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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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"LORD, IS IT I?"

Matt. 26:22.

"Is it I" to betray thee, my dear loving Jesus,
Even I, now sharing thy bountiful board?
Am I so ungrateful, so vile and so cruel?
No, never; ah never! forbid it, dear Lord.
I will ever befriend thee and stay by thy side,
Naught e'er shall offend me, whatever betide.

Oh, weak human nature! though confident ever,
How forgetful! how powerless in Gethsemane's
vale!

In the garden of agony even found sleeping,
Forgetting to watch while dark powers prevail.
Now by the rude soldiers Jesus captive is led,
"And all the disciples forsook him and fled."

Do I too betray thee, my kind loving Saviour,
Forget thee, forsake thee, when scoffers deride?
And fearing, when sinners are near, to confess thee,
Deny the Redeemer, who for me has died?
How many prove faithless when dangers are
nigh,
And know not the Master. Dear Lord, is it I?

How many professing to follow thy pathway
Traced in humility, patience, and love,
Walk so far from thee in coldness and darkness,
They forget the sweet Spirit that comes from above:
So unlike the pattern, the faith they deny,
And dishonor thy name. Dear Lord, is it I?

Many, while seeking the kingdom of Heaven,
Love better the world, its false pleasures and
show,
Its riches, though cankered, its garments, moth-
eaten,
The heart with its treasures all centered below.
How can they be fitted for dwelling on high
While worshiping mammon? Dear Lord, is it I?

O teach me the meaning of life's holy mission!
Let me fear not the foe, and choose not the world;
Forgetful of self, let me scatter true blessings,
Relief for earth's sufferings and sorrows untold.
Pointing others the way—true in word and in
deed—
May I gain that blest Heaven, dear Saviour, I
plead. S. M. SPICER.

Our Contributors.

THE IMMORTALITY OF THE SOUL.

ELD. D. M. CANRIGHT.

PLATO.

THE greatest name that appears in the history of the doctrine of the immortality of the soul is that of PLATO. He was a Greek, was born B. C. 428, and was one of the greatest philosophers of antiquity. "The influence of this sublime autocrat," says Alger, "in the realms of intellect, has transcended calculation. However coldly his thoughts may have been regarded by his cotemporary countrymen, they soon obtained cosmopolitan audience, and, surviving the ravages of time and ignorance, overleaping the bars of rival schools and sects, appreciated and diffused by the loftiest spirits of succeeding ages, closely blended with their own speculations by many Christian theologians, have held an almost unparalleled dominion over the minds of millions of men for more than fifty generations."¹

Those who believe the soul immortal, now quote his views on that subject with great satisfaction. So much did he do for that doctrine that he is often called the father of it. Mr. Anthon expresses the sentiment which has led so many Christians to put Plato almost on a level with the Bible when he says: "Whoever studies Plato is treading on holy ground. So heathens always felt it; so even Christians confessed."²

The reason why Plato is thus honored by Christians is revealed in the following state-

ment of another author: "Plato is also celebrated as the first of the ancient philosophers who distinctly taught the doctrine of the immortality of the soul." That it was not very plainly taught before, we have already seen. It needed the genius of a Plato to invent arguments to prove the soul immortal; and Christians, in their defense of this doctrine, have only been able to take up and repeat his arguments. This fact Dr. Knapp thus honestly confesses: "In the varied web of proof [of the immortality of the soul] in our modern philosophical schools, the chief threads, and, as it were, the entire material, are of Grecian origin." "The followers of Socrates, however, did the most for this doctrine, and, especially Plato,"³ Enfield says, "Even to the present day Plato has many followers; his writings still give a tincture to the speculations and language of philosophy and theology."⁴

This is true; hence we shall be interested to learn about Plato and his doctrine of the soul. At the age of twenty Plato became the disciple of Socrates. At the end of eight years, Socrates dying, he left Greece in search of wisdom. "He first visited that part of Italy called *Magna Græcia*, where a celebrated school of philosophy had been established by Pythagoras, and was instructed in all the mysteries of the Pythagorean system, the subtleties of which he afterward too freely blended with the simple doctrine of Socrates."⁵

Thus at an early period we find Plato a disciple of the Pythagoreans, and freely receiving their doctrines, the chief of which was the immortality of the soul. Then he traveled into Egypt. Of this event Enfield says, "Wherever he came he obtained information from the Egyptian priests."⁶ "Whilst studious youth were crowding to Athens from every quarter in search of Plato for their master, that philosopher was wandering along the banks of the Nile, or the plains of a barbarous country, himself a disciple of the old men of Egypt."⁷

Returning to Greece, laden with all the theories of Socrates, Pythagoras, and the Egyptian priests concerning the nature of the soul, he proceeded to remodel and refine their doctrine according to his own fancy, and he brought it much nearer the present view on that subject than it had before been. Of this fact the historian says, "Plato himself, whilst he enriched his system with stores from the magazine of Pythagoras, accommodated the Pythagorean doctrines, as he also did those of his master, Socrates, to his own system."⁸ Mosheim says, "Plato falsely attributed to Socrates what he had either learned from the Pythagoreans, or had himself feigned, in order to obtain for it greater currency."⁹ What Plato represents Socrates as saying in the *Phædo* about the immortality of the soul, is only Plato's own words and ideas put into the mouth of Socrates; hence these sayings afford no proof that Socrates ever held or taught that doctrine.

On this subject Enfield says: "Socrates left behind him nothing in writing; but his illustrious pupils, Xenophon and Plato, have in some measure supplied this defect. The memoirs of Socrates, written by Xenophon, afford, however, a much more accurate idea of the opinions of Socrates, and of his manner of teaching, than the dialogues of Plato, who everywhere mixes his own conceptions and diction, and, as we shall afterwards see, those of other philosophers, with the ideas and language of his master. It is related, that when Socrates heard Plato recite his *Lysis*, he said, 'How much does this young man make me say which I never conceived.' Xenophon denies that Socrates ever taught natural philosophy or any mathematical science, and charges with misrepresentation and falsehood those who had ascribed to him desertions of this kind; probably referring to

Plato, in whose works Socrates is introduced as discoursing upon these subjects."¹⁰

"When he [Plato] was twenty years old he became a stated disciple of Socrates, and remained with him in that relation eight years. During this period he frequently displeased the followers of Socrates, and sometimes gave Socrates himself occasion of complaint, by mixing foreign tenets with those of his master, and grafting upon the Socratic system opinions which were taken from some other stock."¹¹

"It is remarkable," says Leland, "that though there were several sects of philosophers which professed to derive their origin from Socrates, scarcely any of them taught the immortality of the soul as the doctrine of their schools, except Plato and his disciples, and many even of these treated it as absolutely uncertain."¹²

PLATO'S DOCTRINE.

Having found the fountain whence Plato drew his doctrines, we will now briefly examine his theory of the soul. We find him agreeing with his master, Pythagoras, in the following particulars: 1. The pre-existence of the soul; 2. That it was an emanation from God; 3. That it was immortal; 4. That it transmigrated through different bodies; 5. That it would finally be absorbed into the Deity. We shall also find that he further improved and spiritualized this doctrine.

1. Plato made the soul more ethereal than his predecessors had considered it, though he still held it to be material.

2. He made the soul the real man.

3. He made the body a prison, a real hindrance to the soul.

4. Death was simply the freeing of the soul from gross matter, that it might act with more freedom.

5. Plato made the transmigration of the soul a moral doctrine instead of one of necessity, as it had been held before.

Enfield thus describes Plato's doctrine of God and matter: "Plato supposes two eternal and independent causes of all things; one, that by which all things were made, which is God; the other, that from which all things are made, which is matter."¹³

Plato held that God did not create matter, but simply molded it. He taught that baneful doctrine that matter is the source and origin of all evil.

Says a learned author: "It was also a doctrine of Plato that there is in matter a necessary, but blind and refractory, force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfections which appear in the works of God, and the origin of evil."¹⁴ This is the cause of the mixture of good and evil which is found in the material world. The effect of this doctrine is to degrade matter and exalt mind, or the soul.

Again, the above author continues: "Visible things were regarded by Plato as fleeting shades, and ideas as the only permanent substances. These he conceived to be the proper objects of science, to a mind raised by divine contemplation above the perpetually varying scenes of the material world."¹⁵ Here the same effort is seen to deify matter and exalt pure mind, spirit, or soul.

"Still further he taught," says the historian, "that the body is a prison, from which the soul must be released before it can arrive at the knowledge of those things which are real and immutable."¹⁶ In answer to the question how they should bury him, Plato makes Socrates say, "Just as you please, if only you can catch me." And do not "say at my interment that Socrates is laid out, or is carried out, or is buried."¹⁷ How many Christian funeral sermons have been modeled after this old heathen philosophizing!

One fact is worthy of special attention; viz., that Plato places his doctrine of the human soul at the head of his philosophy. Thus testifies Enfield: "Plato refers to the head of the philosophy of nature his doctrine concerning the human soul,—a doctrine which he treats obscurely on the ground of his assumed hypothesis concerning spiritual emanations from the divine nature. He appears to have taught that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture, and, consequently, that the human soul, receding further from the first intelligence, is inferior in perfection to the soul of the world. . . . The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred that this must be the case still more with respect to the soul of man. . . ."

