

Obituary Notices.

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

JAMES.—Died of brain fever, near Woodburn, Iowa, Oct. 15, 1880, our infant daughter, Susie H. James, aged 4 months. Words of truth, comfort, and encouragement were spoken on the funeral occasion by Eld. Bourne (Methodist).
D. S. AND M. A. JAMES.

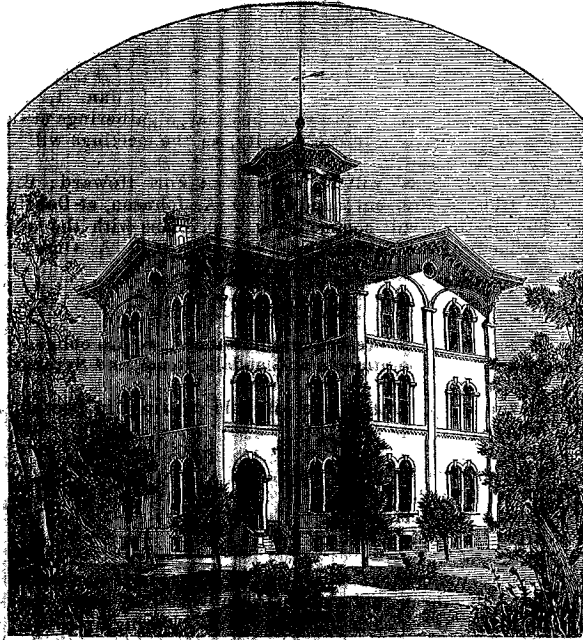
SHORTRIDGE.—Died near Sulphur Springs, Henry Co., Ind., Oct. 17, 1880, Lucy Shortridge, aged 58 years, 3 months, and 13 days. Sister Shortridge embraced the truths of the third angel's message about nine years ago. She was an exemplary Christian and a loving and devoted mother. A large circle of children and relatives mourn their loss. Funeral discourse by the writer, from 1 Thess. 4: 13. There was a large and attentive audience present.
S. H. LANE.

JONES.—Departed this life, Nov. 10, 1880, at Bunker Hill, Ind., Charles H. Jones, aged 6 years, 9 months, and 27 days. Little Charlie possessed a kind and loving disposition, which won for him many friends. He was obedient to his parents, and kind to his brother and sisters. At an early age he was taught to pray, and in his last sickness, when asked whom he loved best, he replied, "God." We all hope to meet him on the glorified shore. Funeral discourse by the writer.
S. H. LANE.

LA RUE.—Died at New Martinsburg, Ohio, July 31, 1880, Anna La Rue, aged 24 years. Sister La Rue embraced the truth nine years ago, at Nineveh, Ind., under the labors of Eld S. H. Lane, and afterward united with the Alto, Ind., church. She was very devoted, and dearly loved the truth. At the time of her death, she was on a visit to relatives in Ohio. In her death her parents and the church sustain a great loss, and they deeply mourn, but not as those who have no hope. Funeral discourse by the writer, from 1 Thess 4: 13. A very large attendance at the funeral.
J. M. REES.

SMITH.—Died at Little Prairie, Wis., Oct. 4, 1880, my dear wife, Mary, after a short but painful illness, aged 24 years, 6 months, and 4 days. Mary suffered much, but was never heard to murmur or complain. She had long been a believer in the truth as preached by S. D. Adventists. She was baptized at the Monroe camp-meeting, June 22, 1875, and united with the church at Johnstown Center, Wis. Hers was a Christian life. A husband, two little children, and a large circle of friends, mourn her loss; but we have a bright hope, if we are faithful, of soon meeting her where parting will be no more. Funeral sermon by Eld. Brill (Methodist), of Heart Prairie, Wis., from Ps. 31: 4. GEORGE SMITH.