"To account for the origin and present state of human souls, Plato supposes that when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode; but that these souls (by what means or for what reason does not appear) were sent down to the earth into human bodies, as into a sepulcher or prison. He ascribes to this cause the depravity and misery to which human nature is liable; and maintains that it is only by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, that the soul of man can be prepared to return to its original habitation."¹⁸

Thus we see that Plato held that the soul was a spiritual emanation from God; that the source of all evil is in matter; that the body is a prison for the soul; that by contemplation of the soul may return to God, etc. "Lastly, Plato teaches, in express terms, the doctrine of the immortality of the rational soul; but he has rested the proof of this doctrine upon arguments drawn from the more fanciful parts of his system."¹⁹

The learned Mr. Anthon thus relates Plato's arguments for the soul's immortality, as found in the *Phædo*. Be it remembered that in this dialogue Socrates is only used as a mouth-piece through which Plato expresses his own ideas. "Socrates," writes Anthon, "undertakes to prove the immortality of the soul by its spirituality; and we have here the first traces of a demonstration which modern philosophy, under the guidance of Revelation [?], has carried on to so successful a result. The doctrine which Plato here puts into the mouth of Socrates is not entirely pure; it is amalgamated with the Pythagorean hypothesis of the metempsychosis, and with all sorts of fables borrowed from the Greek mythology."²⁰

Here we have Plato proving the immortality of the soul by its spirituality, though by this he did not mean pure immortality, as is now taught. This was the first trace of that idea which modern Christian philosophy has carried on. This shows the origin of that doctrine. *Plato was its legitimate father.*

Plato taught that the transmigrations which any soul has to undergo are for its sins. When it is freed from sin, it will be freed from transmigrating, will no longer be connected with a natural body, but will return to God, and be re-absorbed into his being. If a soul has sinned much, and is very vile, it will be born into the body of a degraded animal, as a pig or a dog. If it has been pretty good, it will occupy the body of a better animal, as a horse or a man, etc. Warburton and Knapp say this was a refinement of Plato's upon the original doctrine of transmigration. This was the only hell that Plato believed in. The vulgar notions of hell, hades, tartarus, and the torments there, he rejected

¹ Chris. Theol., pp. 521, 522.

² Hist. of Phil., p. 115.

³ Ibid., p. 116.

⁴ Hist. of Phil., p. 116.

⁵ Valerius Maximus, book viii. chap. vii.

⁶ Enfield's Hist. of Phil., p. 221.

⁷ Cudworth's Intel. Sys., vol. i. p. 264, note.

¹⁰ Hist. of Phil., p. 100.

¹¹ Ibid., p. 116.

¹² Necessity of Revelation, vol. ii. p. 139.

¹³ Hist. of Phil., p. 129.

¹⁴ Ibid., p. 150.

¹⁵ Ibid., p. 152.

¹⁶ Ibid., p. 156.

¹⁷ *Phædo*, Bohn's Library, pp. 124, 125.

¹⁸ Hist. of Phil., p. 134.

¹⁹ Ibid., p. 135.

²⁰ Classical Dict., art. Plato.

as fables, though he often speaks of them in an accommodation to the popular notion. So say Leland and others.

Plato held that the soul was a part of God. Thus writes Bishop Warburton: "Plato, without any softening, frequently calls the soul God, and a part of God."²¹ This is one of his strongest proofs of the soul's immortality. As a part of God, it will be re-absorbed into him either at death or as soon as it is sufficiently purified by transmigration. With Plato, the soul was immortal only as a part of God, into whom it would finally be re-absorbed, and lose all personal existence.

HISTORY OF THE PLATONIC SCHOOL.

We will now briefly notice the history and influence of Plato's teachings and followers. After finishing his travels, Plato returned to Greece, where he established a philosophical school, in which he taught his theory of the human soul, etc. This school was largely attended, and became very famous and influential. Contemporaneous with the sect which Plato established, there were several other schools of philosophy, as the Stoics, Epicureans, Peripatetics, etc.; but as none of them taught the immortality of the soul, we are not now interested in them.

It was through Plato and his disciples that this doctrine came into the church; hence we are interested in their history. Enfield says: "The school of Plato long continued famous, but passed through several changes, on account of which it was successively distinguished into the *Old*, the *Middle*, and the *New Academy*. The *Old Academy* consisted of those followers of Plato who taught the doctrine of their master without mixture or corruption."²²

The *Old Academy* continued till about three hundred years before Christ. Then, under the teaching of ARCESILAUS, it passed into the *Middle Academy*. It differed from the *Old* in asserting that "everything is uncertain to human understanding, and, consequently, that all confident assertions are unreasonable." This school tended strongly to skepticism. It continued less than one hundred years, and met with much opposition. The *New Academy* succeeded it.

Carneades, born B. C. 214, was the first teacher of the *New Academy*. Its doctrines came back nearer to those of Plato. It allowed that a strong probability of truth might be attained by sufficient evidence. This school continued about one hundred years. "The last preceptor of the Platonic school in Greece was Antiochus of Ascalon." . . . He resigned the academic chair B. C. 80. After his time, the professors of the academic philosophy were dispersed by the tumults of war, and the school itself was transferred to Rome."²³

Platonism, having found its way to Rome, soon made its way into the Roman Church, as may be easily shown.

²¹ Divine Lega., vol. II p. 220.
²² Hist. of Phil., p. 137.
²³ Ibid., pp. 142-146.

THE PROPER TIME FOR THE ADMINISTRATION OF THE ORDINANCES.

EDD. W. H. LITTLEJOHN.

HAVING considered in a previous article "The Order to be Pursued in the Administration of the Ordinances," I propose in the present paper to discuss the question of the proper time for their celebration.

The difficulties that attend the discussion of this branch of the subject are neither so great nor so numerous as were those with which we were confronted in the consideration of the points presented in the former article. Probably there are fifty who have been troubled as to which should take the precedence in administration, the washing of feet or the breaking of bread, where there has been one who has borrowed any trouble concerning the precise time when the ordinances should be administered. Should there be but one, however, it would be our duty—provided he were sincere in his questioning—to assist him in the solution of what might, to his mind, appear to be a difficult problem.

So far as we are aware, those who hold to a specific time for the "breaking of bread" and the "washing of feet" are of the opinion that it is indispensable that they should be attended to in the evening.

It is difficult to say whence they get this opinion, unless it be either from the fact that Christ broke the bread and washed the feet of the disciples in the evening when he instituted the ordinances, or because it is supposed by these individuals that the ordinances take the place fully of the Passover, and are to perpetuate it under a different set of types, but subject to the same limitations and regulations.

So far as the first position is concerned, it

may be properly remarked that more importance is attached to the fact that the "Lord's supper" and the "washing of feet" were attended to in the evening than the circumstance itself will warrant. The element of time is never to be regarded as essential unless it is made so by the very nature of the duty prescribed, or by explicit declarations found in the command imposing the same.

To illustrate: "Go ye into all the world, and preach the gospel to every creature," is an injunction which has imposed an obligation on every minister since the days of Christ. The exact moment, however, at which the preaching and the baptizing shall be performed is not thought to be a matter worthy of discussion, since there is no limitation, as to the time when these things should be done, found in the original command. This being true, the preacher has felt free to present his message whenever and wherever he could get the ears of the people, and to baptize either by night or day, in the morning or at noon, or in the twilight, all candidates who have met the implied requisition by believing on the Lord Jesus Christ.

Again, in the sixth chapter of Matthew and the ninth verse, the Lord's prayer is introduced by the words, "After this manner therefore pray ye;" but who does not understand that the individual is left free to select the time and place for the repetition of that prayer in accordance with the opportunities or necessities which may surround him? The reason why he uses this liberty is apparent. It is because the precept was given without specification as to time and place, and he naturally and correctly concludes that he is left to select these for himself.

But without multiplying illustrations further for the purpose of proving a general principle of interpretation which is too obvious to demand further exemplification, we turn to apply it to the question before us.

Did the Lord, in the memorable evening of the institution of his supper, enjoin upon his disciples that they should commemorate the same thereafter in the evening, and in the evening only?

In order to discuss the question intelligently, we have transcribed all the passages which bear directly upon the subject. They are as follows:—

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark 14: 22-25.

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table." Luke 22: 19-21.

"What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup." 1 Cor. 11: 22-28.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" 1 Cor. 10: 16.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." Acts 2: 42-47.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." "When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Acts 20: 7, 11.

In examining the foregoing scriptures, the reader has discovered that in all which Christ said there is not one declaration from which it may reasonably be inferred that he designed to convey the impression that the evening furnished the only period of time in which the breaking of bread was to be attended to thereafter.

The scope of this injunction comprehends three things: First, it is fairly deducible from his remarks that they were expected to imitate his example; second, that when they did so, it was to be done in remembrance of him; third, that they should continue to

commemorate his death in that way until he should come again.

The expression "as oft as ye do it" is general in its character, and, in the absence of any qualifying clauses, cannot be claimed to place any restriction whatever upon the free choice of the individual as to the time and the place when and where he shall commemorate the humility and death of his Lord.

Turning to Luke 11: 2 we read, "When ye pray, say, Our Father," etc. In this language we have a case nearly parallel to the one before us; for the expression "when ye pray" is nearly tantamount to the words "as oft" as ye pray. But will any one insist that the former expression furnishes any limitation as to the time when we may offer the Lord's prayer? But the case is a parallel one; for our Lord himself had just been praying at the time he used the expression, "When ye pray, say, Our Father," etc. Therefore, as this was doubtless done in the daytime, it would, according to the view which we are opposing, be equivalent to a restriction upon the disciples to pray only in the daytime. Such a restriction, however, is not acknowledged by those with whom we differ upon the subject before us, and we cannot therefore see how they can fail to comprehend that in this, as in many other cases, they have acknowledged a law of interpretation which, when properly applied, will remove all their objections to the administration of the ordinances in the daytime, which are simply based on the fact that Christ attended to them in the evening.

Thus much for the example of Christ.

The next point to be considered relates to the proposition that the Passover was always partaken of in the evening, and therefore that the ordinances should be celebrated in the evening also.

A serious objection to this line of argument lies in the fact that it would prove altogether too much. If it is valid in one point, it is valid in all; i. e., if the Lord's supper takes the place of the Passover, and must consequently be attended to in the evening because the Passover was attended to at that time, then, by parity of reasoning, it must, like the Passover, also be partaken of on the evening of the 15th day of Abib. This being true, then it is necessarily an institution which can be attended to only once in a year, instead of once a week, as is the practice of some, or once in a month as is the custom of others, or once in three months, as is the habit of others still. But if this be so, it would be necessary that we should give far more attention to the Jewish calendar as formerly made up than we have hitherto been in the habit of doing, and we fear that it might puzzle some of us exceedingly to determine just when the 15th day of Abib will be reached. Not only so, but it is also apparent that if the Passover is the Lord's supper, both are subject to the same laws as it regards the time at which they were to be administered, and it follows that the regulations which govern in the case of the former will apply equally to the latter, unless specifically repeated. As a consequence, all the specifications relating to posture, clothing, place, etc., which applied to the Passover, should be observed by us in partaking of the eucharist. As we receive it, it should be with our loins girded, our shoes on our feet, and our staves in our hands; and it should be eaten in haste. (Ex. 12: 11.) Since the Passover was connected also with the feast of unleavened bread, who will say that all the regulations concerning that feast, all that was said concerning the cleansing of the house from leaven, and the abstinence from the use of leavened bread for one week, etc., is not still obligatory upon Christians for seven days in each year at the return of their annual passover ceremonies? Certain it is that it would be just as reasonable to suppose that these other ceremonial provisions which related to the old institution are grafted upon the new one, as it is to conclude that the peculiarity of the former as to the fact that it was necessarily attended to in the night, should still apply to the latter.

Nay, more; it is to us more probable that our supper should resemble that of the Passover in the particular that it should be celebrated once a year, than that it should be limited, like the latter, to the evening. This is so, first, because Christ was crucified in the daytime; secondly, because he was crucified but once, and will not be again, and, consequently, since a full year was formerly taken in the tabernacle service to represent the whole work of Christ from his crucifixion to his second coming, it would appear to be not altogether improbable—judging from the standpoint of the types—that the breaking of bread might be properly participated in but once a year, as were the passover solemnities formerly.

But this would be simply an induction of

the human reason drawn from the probabilities of the case. Such induction, however, is not always safe. God's plans are higher than our plans. His methods vary from our methods. That which appears to us to be highly proper might seem to him to be highly improper. The best thing we can do, therefore, is to leave speculation out of the question, and confine ourselves to the record. In that record we learn that Christ is our Passover. We also learn that the symbols to be employed by us in the celebration of our Passover are entirely different from those which the Jews employed. They slew, roasted, and ate the lamb; we break and eat the bread, and drink the wine. They partook of the Passover but once a year; we partake of it as often as circumstances render it desirable. Our justification for this deviation is made out in three ways. First, we understand that the original Passover was the creature of the Mosaic law, and that, consequently, when that law with all its types and ceremonies passed away, the whole Jewish Passover system was abrogated with it; and therefore we have nothing to do with its times and ceremonies. Secondly, the law of our eucharist was given by Christ himself, and in it there is not only no restriction as it regards the precise period when it is to be administered, but, also, that the language employed by the Saviour is of such a nature that it leaves us the prerogative of a free choice in that particular. Thirdly, the examples which are left us prove most conclusively that, so far as the element of specific time is concerned, it is not perpetuated in our institution.

In Acts 2: 42-47 we read that the disciples continued daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart.

In regard to the signification of this passage learned writers have differed widely. Some have supposed that it related simply to a common meal, while others have thought that the allusion was to the "breaking of bread" in the "Lord's supper," which they claim at that time took place in connection with such meals.

We confess frankly that it is not clear to our own mind where the exact truth lies in this controversy. We feel assured, however, that the reference in verse 42 is to the sacrament, as any other view of the matter would affect the dignity of the record by making Luke appear to confound the sacred with the profane by uniting in the same sentence the mention of such Christian duties as fellowship, doctrine, and prayers with the eating of an ordinary repast. This would seem highly improper, both from the standpoint of its connection, and the application of the word "steadfastly" to the partaking of food in the ordinary way. But if the "breaking of bread" mentioned in verse 42 means the eucharist, then in order to avoid the conclusion that it means the same in verses 46 and 47, we must decide that there is an abrupt deviation within this brief space in the use of the term "breaking of bread," by which it is made in the first place to point to the sacrament, and in the second place to something wholly secular in its nature.

Such a version, to say the least, appears to be strained.

But if it be not correct, if the same word in both instances is to be understood as representing the same idea, then we have the disciples "breaking bread" and eating meat daily, either in their own houses, or in those of one another.

This being true, however, then—as the "eating of meat" is admitted by all to signify ordinary meals—it is undeniable that they were in the habit of partaking of the eucharist in the daytime, unless resort be had to the violent presumption that they never ate meat except in the night season.

(Concluded next week.)

THE THOUSAND YEARS.

THE following statements, proved by the scripture references given, will show the Bible view of the thousand years of Rev. 20:—

1. The resurrection of the righteous will take place just prior to the thousand years. Rev. 20: 4.
2. The resurrection of the wicked will not take place until the end of the thousand years. Rev. 20: 5.
3. Christ will come before the thousand years, because he comes at the time of the resurrection of the righteous. 1 Thess. 4: 16.
4. His coming will be personal and visible. Acts. 1: 9-11; Rev. 1: 7.
5. At this time he will take all the righteous from the earth to Heaven. 1 Thess. 4: 17; John 13: 33-36; 14: 1-3.
6. They will reign with Christ on his throne during the thousand years. Rev. 3: 21; 20: 4.

7. The Judgment (to investigate and apportion the punishment of the wicked world) will be given to them. Rev. 20:4; Dan. 7:22; 1 Cor. 6:2, 3; Ps. 149:5-9.

8. When Christ comes to take the righteous, he will destroy all the wicked, and leave the earth desolate. 2 Thess. 1:7, 8; 2:8; Jer. 25:26-33; Isa. 13:9.

9. This will be just prior to the binding of Satan, and just before the thousand years. Rev. 19:11-21; 20:1-3.

This leaves no place for a world's conversion, nor for a time of peace on earth during the millennium spoken of in Rev. 20.

10. The bottomless pit, where Satan is to be bound, is nothing more nor less than this earth in its broken up condition as it will be after Christ comes. Rev. 6:14; Nahum 1:5, 6. The term "bottomless pit" comes from *Abussos*, which signifies "the deep," "the abyss," and is used in Gen. 1:2 to describe the earth when it was "without form and void." At the great day of God the earth will be brought into a similar condition. Jer. 4:23-27. Hence the term *Abussos* is used in Rev. 20 to describe the condition of the earth when it shall be the bounds of Satan's habitation.

11. Satan is not now limited to the earth, but goes through the air, and with his legions of demons (Mark 5:9; Jude 6) tempts the people of all nations. Eph. 2:2, 3. But during the thousand years Satan will be cast down to the ground (Eze. 28:17; Isa. 14:12), and, without a human being to tempt, he will roam in solitude. Zeph. 1:2, 3; Rev. 20:1-3.

12. After the thousand years the wicked will be raised, Satan will be loosed from his limited power, and again go about his usual work, deceiving the nations. Rev. 20:5, 7, 8.

13. The city of God, with all the saints, will come down from Heaven and be on the earth at this time. Zech. 14:4, 5; Rev. 21:1-3; 20:9.

14. The wicked will be gathered around the city, and burned up with fire from God. Rev. 20:9; Mal. 4:1; Ps. 37:10, 20.

15. The devil and his host (his angels) will be destroyed at the same time. Rev. 20:10; Isa. 24:21, 22; Heb. 2:14; Eze. 28:17-19.

16. After this the earth will be free from sinners. All the universe will say, Blessing, and honor, and glory, and power, be unto God and the Lamb (Rev. 5:13), and the saints will enjoy abundance of peace forever and ever. Ps. 37:11. G. V. KILGORE.

"OVER ONE SINNER."

"WHEN I was a boy in old England," said the white-haired old man, Dr. Winter, at a missionary meeting, "one day my mother had gone to the missionary prayer-meeting. That was in the early days of missions to the heathen—the days of Carey, and Ryland, and Andrew Fuller. Toward evening she came home very much excited, and bursting open the door as the family were just gathering around the supper table she clapped her hands and exclaimed: 'There's a convert! there's a convert!' Then she told the story of the conversion of *Krishnu Pal*, the first Hindu trophy of the cross. It was a matter of great rejoicing in all the churches of the realm. God had owned and blessed the missionary enterprise."

If S. D. Adventists should rejoice like this over new converts to the great Sabbath reform of this present time, what a rejoicing people they would be! And why not?

HARD WORK.

"WHAT is your secret?" asked a lady of Turner, the distinguished painter. He replied, "I have no secret, madam, but hard work."

Says Dr. Arnold: "The difference between one man and another is not so much in talent as in energy."

"Nothing," says Reynolds, "is denied well-directed labor, and nothing is to be attained without it."

"Excellence in any department," says Johnson, "can now be attained by the labor of a lifetime; but it is not to be purchased at a less price."

"There is but one method," says Sidney Smith, "and that is hard labor; and a man who will not pay that price for distinction had better at once dedicate himself to the pursuit of a fox."

"Step by step," reads the French proverb, "one goes very far."

"Nothing," says Mirabeau, "is impossible to a man who can and will. This is the only law of success."

"Have you ever entered a cottage, or traveled in a coach, ever talked with a peasant in a field, or loitered with a mechanic at a

loom," asked Sir Edward Bulwer Lytton, "without finding that each of these men had a talent you have not—knew something you did not?"

The most useless creature that yawned at a club or idled in rags under the suns of Calabria, has no excuse for want of intellect. What men want is not talent, but purpose; in other words, not the power to achieve, but the will to labor.—*Selected.*

OF CLAY.

"MAKE me a statue fair," the Master said, "Which shall thy love and skill and patience show;

In every line be my true image laid, Make it of clay, but make it white as snow."

This strange commission, though in seeming hard, The artist all unquestioning received; And though from hope almost he felt debarr'd, He never o'er the stern conditions grieved.

To do whatever should the Master ask, This was his loyal, loving wish alway; So he accepted the appointed task, And bowed his head and meekly went his way.

Day after day he wrought with patient care, Night after night he mourned his labor vain; And then with varying courage or despair, Made and unmade, molded and marred again.