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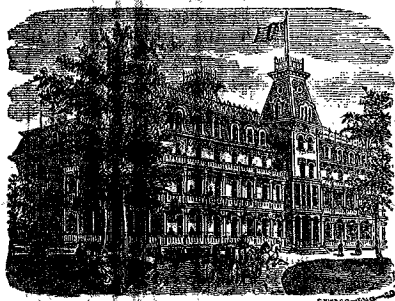
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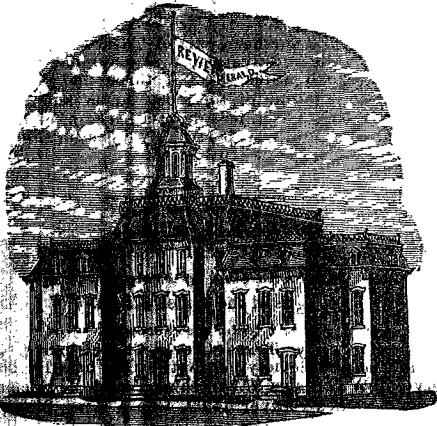
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The Review and Herald.

Battle Creek, Mich., Thursday, November 25, 1880.

The church in Battle Creek enjoyed a very excellent social meeting in the evening commencing the Sabbath, Nov. 19, and listened to a powerful discourse from Sr. White Sabbath forenoon, Nov. 20, from 1 Peter 2:1-12. This discourse was calculated to impress upon all hearts a sense of the great fact that God is ever present to read the heart and discern the motives, and that only the possession of genuine Christianity will stand the test of the coming day, and be accepted of God at last. There seems to be a general desire on the part of the majority of the church for a revival of his work in our midst. With the aid of the labors of Bro. and Sr. White, we hope for good results. Pray for the church in Battle Creek.

The articles of Eld. Littlejohn in reply to Eld. Burdick's review of his pamphlet, "The Position and Work of the True People of God," have been published in tract form. The *Sabbath Recorder* having refused to publish Eld. Littlejohn's reply, it seems but a matter of justice to Eld. L. and to our cause generally, to set the subject before the public in its true light, and we therefore ask the co-operation of our tract societies in giving the tract a wide circulation, especially among our Seventh-day Baptist brethren. Price, post-paid, \$2.00 per hundred. Single copy, 5 cts. Address REVIEW AND HERALD, Battle Creek, Mich.

A meeting in behalf of the National Reform Association, with special reference to the State of New York, is to be held in the city of Syracuse, Nov. 30 and Dec. 1, 1880. Bishop J. T. Peck, of the Methodist Episcopal Church, will preside. The *Christian Statesman* requests Christian ministers to bring this subject before their churches on Thanksgiving Day, and secure an appointment of delegates to attend the Convention.

We learn that several parties are sending papers to addresses obtained from the *N. Y. Weekly Witness*, and so two, three, or more copies of the same paper are going to the same persons. This is overdoing the matter. Will those above referred to communicate with Sister M. E. Huntley, Secretary of the General T. and M. Society, South Lancaster, Mass., and receive instructions.

"IRREPRESSIBLE."

It is not the religious-amendment party alone that is agitating the question whether or not this is a Christian nation. Infidels, liberalists, secularists, or whatever name they are known by, will not suffer their claims to rest, but persistently urge them upon the public attention. The *Inter-Ocean* of Nov. 16, 1880, reports the proceedings of a convention just held in Chicago, of which, in an editorial note, it speaks as follows:—

"A convention was held in Chicago yesterday of representatives from various parts of the country for the promotion of the 'secularization' of the State. By that they signify the exclusion of the Bible and all religious training from the public schools, and the taxation of church property. A permanent organization was effected and the convention adjourned."

These surface indications show the strong undercurrent that is surely bearing us onward to the coming conflict. The motives for entering into the contest which one party does not supply, will be furnished by the other. The unceasing demands of infidelity are sure to create a counter-action among religionists. This is inevitable. And perhaps more will join in the movement for the religious amendment from fear that the infidels will secure their ends, than from any other cause. Let the agitation proceed. We are not sorry for the sign.