His model grew into a form more fair, Despite his often sore disquietudes; And when his work he mixed with faith and prayer, Came gleams of joy in peaceful interludes.

At length there came the final Judgment-day, The day of all his days the blight or bloom, When he must show his statue made of clay, And hear the Master's plaudit or his doom.

"O waiting Master! scrutinizing, wise, Canst thou one feature of thine own discern? On my poor work can thine expectant eyes One smallest glance of sweet approval turn?"

"In shapeless clay to make thy face appear How long these trembling hands have illy toiled, I strove to wash it white with many a tear, And yet behold it darkly seamed and soiled!"

The Master smiled upon his servant good, And raised his wonder-working wand, and lo! The statue in his own clear likeness stood; And made of clay, it shone as white as snow!

We too have labored, wearily and late, To form ourselves into His image true Whose life it is our life to imitate, Who saith, "Behold, I render all things new."

According to thy word, renew us then, After thy Spirit's excellence, we pray, O Master! lest for aye our hearts remain Clay cold, clay dull, and wrought throughout but clay.

O'er our life-models, stained, distorted thus, Lift thou thy gracious, all-transforming rod; Show how the things impossible with us, Weak mortals, yet are possible with God.

—*Hope Harvey, in Christian Weekly.*

CAN SAINTS APOSTATIZE?

ELD. S. OSBORN.

(Continued.)

HEB. 6:16-20 is also quoted and much relied upon to sustain the so-called final perseverance of the saints; and as the agency of God and man are both brought in here we will consider it well:—

"For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

First point, verse 17: God by the immutability of his counsel was willing to assure his heirs by an oath. Second: This oath was made to Abraham. Verses 13, 14. This oath is found in Gen. 22:15-18, and 26:2-5, where the reason for making the oath is also found. It was because of obedience on his part. Third: God could not lie; and in view of that fact we are to have strong consolation, who have fled for refuge to lay hold of the hope set before us. Fourth: On the part of God it is sure and steadfast, and on the part of man great diligence should be shown to full assurance of hope unto the end. Verses 11, 12. This text is fatal to the view we are opposing. For in reference to man, it is said that he must "flee for refuge," "lay hold," "be diligent," and "continue to the end." I could not frame a text more fatal to their theory.

Isaiah 49:14-16: "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

This is considered, by our friends, sufficiently strong to settle the question in their favor. Pp. 502, 3. We can admit every point the Dr. tries to make here, and then

the case is only half made out. For this makes mention only of the interest on the part of God for his people. It is true that God is more compassionate for his children than a mother is for her infant. It is also true that he engraves them upon the palms of his hands. But who are his children? Who is Zion? Let verse 18 answer: "Lift up thine eyes round about, and behold: all these gather themselves together and come to thee. As I live, said the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth." Notice from this text what men must do in order to be the children of God. First, they must gather themselves together, and come unto the Lord; secondly, they must clothe themselves, and bind the requirements on like a bride. The last clause strikes a death-blow to the system we are opposing. When a bride binds herself as an ornament to her husband, is it not to obey him during life? If any one will thus bind himself to God, he will never fall. Thus the strongest text, when it is allowed to explain itself, is shown to prove the reverse of what they would have it prove.

The same idea is sustained by many scriptures. We can only offer a few here. Peter says, Acts 2:40: "Save yourselves from this untoward generation." This is plain. These were the converts "such as should be saved." Verse 47. Paul is very clear on this point. Phil. 3:11, 12: "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus." "Apprehend: to lay hold on—to seize—to conceive by the mind—to fear."—*Worcester.* Let us read this according to the meaning. Paul (a converted man no one will deny) had not laid hold on the resurrection yet; he had fear; but if he would follow on he would be laid hold upon by Christ. Verse 13 says: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Thus he might attain unto it. Paul did not think his condition was safe by any means.

This is further sustained by what follows: In verses 16, 17, Paul instructs his brethren how they should walk, and in verses 18, 19, he says, "Many walk (many of his brethren of course, for this was what grieved him so) of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ." Now comes the penalty of those apostates: "Whose end is destruction." Can anything be plainer? The last positive text used by the doctor is on page 506 of his work. It is found in

Heb. 13:5: "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee."

This refers wholly to God's aid in temporal matters, as the text and context prove. And there could be no more than a mere inference from this text in support of the theory against the possibility of apostasy; hence we will let it pass.

(To be continued.)

EMULATION.

EMULATION is the act of attempting to equal or excel others in qualities or actions. There is, in the mind of every individual, to a greater or less extent, a desire to attain to eminence in the world. This principle, properly directed, tends to make man noble, true, and happy. It can, however, be grossly perverted. A desire to surpass others for the sake of surpassing them is an unworthy motive. When a man treads down his fellow-beings in order to exalt himself, or when he takes pleasure in other people's failures because they make his successes more noticeable, he cultivates the lower characteristics of his nature, and has none of that love which actuated our Saviour to give his life for fallen man.

Selfishness and pride led certain individuals anciently to inquire, "Who among us shall be the greatest?" Those impure principles still exist, and still prompt man to exult when his fellow-mortal is abased. This emulation, if cultivated, becomes ambition. Napoleon's heart was filled with its unholy fire. He sought and obtained self-glorification at a terrible cost; for the blood of millions was shed that he might secure wealth, honor, fame, and a name. Alexander the Great ignored every rule of right, and trampled under foot every one whom he feared might some day equal or outstrip him in his onward course. The pages of history are covered with instances of misdirected emulation, but the light of eternity alone can reveal the evil it has wrought.

Self-emulation, or a desire to rise above one's present attainments in order to be of use in the world, is a noble principle. It causes an individual to press onward to wider ranges of thought and upward to higher levels in life. It means progress in knowledge, growth of mind, and moral improvement. It is willing that others should rise, and is ever ready to lend a helping hand. The spirit of Christ, which causes the believer to rejoice when others enter the road that leads to glory, causes him also to be glad when his brother progresses in things pertaining to this life.

Man may reach the highest pinnacle of worldly fame and honor, and the spirit within will still demand a higher goal. It calls aloud for the true, the lofty, and the imperishable. Cæsar, with the world at his feet, was not satisfied, and the historian has recorded his weariness of spirit as well as his hours of exultation. Vague and passionate longings at times rent his proud heart, as he vainly sought to pierce the veil of futurity. It is recorded that on one occasion he bitterly exclaimed: "Has the fierce struggle, the indomitable will, the unflagging toil, the blood of five hundred battle fields, the sack of a thousand cities, brought me to this? It is a mockery, a dream, a fable. Can this be all?"

The mighty warrior looked from the goal he had obtained upward to the goal he might have won, but alas! vanity, pride, and world-worship were stronger than those momentary longings for a nobler, truer, better life, and Cæsar again went forth conquering and to conquer.

It is ever thus in life. The restless heart demands a higher goal, and can never be satisfied with earthly things. These longings in the heart of the Christian are "big with immortality," and cannot be hushed until incorruption and eternal life become the portion of the saints.

Thus we have seen that desires and efforts for self-improvement, if properly directed, are beneficial and right, and lead to perfection in the kingdom of our God.

ELIZA H. MORTON.

Allen's Corner, Me.

Our Basket.

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

NEVER mind where you work; care more about your work.—*Spurgeon.*

THE French have a noted proverb: "It is the first step that costs."

IMPATIENCE of study is the mental disease of the present generation.—*Dr. Johnson.*

THEY are never alone who are accompanied with noble thoughts.—*Sir Philip Sidney.*

If "immediately the cock crew" every time a man lied in these latter days, what a din there would be!

THE beginning of faith is action, and he only believes who struggles; not he who merely thinks a question over.—*Carlyle.*

ALL that we possess of truth and wisdom is a borrowed good. You will be always poor, if you do not possess the only true riches.—*St. Augustine.*

THE Christian life is not knowing nor hearing, but doing.—*F. W. Robertson.* Men reverse this statement when we press them on the Sabbath question, and say that the Christian life is not doing at all, but only believing.

SPEND your time in nothing which you know must be repented of; spend it in nothing which you could not review with a quiet conscience on your dying bed; spend it in nothing which you might not safely and properly be found doing if death should surprise you in the act.

It is said that old John Brown, of Had-dington, used to address his divinity students of the first year to this effect: "Gentlemen, ye need three things to make ye good ministers; ye need learning, and grace, and common sense. As for the learning, I'll try to set ye in the way of it; as for the grace, ye must always pray for it; but if ye have na brought the common sense with ye, ye may go about your business."

THERE are clocks constructed on a plan so broad and ingenious that they not only give the hours and minutes, but the whole calendar. They prognosticate the weather and show the movements of the stars as accurately as they mark the flying instant. So Christianity measures seconds and eternity. It gives its emphasis to the passing event, that at the next instant is forgotten, and on its dial it holds the significant movement of things behind the veil.

The Review & Herald.

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

BATTLE CREEK, MICH., FEBRUARY 27, 1879.

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

SCANDINAVIAN MISSIONS.

IOWA, NORWAY, AND DENMARK.

WE are very happy to know that our brethren from the Danes, Swedes, and Norwegians are fully awake to the wants of the cause in Northern Europe, as well as among their people in America. The following from Elder John F. Hanson, dated Marne, Iowa, Feb. 10, 1879, will be read with great interest:—

"DEAR BRO. WHITE: I wish to tell you that the Testimony in Supplement to REVIEW No. 6 has had a good effect on our Danish church here in Elkhorn, Iowa. Yesterday we had a meeting wherein I read the Testimony to the whole church, after which I tried my best to get each brother to subscribe something to help the Danish and Norwegian Mission.

"I have myself sent \$115.00 to be applied to that mission, and now I pledge with others:—

J. F. Hanson, \$50.00	Chr. Johnson, \$60.00
Hans Larsen, 50.00	J. H. Rasmussen, 40.00
Peter Hanson, 25.00	R. Brodersen, 25.00
Nels Hanson, 20.00	S. C. Sorenson, 20.00
N. C. Hanson, 15.00	F. D. Christensen, 15.00
P. P. Nelson, 10.00	James Karlson, 10.00
Lars Hanson, 10.00	Jacob Brodersen, 10.00
Ole Hanson, 15.00	A Sister, 5.00
A Sister, 2.00	A Brother, 2.00
C. M. Christensen, 2.00	N. P. Høgh, 2.50
Jorgen Hanson, 2.50	Kirsten Johnson, 2.00
Ane Peterson, 2.00	Peter Nelson, 2.00
Rasmus Peterson, 5.00	

Total, \$408.00

"This is pledged from this church to be paid as they can best do it. It will all be paid by January 1, 1880. I have crowded no one to do more than I thought it was duty, and I know that we can rely on these pledges, and I even think that it will overrun the amount pledged.

"I have written to six other Danish churches in Iowa to gather their pledges with what cash they could pay, and send it to me until further notice. The one thousand dollars you speak of will be raised. It is certainly a shame to the nearly 1000 Scandinavian Sabbath-keepers in this country if they could not raise two thousand dollars if you should call for it. God grant that we may all arouse to the important duty of saving perishing souls from destruction.

"I have received some little over 50.00 of this pledge money. Shall I send it to you, or to Battle Creek? [All money for the Danish-Norwegian Mission should be sent to REVIEW AND HERALD. J. W.] I ask that all money for this purpose be credited when received, either in the REVIEW or the Tidende."

Our Scandinavian brethren are responding nobly. In a late REVIEW we see \$100 receipted to Anna Rasmussen, a Danish sister who has for several years worked on the Tidende and Danish tracts as compositor and proof-reader. She and her sister Mary put \$500 each into the Health Institute some eight years ago. This was all they had. These sisters will now remember our words of advice to receive a large portion of their money back, as the time would come when Elder Matteson and others would visit their native land, and such a mission would require means, and they would wish to bear a part. It is with great pleasure that these and others donate liberally to that worthy object. Not less than \$2000 will be raised for that mission during the year 1879. God speed the work.

J. W.

THE STRIKES IN ENGLAND.

STRIKES, with their aggravation of all the evils they are intended to remedy and the prospective want and suffering which they engender, are not confined to this country. Liverpool and London are now suffering an infliction of this folly.

The entire trade of Liverpool is paralyzed. Feb. 13, the strike included not only the sailors and dock hands, but laborers generally, carters, and carpenters. Thirty-five ships laden with grain and destined for Liverpool, are held by their owners at Queenstown, as they do not know where to send them; and meanwhile there is imminent danger that the immense amount of grain will heat and spoil. Few ships, if any, leave the port, and no cargo can be discharged there except by men brought from other places, and guarded by the military and police while about their work. The fleet chartered at Liverpool to convey troops and supplies to South Africa to suppress the trouble from

the natives there, will have to be fitted out at other ports. All propositions to compromise from the ship-owners have been rejected.

In London the strike has commenced with a society called "The Amalgamated Society of Engineers," involving engineers, boiler makers, steam engine makers, iron moulders, and all other iron workers in the great establishments. Pattern makers and a hundred other trades intend to follow.

Both cities are greatly overcrowded with laboring men; and the utter blindness and folly of this movement is seen when it is considered that England is absolutely dependent on her commercial and manufacturing industries for the pre-eminent position of prosperity which she has so long enjoyed; and if these are paralyzed, what becomes of her prosperity? and what hope is there for her laboring millions? And every hour's suspension of these industries, such as is brought about by these strikes, is only hastening England's fall; for she has sharp competitors and dangerous rivals in a commercial point of view, and they will not be slow to take and keep for themselves those markets which England thus vacates. And then the power of her strength is broken. How much trouble and suffering this will involve, before it is ended, who can tell?

A NEW MOVEMENT.

THE believers in what is called the Age-to-Come doctrine, it seems, are seriously agitating the question of a general migration to the land of Palestine. They have recently held a four days' Conference in Boston, Mass., the following notice of which appeared in the Boston Herald of Feb. 17, 1879:—

The closing sessions of the four days' Conference of the believers in the Age-to-Come doctrine, which have been held in Federhen Hall, at the corner of North Russell and Cambridge streets, were held yesterday, and were quite largely attended, a few being apparently there from curiosity, but much the larger portion were evidently firm believers in the restoration to the Holy Land of the tribes of Israel and the coming of Christ to rule over them. The sessions were conducted by Rev. Jonathan Cummings, editor of the Age-to-Come Herald, and in the forenoon the general subject of migrating to Palestine was discussed and its feasibility considered, all the speakers agreeing as to the importance of at once making preparations. In the afternoon and evening the question of what action is necessary in regard to going was under discussion, and on this Rev. J. Cummings, Rev. Mr. Williams of Boston, Rev. Mr. Doughty of Lynn, Messrs. Burlingame and Angell of Boston, Mr. Libby of Rochester, N. H., and others, expressed their views, all being in favor of the organization of a Palestine Colonization Society, the members to go there as fast as means were raised and arrangements made for the settlement, but no definitive action was taken by the Conference in the matter.

We have no comment to make on the above further than to express the earnest wish that all the means required may be speedily raised, and the movement successfully carried out.

GOOD SUGGESTIONS.

I HAVE received from an esteemed minister of the Seventh-day Baptist denomination, laboring in one of the States, an interesting letter, a portion of which I think worthy a place in the REVIEW. J. N. ANDREWS.

"I am anxious to make known God's law and Sabbath. My prophetic studies fully convince me that the world is fast sweeping into the penumbra of that gross darkness which immediately precedes Christ's second advent. I cannot therefore but feel with you the deepest interest that your people and ours should, as far as possible, co-operate and draw together. God's law and Sabbath is broad, common, and distinctive ground upon which we stand. On other points, we may learn something from each other through a free and friendly interchange of views through delegations and the press.

"We must conscientiously avoid giving and taking offense. The greatest danger of collision comes through the general missionary work. If a few representative and kindly disposed members of each denomination were made members of the missionary Board of the other, and would sit together at the yearly Conferences, the danger of collision, it seems to me, would be avoided, and the proper freedom and efficiency of the Board would be in no way impaired. Each Board could make its own selection, with the consent of the persons selected, and without the formality and consequent discussion of appointment by the General Conferences. Our Missionary Board meet with, but are not controlled by, the General Conference. Each Board might recommend measures to the other."

THE SABBATH QUESTION AT SOUTHAMPTON, ENGLAND.

SINCE our arrival at Southampton, more than a half-dozen writers have spoken through the secular papers of Southampton on the Sabbath question. Most of them seemed to take it for granted, without offering the slightest proof, that Sunday is the identical day of the fourth commandment. All did not think thus, however. I will give a few quotations from their articles, not because the statements are especially new to our people, but because they may be interested to know what positions are taken here, and how minds are being agitated.

In the Southampton Times of Dec. 28 is an article from a "vicar" of the Church of England, in which are some excellent statements respecting the law of God. I will copy a few of his statements.

"God has given to mankind a law, commonly called 'the ten commandments,' or the 'moral law,' thus manifestly different from that called the ceremonial law; for while the latter was delivered by the mediation of Moses, the former was spoken to Israel by God himself. . . . Its words were also written by his finger upon tables of stone, and thus doubly and permanently impressed upon the attention of mankind.

"Within this law, as one of the ten, we find the command relating to the keeping of a Sabbath day, occupying among them an equal position, enforced with the same high sanction, expressed at even greater length than any of the remaining nine, and conveyed in words implying its sanctification not only from the beginning of time, but also the necessity of its continued observance while the world shall last.

"In short, for all the purposes of sacred worship, as well as for the needs of human rest, the fourth commandment was not more necessary at the first time of its delivery than it is now. The course of time has not impaired it; circumstances have to us rather increased its value. It was a blessing under the law—far more so is it under the gospel. There is nothing merely national or Jewish in its spirit, or in any one of its conditions, it being, in the wisdom of God, so framed that it might become a standing memorial in all ages of the church and among all the races of mankind.

"I plead for the integrity of God's law, because in the event of its surrender in this one particular, what have we left?—A mutilated decalogue; no longer ten commandments, as solemnly enumerated by God, hardly nine. If one link of the golden chain let down from Heaven be thus rudely broken, is not the communication severed? For if modern opinion be right in pronouncing that the fourth, standing where it ought not, is no part of the moral law, and the position of that one command be thus undermined, it will follow that the second commandment must be at once surrendered to the many persons who have decreed that also to be but a fragment of Jewish law, and so the whole decalogue becomes at once a broken table. And who will henceforth put faith in any part of that august revelation hitherto held to be divine?"

In the Times of Jan. 18, we read:—

"The seventh day was set apart for rest and worship long before the moral law was given. It was observed in the patriarchal times of Old Testament history; and the fourth commandment, beginning with the significant word 'remember,' was only a confirmation of its divine character to the Jewish people.

"Dr. Griffin would have us believe that Jesus Christ deliberately broke the law of the Sabbath to show that it was no longer to be observed as a great religious institution. Could there be any more flagrant perversion of truth? Jesus Christ himself cited the case of David and the showbread as parallel with his own and that of his disciples. He declared that he did not come to destroy, but to fulfill the law. And he was dealing with men whom he denounced as whited sepulchers—men who saw goodness only in observances, merit only in their own actions—men who were hypocritical devotees at the shrine of their own good works, and who, by their traditions, had made the commandments of God of none effect.

"The great Exemplar of Christians was neither a law-breaker nor a Sabbath-breaker; but he taught men what was the essential condition of keeping all God's laws, namely, that the heart should be right with him. And by his life of perfect obedience he fulfilled the law—that of the Sabbath included—and made it honorable."

In the Times of Jan. 25 the following article appeared, from "An Inquirer":—

"I have read with great interest the correspondence in your valuable paper on the proper observance of the Sabbath. It seems clear that the fourth commandment of the decalogue still

requires obedience, but there is one question of which many of your readers would like a solution. It relates to the days of the week.