SABBATH-SCHOOLS, ATTENTION.

BIBLE LESSONS; PROGRESSIVE SERIES, No. 3. This work is now in press. It will contain 160 pages, three Maps, Notes to Teachers, and Pronunciation of Bible Names. Price 25 cts., postpaid. It will be out in season for subscribers to receive it direct by mail by Jan. 1, but would not reach them sent by freight. Order at once, direct from the Office, by mail.

—When we read the Bible story of the pride of the old Jews, as they contrasted themselves with the nations round about them, it seems as if they were insufferably self-sufficient. But, after all, there is a good deal of their sort of feeling in the minds of most of us, and this without any such ground for it as was theirs. It is a good thing for us once in a while to have the bubble of our social or personal pride pricked by the sharp point of a reminder of the hole of the pit whence we were digged. There was one gathering in Philadelphia recently where that thing was done most effectively. The Rev. Narayan Sheshradi was at a week-day evening meeting in one of the city churches, in the interest of the cause of missions. He is a man of the highest caste of India—a Brahmin of the Brahmins, of an order of men who claim divine honors, as being emanations of the very person of the god Brahma, and who long before the Christian era stood high in civilization and intellectual development—vastly higher than our ancestors. Yet, because he formerly, like Saul of Tarsus, did not accept the truth of Christianity, he now found himself referred to again and again as a converted heathen. In the opening of his address, he adroitly reversed the apparent order of things by his comments on the divine promise in the second psalm, "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He said that when he came from India to Great Britain and the United States, and found the descendants of the old Britons and Celts and Goths and Gauls and Scandinavians, and all the other European heathen, rescued from idolatry, and worshipers of the true God, he, who had himself been brought up to feel that he was entitled to receive worship from common men and women, was sure that this promise was being fulfilled, and that the uttermost parts of the earth were being rescued. That was a fresh light in which to see Christ's work of evangelizing the world—and a great deal truer light than the one in which too many of us look at it. "I tell you, my brother," said old John Newton to William Jay, as the hopefulness of foreign missions was a new question of discussion between them, "I have never had any doubt about God's willingness to convert anybody, since he converted me." It is our rescue, from the heathenism of our ancestors, that ought to be our chief cause of rejoicing, as well as the reason of our confident hope for the progress of Christianity among far less degraded nations which are out of Christ.—*S. S. Times.*

Appointments.

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

MAPLE WORKS, Wis., Nov. 27, 28. H. W. DECKER.

I WILL commence labor in T. and M. Dist. No. 8, at St. Charles, Mich., Nov. 26, at 7 P. M., and continue over the following Sunday. Other churches in the district wishing labor will please correspond with me, addressing me at the above place in care of E. S. Griggs. M. B. MILLER.

NOTHING preventing, we will meet with the church at Mackford, Wis., Nov. 27, 28. The H. and T. work will receive attention, and instruction in T. and M. work and accounts will be given. Bro. A. D. Olsen and A. H. Wood will probably attend. We shall hope for a large attendance. C. W. OLDS.
G. C. TENNEY.

PROVIDENCE permitting, I will meet with the church at Logan, Harrison Co., Iowa, Dec. 4, 5; Smithland, Woodbury Co., Dec. 9-12. If it is thought desirable, I may continue evening meetings to the 15th. Meetings the 9th and 10th on evenings only. Should be glad to see a general gathering at these places. E. W. FARNSWORTH.

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

Fish Creek,	Dec. 4, 5,
Fort Howard,	" 11, 12,
Fremont,	" 18, 19,
Douglas Center,	" 25, 26,
Debello,	Jan. 1, 2,

At each of these places we expect large gatherings of the brethren and sisters in the vicinity, as the meetings will be of much importance.