"Before me lies a table of the days of the week in twenty-one languages, such as Arabic, Russian, Polish, Malay, German, French, Italian, Spanish, etc. I notice in all these languages that Saturday is called Sabbath. What does this mean? Perhaps some of your learned correspondents will explain, and give us the texts of Scripture which tell us when and where the observance of the Sabbath was transferred from Saturday to Sunday."

In the Hampshire Independent of Jan 25, the following article appeared, signed "An English Churchman":—

"A great deal has been said and written of late on the observance of the Sabbath. Would you permit a little to be said concerning the observance of the Sunday from a point of view somewhat different to what has been commonly taken?"

"I would purpose, first, to say a few words concerning the obligation of the Sunday as a day of rest. What makes it binding upon us as English churchmen? Is it scriptural? There is no positive precept in the New Testament touching its observance. It is impossible that the 'Lord's day' could have been kept as a day of rest by the primitive Christians. The Jews would still keep their Sabbath. According to the tenor of St. Paul's writings, the Gentile Christians would not observe the Sabbath,* and on the first day of the week they would be found at their ordinary business, meeting very early in the morning for their eucharist,† and at night for their prayers, and sermons, etc. Acts 20: 7. There is no trace of modern Sabbatarianism. There is not a trace of its being according to the mind of Christ, to transfer the obligation of the fourth commandment to the first day of the week. There is not a trace that work on the Sunday was deemed sinful; such traces there would be were it so deemed, for other Gentile usages are boldly enough condemned. The observance of Sunday as a day of rest is not scriptural.

"This by no means implies that it is anti-scriptural. That the Catholic Church adopts it is a sufficient proof of this, but as it is not scriptural, so neither is it apostolic. No doubt the observance of the day is in one sense apostolic. The apostles practiced it. They handed its use down to us. It would be a bold act if even an Ecumenical Council abrogated its observance. But the apostles cannot have observed it as a day of rest. Whatever ideas of gladness and festivity may have gathered round it, the charms of quietness, rest, and repose from labor cannot have gathered round it in their time. . . . Constantine issued an edict to close the law courts and forbid work in towns, and this set free a large portion of the community from secular business, and was a great incentive to the public observance of the Lord's day. By degrees there grew up a desire for a more formal separation of the Lord's day from other days, and thus a transference to it of the fourth commandment in its literal acceptance."

Of course, these utterances of the press are stirring up thought and Bible investigation on this topic. We are watching anxiously to see what will be said next in reference to this important question. J. N. LOUGHBOROUGH.

* It would seem from Acts 13: 42-44 that Paul spoke on the Sabbath day to almost the whole city of Antioch, by request of the Gentiles. J. N. L.

† He probably has in mind Pliny's letter to Trajan, which speaks of a meeting on "a stated day before sunrise." Many learned English writers say that that stated day was probably the Sabbath. J. N. L.

GENERAL T. AND M. SOCIETY.

THE object of this society is two-fold; first, to bring about more systematic action among all the tract societies, and second, to send reading matter to places outside the limits of any Conference of Seventh-day Adventists. During the past year it has sent to the various seaports more than one hundred and fifty packages of publications, besides furnishing reading matter to as many vessels sailing to all parts of the world. It has sent large packages of publications to Liberia, to the Diamond Fields of Africa, to Holland, the Baltic Sea, the isles of the Mediterranean, Greece, and the different parts of Europe, besides contributing largely to all parts of the South and other portions of this country. We leave the result of this distribution for the day of Judgment to reveal, but we know of scores who have embraced the truth through these efforts. We have made and are making arrangements with regular lines of passenger steamers running from Buffalo to Chicago, Boston to Liverpool, and from New York city to all points of the world visited by these steamers,

on board a set of our bound books, in the writings of Sister White, and a set of our periodicals, to be read by the members.

It should be accomplished in 1879, but not less than five thousand dollars, there will be a continual drain on the treasury to send publications to different parts of the world by mail. In this manner, with the prospect, six or seven thousand dollars can be judiciously used, and the work will be greatly increasing.

WHY SHALL THIS MONEY BE RAISED?

Constitution of the General Tract Society in three ways: 1. By life memberships at \$100 each; 2. By each tract society's gift of one-tenth of the amount received for its own work during the year; and 3. By individual contributions.

Names and addresses of all who have contributed \$100, and thus become life members (those already received) appear in this number of the REVIEW. If any address is not correct, please notify Miss M. L. Huntley, Battle Creek, Mich., at once, so that it may be corrected before the certificates are sent. A certificate which would adorn any parlor when it will soon be completed, and sent to those who have become life members.

Want at least one thousand to take shares in the enterprise during 1879. For a reward to you to the time when souls saved by the millions thus sent out, who will be represented as stars in your crown of rejoicing, will come from every nation under heaven.

S. N. HASKELL.

THE GREAT STIR IN NORWAY.

The capital of Norway is greatly stirred over the present truth. In this week's report from the REVIEW, reference is made to a little leaflet that has been published and scattered all over Christiania. Its design is especially to arouse the theologians and clergy of that city to take active measures against the work performed by Bro. Matteson. We have just received a copy of this leaflet, and as it shows how deeply rooted the work of truth is getting to be in Christiania, and how stirred up the people are in regard to it, we take pleasure in translating it for the readers of the REVIEW.

The article starts out with the following question:—

"Are nearly all the shepherds of the churches in Christiania asleep, or what should and ought to be expected of priests and theologians, when error of the worst kind is preached and disseminated publicly?"

It then continues:—

"It has caused and still causes great dissatisfaction with the priests and theologians of Christiania, that nothing as yet has been done to refute and answer the publications that have been scattered abroad, and the many aggravating, blasphemous, lectures held in this city by a missionary from the Seventh-day Adventists in America. When the pure doctrine of the State Church has clearly been shown to be radically false, as has been done by publications and public lectures, then it is not enough that the priests simply warn their members not to attend the meetings and listen to the lectures; because hundreds will attend anyway. Those who with a little insight into the doctrine of justification by faith, have followed the thread of these many words of lectures, will see that no more subtle way of undermining the fundamental principles of theology has ever been introduced into this country, so far as can be remembered. The writer of these lines, who for many years has been engaged in the missionary work, and therefore has had more than common opportunities to become grounded in the truths of the gospel, could venture to say that much Bible knowledge and Christian experience is needed in order not to be led away by the errors of this doctrine, and that many are being led away is already a well-known fact.

"Our common books of instruction for children, so far as some of the vital points are concerned, such as the question of the immortality of the soul and of endless torment, are not plain enough to even defend one's self with them; and when these points are subtly attacked by enemies of the truth, we can see with sorrow on the present case what the result will be; they do not spare anything of the existing doctrines, when their objects thereby can be attained. Many priests and theologians are always at hand with their domineering writing at the expense of the truth, as for instance when they take it in hand to tear down the work of a poor lay preacher, who, without pay and even by the Spirit of God, devote themselves

to leading sinners to repentance; the priests and theologians should encourage this work, then the great chasm which divides these would be bridged over, and all the forces would be gathered together against our common enemy, sin.

"Now, when the enemy crowds in by the aid of learning and subtlety, and even publicly attacks, tears asunder, and mocks at the most solemn truths of the Christian apostolical faith of our forefathers, we should reasonably expect that priests and theologians, both with pen and word, would, with the clear testimony of God's word, refute these false doctrines; but alas! the lay brethren must wait a long time before these witnesses of the truth do anything, and the enemy is allowed to proceed with his work entirely unmolested, and to gather one large audience of church members after another. Such carelessness on the part of the shepherds has caused much dissatisfaction among Christians, and if the priests and theologians do not use their old, and, according to their ideas, sharp swords against such an enemy, then we do not know when we shall see the effect of these so-long praised and sharpened weapons (the pure doctrine). It is a very easy way of avoiding the work to cry 'false doctrine,' which indeed can be said in a general way of everything that does not agree with the State Church, and, therefore, ought to be characterized as false; but this does not, however, prove that everything is false.

"Now the Christians of Christiania desire to know from the word of God, through their teachers, whether we have immortal souls, and whether Satan and the wicked shall be destroyed and not be tormented forever and ever; these matters should be discussed thoroughly. D.

"Christiania, Jan. 21, 1879."

THE TEMPERANCE ASSOCIATION AND MISSIONARY WORK.

THE readers of the REVIEW have doubtless read in the Supplement issued a few weeks ago an account of the organization of a National Temperance Society. The question will be asked by many: "Why is this? Are we not a temperance people, and does not our church covenant require all that is in the pledge?" Yes; but yet it is in some cases true that our people are not so far advanced in the health and temperance reform as they should be, and if they were, certainly none could object to signing Pledge No. 3 for this reason. The object in view is not simply to benefit our people, but others also. Not unfrequently we appear in an unfavorable light when the temperance movements are made in the community where we live. Many of our brethren do not feel at liberty to unite in them, as it links them with society that indulges in things contrary to sound doctrine. The impression is thus made upon those whose whole soul is in this reform that we are not in sympathy with the temperance movement. They do not appreciate our reasons for not uniting with them, and conclude that we are bigoted, narrow, and exclusive, and thus a barrier is raised between them and us, and we cannot benefit them as we otherwise might. Could we show them that we already belong to a temperance society, and have signed a pledge stronger than theirs, and invite them to go with us, it would show them that we are a temperance people, and that our sympathies are with every such reform movement.

It is true that the attention of the world is to be called to the solemn truths applicable to this time, and it is our duty to take advantage of every lawful means to assist in promulgating these truths. The temperance movement is a channel through which we can reach thousands that otherwise would see no attractions in this work. One class of minds will be attracted to the truth by one means, while another class will be affected differently. If we can in this manner turn the attention of one soul toward the truth, it is our duty to do so; but if we can present an organized front ten thousand strong, working in every city, town, and neighborhood in our country, entering ten thousand homes, and helping to stay the tide of drunkenness by inducing men and women to sign the pledge, we thus open avenues whereby our publications on various points of truth, can find their way to many appreciative hearts, and the attention of thousands will thus be called to our publishing houses. We therefore believe it to be our duty to make use of this means to reach that portion of the human family that will not at first listen for a moment to the doctrinal points of our faith. We do not urge this work to have it take the place of our special work of presenting the truth, but as a means to reach beyond the simple theory of the truth. It will meet many in the work in which they are interested.

Some will say, "Why sign any pledge? Do we not sign a pledge when we sign a church covenant? Do we not take upon ourselves the most solemn vows man has ever taken, or can take, when we renounce the world for Christ? And does not this most solemn of all pledges exceed signing the temperance pledge?" Why, then, object to saying to the world, in the form they consider important, that we are a temperance people, and that we wholly discard alcoholic drinks, tobacco, and the like? Our hearts should be so large that we can be made all things to all men, that we may by this means save some. Although we may be free from all men, yet by becoming servants of all we can gain the more. We should conform to anything where principle is not sacrificed, to meet fallen humanity in its degradation. Did not our Saviour do this? Did he not attend a marriage in Cana, eat with publicans and sinners, and do many things contrary to the customs of the Jews? and is it inconsistent for us to conform to the customs of society where no principle is involved, to sign a pledge, and present the same to the fallen to rescue them? May God help us to be wise as serpents and harmless as doves.

Our agents should ask all to sign the pledge in their neighborhoods. Interest them in the principles of reform, and thus lead them step by step to embrace the gospel of our Lord Jesus Christ. S. N. HASKELL.

FAMILY SABBATH-SCHOOLS.

THERE are many scattered families of Sabbath-keepers who cannot meet with others on the Sabbath day; they seldom or never hear any preaching, and frequently have no opportunity to attend prayer-meetings. The Bible and our periodicals are the only religious teachers they have; and the family worship, morning and evening, is the only religious service they attend for months at a time.

I think it would be a good plan for every such family to organize a family Sabbath-school. It would make the Sabbath pass more pleasantly and profitably.

The new weekly INSTRUCTOR furnishes dated lessons for every Sabbath, so that the scattered families can all be studying the same lessons that are learned from Sabbath to Sabbath in the schools. Then if they should at any time have opportunity to meet with any school, or any other family, all would have learned the same lesson, and would be prepared to unite in recitation and general exercises.

A family Sabbath-school should begin and close at a definite time, just like any other school. It would be better to have it held in the forenoon, beginning somewhere from nine to half-past ten, and continuing from an hour to an hour and a quarter. The exercises should begin with singing and prayer, and the interest would hold out better if there should be singing once or twice during the exercises, and at the close.

The parents can hear each other recite, and then hear the lessons of the children. In all cases where there are children in the family, the exercises should be adapted to their wants, and so conducted as to give them frequent change. In this way the hour will pass quickly and pleasantly, and the children will soon learn to look forward to their Sabbath-school with fond anticipations.

The general exercises may consist of reviews on former lessons, pointing out important places on the map, etc. The afternoon may be spent in reading, and in learning the lessons for the next Sabbath. Thus the Sabbath, instead of being a long, tedious day, will become a delight. Some families have been trying this plan with the most complete success, and we hope soon to hear from others.

Such schools should report to the State Secretary the same as other schools.

G. H. BELL.

TO DIST. NO. 3, INDIANA T. AND M. SOCIETY.

I WISH to inform you that our district is in arrears with the State society. This should not be allowed. We must pay up. Every member will be expected to hand in a report for the April meeting, and to accompany the report with a donation. Our officers will endeavor to collect all the money that is due the society from pledges, or from any other source. There are some who can sell books and take subscriptions for *Good Health*, all of which will help our finances. Four of our churches are in debt to the district. Our district secretary will wait on them with a statement of their indebtedness. Payment must be made. There are periodical

accounts that are two years old. These must be settled.

We have a large field and a good one in which to labor. Very many can be found who are anxious to read the matter that is issued from our publishing offices, and we have organized for the purpose of helping them to this reading matter. God will not excuse indolence when it is so near the harvest time. It is for us to do our duty and be saved, or to encase ourselves in a selfish, do-less shell, that cannot be penetrated by the genial warmth of God's Spirit nor by any appeal for a worthy cause, and thus be lost at last.

Remember Meroz. Judges 5:23.

WM. COVERT, Director.

DON'T MIX YOUR BUSINESS.

THE business for many of our societies is done at the REVIEW Office, and yet it is not done by one clerk.

Perhaps the fact that business for General Conference, Michigan Conference, General Tract Society, Michigan Tract Society, Dime Tabernacle, Foreign Missions, etc., is all done under one roof, has led to the opinion that it would save us time, as well as some stationery to the writer, to put all kinds of business as close together as is possible. This is a great mistake.

Each kind of business has its regular clerk, who must read the whole letter in order to find out which part of it belongs to him. One letter often contains business that must go before five different clerks, and in the busy time of the year when hundreds of letters are received daily, each one of these clerks may be so hurried with other letters that this one must wait a day or two, and it may be five or eight days before all is attended to.

To T. & M. officers who do a large amount of business we say, Please use the printed blanks we have sent out, as far as possible. In every case, putting business for Dime Tabernacle on one sheet, book orders upon another, periodical business upon a third, and all miscellaneous business and correspondence upon a sheet by itself. Copy for the paper must of course be separate.

To those doing a small amount of business we say, Please put book orders and periodical business on separate sheets or parts of a sheet as far as is possible, and you will in so doing confer a great favor on REVIEW & HERALD.

LIFE MEMBERS OF THE GENERAL TRACT SOCIETY.

THE following is a list of the names and addresses of those who have paid for life memberships in the General Tract Society, and who have not been previously receipted:—

J. L. Prescott, North Berwick, Me.
H. M. Prescott, " " "
Eld. I. Sanborn, " " "
A. A. Bradford, West Rindge, N. H.
H. T. H. Sanborn, N. Scituate, R. I.
C. Lombard, " " "
M. J. Wyman, Ashby, Mass.
L. D. Comings, Cornish Center, N. H.
Susie B. Dyar, So. Lancaster, Mass.
C. W. Comings, Cornish Center, N. H.
John S. Smith, West Wilton, N. H.
A. R. Ball, Clinton, Mass.
Albert Belding, Kensington, Ct.
G. F. Haines, So. Lancaster, Mass.
Eliza Thayer, " " "
Eld. A. S. Hutchins, Irasburg, Vt.
Abby D. Hutchins, " " "
Anna W. Gould, West Wilton, N. H.
Edna D. Robinson, So. Lancaster, Mass.
O. A. Wilbur, Westmoreland, N. H.
Alonzo E. Ball, Clinton, Mass.
Mary T. Aldrich, Hinsdale, N. H.
Samuel Martin, West Rindge, N. H.
Mary L. Priest, So. Lancaster, Mass. (\$8.50)
Maria N. Priest, Still River, " (7.50)
Rhoda Thayer, So. Lancaster, "
E. M. Kimball, Acushnet, "
Samuel W. Smith, West Wilton, N. H.
Louisa Tarbell, " " "
Caroline S. Luke, So. Lancaster, Mass. (\$5.00)
Eld. R. F. Cottrell, Ridgeway, N. Y.
Eld. J. Fargo, Battle Creek, Mich.
Emma H. Woolsey, " " "
W. C. White, " " "
Mary K. White, " " "
Orville Forbes, Merideth Village, N. H.
Mrs. A. H. Hall, Madrid Springs, N. Y.
O. D. Washburn, Sacketts Harbor, N. Y.
L. P. Nourse, Chittenango Falls, N. Y.
C. A. Jsgood, Mallory, N. Y.
E. C. and H. M. Hendee, Pinckney, Mich.
Wm. Ings, Southampton, England.
J. L. Ings, Bate, Switzerland.
David Carr, North Creek, N. Y.
J. F. Chubb, Howard City, Mich.
Chas. Lea, New London, N. Y.
D. Russell, Keene, N. Y.
Eld. G. W. Colcord, Rockford, Ill.
A. H. Hall, Madrid Springs, N. Y.
Eld. B. L. Whitney, Rome, N. Y.
E. H. Whitney, " " "
L. H. Priest, So. Lancaster, Mass. (\$5.00)
H. S. Priest, Still River, " (\$5.00)
Eli Robinson, Beacon, Iowa.
Laura Vincent, Portville, N. Y.
W. A. Towle, Orleans, Mich.
C. P. Towle, " " "
U. Smith, Battle Creek, Mich.

NEARER TO THEE.

Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee.

—Mrs. S. T. Adams.

Nearer the sacred throne of grace,
Nearer the heavenly resting-place,
Nearer where tears shall never flow,
Nearer where pains we never know,
Nearer the angelic throng to greet,
Nearer to walk the golden street,
Nearer the overcomer's crown,
Nearer the seat beside the throne,
Nearer the crystal river's tide,
Nearer the tree on either side,
Nearer the holy angel throng,
Nearer to sing the glad new song,
Nearer the grand millennial joy,
Nearer that life without alloy,
Nearer still nearer, my God, to thee,
Nearer to all eternity.

Mrs. E. E. S. BURCH.

Cerro Gordo, Ill.

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.

CHRISTIANA, NORWAY.

MATTERS are very interesting and lively here. Our faith was attacked in one of the daily papers. After a hard struggle with the editor he was persuaded to publish our reply. It will go through seven or eight papers, and then be printed in tract form—32 pp.

The papers call for the priests to come forward and defend their old faith, and a little sheet is flying through town commencing thus: "Are nearly all the shepherds of the churches in Christiana asleep?" Further down the writer says, "After the pure doctrine of the State Church has, through print and public lectures, been clearly proved to be a forgery through and through, as is now done, the priests need to do something else than merely to warn the churches against attending and listening; for the people go by hundreds anyway."

Such strong calls have, of course, awakened the shepherds, so that the Sabbath and immortality questions were discussed Sunday evening in three or more pulpits. Nevertheless more than one thousand people crowded our hall, so that every foot of ground was occupied. I spoke on the change of the Sabbath, and the Lord seemed to roll conviction on the minds of the people. The clouds from the thundering artillery around us were illuminated by light from Heaven, and the light appeared all the more beautiful by coming in contact with these dark bodies.