Bro. A. J. Breed will be with me at Fort Howard; Bro. C. W. Olds, at Fremont; and Bro. O. A. Johnson, at Debello. The meetings will commence at each place with the commencement of the Sabbath. O. A. OLSEN.

POSTPONED.

ON account of unforeseen circumstances, we are obliged to postpone our appointments at Glendale, Rome, and Syracuse, N. Y.

Providence permitting, we will hold meetings in December as follows:—

Gouverneur,	Dec. 2-5,
W. Bangor and Chase's Mills,	" 6-9,
Buck's Bridge,	" 10-12,
So. and W. Pierrepont,	" 14-16,
Silver Hill and Hermon,	" 17-23,
Fine,	" 24-26.

We are anxious that these meetings shall be a success, and urge our brethren and sisters to do what they can to make them so, 1. By seeking the Lord for his blessing upon them; 2. By attending themselves; 3. By notifying the friends of the cause, and doing all they can to secure their attendance. We especially invite the companies at Morley, Chase's Mills, Rennselaer Falls, and Norfolk, and, in fact, all in the vicinity, to be present at the Buck's Bridge meeting. We also want a general rally of all the friends in Franklin county at the W. Bangor meeting. The Lord is coming, brethren and sisters, let us awake. M. H. BROWN.
M. C. WILCOX.

Publishers' Department.

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

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

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

Will S. J. Dennis please give us his P. O. address?

S. ROGERS: For explanation of 1 Pet. 3:19; 4:6, see the work, "Man's Nature and Destiny."

The address of A. J. Cudney is Silver Creek, Merrick Co., Neb.

JOHN BROWN, Scranton, Green Co., Iowa, has a farm of 140 acres which he would be glad to rent to a Sabbath-keeper.

My address for the next four or five weeks, will be Maple Works, Clark Co., Wis. H. W. DECKER.

A SABBATH-KEEPING boy, 16 years of age, would like to obtain a place with a Sabbath-keeper to engage in some kind of shop-work, blacksmithing preferred. Address, Asher Axtell, care of REVIEW AND HERALD, Battle Creek, Mich.

FOR SALE.—A house of fifteen rooms, with two large lots, and vineyard. The place is pleasantly located in Battle Creek, near the Sanitarium. Address, or apply to, Mrs. A. P. Harvey, Battle Creek, Mich., care of Sanitarium.

A YOUNG man with a small family would like to work the farm of some Sabbath-keeper on shares, New York preferred. Good references can be given. For further particulars, address H. R. Wilcox, Redwood, Jefferson Co., N. Y.

FARM for sale in the northern part of Turner Co., Dakota; 480 acres, 70 acres under cultivation, 5 acres timber; fruit-trees; good buildings; good water, etc. Is three and one-half miles from the railroad. Is one of the best farms and locations in Southeastern Dakota. Will be sold at a bargain, or in exchange for smaller farm, or other property. My object in selling is to be free to labor in the cause of truth. D. T. BIGGS.
Howard, D. T.

Books Sent by Express.

Ida Sharpe \$3.84, A. T. Williams 15.80.

Books sent by Freight.

Signs of the Times \$75.34.

Cash Rec'd on Account.

Col T and M Society, Texas Creek Church per A. J. Stover \$4.25, Minn T and M Society per Nettie G. White 101.00, B. C. V. M. Society per W. C. Sisley 87.75, Iowa T and M Society per L. Hornby 9.65, James Sawyer 15.00, Geo. A. King 3.80, H. Wren 7.65.

Mich. Conf. Fund.

Jackson per D. R. Palmer \$8.00, A. friend 100.00, Gaines per W. J. Hardy 17.00, Carl R. Herrguth 5.00, Charlotte, V. A. Merriam 2.80.

Gen. T. & M. Society.

R. G. Lockwood \$40.00.

English Mission.

Henry V. Cowles 4.00.

Danish Mission.

S. Gunderson \$1.00.