About fifty brethren and sisters are keeping the Sabbath, although this is quite a task just now under so great a pressure. We are greatly blessed in our Sabbath meetings, and are thankful to the Lord that he has caused his Spirit to rest also in the north country. Zech. 6: 8.

Jan. 27, 1879. JOHN G. MATTESON.

ENGLAND.

Two weeks have passed since my last report. I have now given seven discourses in Shirley Hall. We have also held three Sabbath meetings at our own home, which have strengthened the Sabbath-keepers here. The numbers and interest have steadily increased at the hall. The people have placed in our contribution box about one-third enough to pay the expense of the meetings. We are getting acquainted with interested parties as fast as possible, and hope for some fruit of our labor.

Bro. Ings has a government license to sell our publications anywhere in Hampshire for one year. The license cost five shillings (\$1.25). To use it in Southampton borough will require an indorsement from the borough police, which we can get for a sixpence (12 cts.). He will have to pay a like sum to use the license in any other shire (county). He has succeeded in making some sales already, but money is scarce among those to whom he has had access.

While laboring here, we are by correspondence gaining access to people elsewhere. We have already been solicited to place the *Signs* in one reading room at a seaport in Lincolnshire, and to furnish publications for distribution. We have to-day placed publications on a ship sailing to the West Indies.

The Lord has raised us up a friend, a near neighbor, a man in authority at the docks. Although not a Sabbath-keeper, he has volunteered to place our publications in the hands of responsible parties on ships sailing to the East and West Indies, intervening ports, and all parts of the world.

The principles of health reform are gaining ground in Great Britain. The secular papers of Southampton have of late admitted into their columns several articles on this topic from the editor of the *Dietetic Reformer*, and other parties. We have already opened correspondence with advocates of these principles, calling their attention to *Good Health* and our health publications.

Simultaneously with our arrival, the Southampton papers commenced to agitate the Sabbath question, on this wise: The teetotalers had opened cocoa rooms, where the laboring classes could get lunch without being tempted to liquor-drinking, as they would be in public houses. As the publicans were allowed by law

to keep open their places certain hours on Sunday, a proposition came before the corporation owning and managing the five cocoa rooms to have them opened the same hours. This project was defeated by a vote of the stockholders, and this opened the Sabbath controversy. Some of these utterances of Southampton papers I give in another article. We watch all these providences, and pray for God's Spirit to guide us aright. Above everything else we must have divine aid. We want to feel a love for souls. We want our hearts continually imbued with the spirit of Jesus. God does draw near and bless as we speak to the people. Pray that the Lord may help us.

Jan. 31. J. N. LOUGHBOROUGH.
Stanley Cottage, Freemantle, Southampton, Eng.

GEORGIA.

On my way to Reynolds, Taylor Co., I spent a few days in the northern part of Brooks Co. One family commenced to keep the Sabbath, and three persons were baptized.

I also visited Worth and Dodge counties. In Worth Co. some have been keeping the Sabbath for a year; others have promised to keep it. In Dodge Co. I found a welcome at the home of J. H. Whitsett. He takes the *Signs* and *Good Health*, and his wife is keeping the Sabbath. He cleared and seated a new gin-house for me to preach in. He also told his hired help (six in number) that they need not work on Saturday. Mr. W. has never made a profession of religion, but he indorses our views on the Sabbath and some other subjects.

In Perry I found Bro. Killen and family strong in the truth. He has had some difficulty to get the church of which he was a member to take action in his case. They have at last passed a resolution to withdraw church fellowship from him, but not Christian fellowship. By request, I spoke in the court-house on the atonement.

On reaching home I found the brethren firm in the truth, and the outside interest unabated. C. O. TAYLOR.

IOWA.

Liberty Corners, Marion Co., Feb. 19.—We organized a Sunday-school here Dec. 1, 1878. The interest and attendance thus far have been good. Have held several meetings at this place during the past month. Two that have been reading our publications and attending our lectures have commenced to keep holy the Sabbath of the Lord. Bro. J. G. Johnson, of Monroe, has aided me in my meetings at this place.

J. B. BENNINGTON.

MINNESOTA.

Wrightstown, Otter Tail Co., Feb. 17.—We have been laboring with the Wrightstown church for the past three weeks. The outside interest has been good. Six have taken hold of the Sabbath, and the church has been much strengthened and encouraged. When we came, regular Sabbath meetings had been discontinued, as well as prayer-meetings and Sabbath-school. Besides this, but one family in the whole church took any of our papers. Regular prayer and Sabbath meetings have now been appointed, a club of the *Instructor* has been ordered, and a Sabbath-school will be organized.

N. BATTIN.
A. MEAD.

Maple Plain, Feb. 14.—We held our first Sabbath meeting last Sabbath. Six signed the covenant, and at least one more is keeping the Sabbath. Have held one meeting three miles from here, with a good attendance. To-night we go to a school-house a mile beyond. There is some interest there, and we hope for more; but prejudice is very strong. We hope to be remembered by the praying ones, that the Lord may give us humility and patience, and may bring light to those who are in darkness, through our labors.

D. P. CURTIS.
W. WALKER.

Birchdale, Todd Co.—Five have decided that the seventh day is the Sabbath. A United Brethren preacher came here and engaged the school-house I am using; but on being informed that I intended to go to the next neighborhood, where he has a church of forty-two members, he left me in possession of the field.

JAMES S. BROWER.

OHIO.

Peninsula, Summit Co., Feb. 17.—We closed our meetings in Solon and commenced here a week ago. We occupy the town hall, and find a home with a S. D. Baptist family that have embraced the truth. Last Sabbath an old gentleman and his wife kept the day for the first time. Last night the hall was crowded.

In Solon six persons signed the covenant, and others will do so hereafter. We organized a Sabbath-school of twenty-five members. They are discarding tobacco, pork, tea, and coffee, and a desire to work is manifested.

R. A. UNDERWOOD.
E. H. GATES.

Corsica, Feb. 17.—Notwithstanding the hard times, our subscription for the meeting-house is large enough to warrant us in taking steps to hold it legally, and the brethren are gathering the material with a commendable zeal; and, no providence preventing, in a few months we shall have a house to preach the third mes-

sage in. Being shut out of all public places, we thought it best to begin meetings in the country three miles from the village. We are having a good hearing.

Our last Sabbath meeting was very encouraging. We organized a class of thirty members, and there are ten or twelve more to come in. Yesterday the Sabbath-school was organized. Everything bids fair for a strong church here. Bro. Mann has been absent nearly a week, on account of sickness. Ohio presents very interesting and promising fields of labor. Everywhere we go the people are ripe for this truth. Thus far we have obtained thirty-nine subscribers for our periodicals. A. O. BURRILL.

MASSACHUSETTS.

Dartmouth, Feb. 17.—This little church has been enjoying a refreshing season for the past two weeks. Bro. S. S. Mooney has been holding meetings here; four or five have taken a decided stand to keep all God's commandments, and many others are deeply interested. Perhaps Bro. Gilbert Collins's friends in the West will be pleased to learn that he and his wife have taken a noble stand in the cause, which greatly encourages our hearts. The meetings still continue, and we earnestly desire the prayers of all God's people.

T. COTTLE.

VIRGINIA.

Page Co.—I am still laboring in this county. Twelve have signed the covenant, and steps have been taken toward church organization. A great many others are keeping the Sabbath, who will, I think, unite with us as soon as they overcome the tobacco habit. Some are waiting for their friends to unite with them. I expect to organize a Sabbath-school, if the people can raise money to take a club of the *Instructor*. It requires a great deal of patient labor to accomplish much, as the people are slow to move. This makes the labor wearing. But there are precious souls all around us who will follow the Lamb whithersoever he goeth.

There are calls for preaching in two other places, one five miles and the other three miles from Zion, where I now am. I took a hard cold when I came into the State, and the weather has been so changeable that I have not fully recovered from it yet, but by careful treatment, and the help of the Lord, I have kept about my work. I hope all interested in this mission will pray for me.

I. SANBORN.

TENNESSEE.

Paradise Ridge, Cheatham Co., Feb. 18.—We found the church here in a very critical condition. We commenced work immediately in the Baptist church, which had not previously been opened to us, and have given twenty-five discourses besides holding several special meetings with the brethren. After our meetings commenced, a mob spirit was aroused, and threats were made to stop us before the end of the week, or lay the church in ashes; but an unseen Hand stilled the tempest, and we have since had good order and interested congregations, notwithstanding bad roads and bad weather. A few have commenced to keep the Sabbath, and many are undecided, in which state this people generally tarry long, and then come out on the wrong side. Prejudice seems almost to have disappeared. We hope a good work has begun in the hearts of our brethren and sisters here, that will go deeper until every lamp is trimmed and burning.

This is a hard field, and without the help of the Lord and the abiding presence of his Holy Spirit, our efforts will be in vain; therefore pray for us.

G. K. OWEN.

MICHIGAN.

Lansing.—Three or four families, with as many single members, constitute the little company of Sabbath-keepers at Lansing. They met on New Year's day, and donated and pledged over twelve dollars to the Oakland church and Dime Tabernacle, and about nine dollars to the T. and M. work. At our business meeting they heartily indorsed the tithing system, and took a club of thirty-seven copies of the *Signs*.

Our T. and M. labors in Dist. 10 and 14 closed here. I found pleasant fellow-laborers in the directors, Brn. Carman and Woodhull; and I trust much good has been done. All have come up nobly on the tithing system and other church business, and especially in taking the *Signs*. The subscription in Dist. No. 10 was raised from 68 to 207; that of Dist. No. 14, from 64 copies to 178. Who can tell the good these papers will do, if judiciously circulated?

E. B. LANE.

TENTS FOR INDIANA.

We are anxious to procure means to purchase one new tent and a new top to an old one, and in order to do so we are under the necessity of raising \$325. A small portion of said amount is already raised. We wish to secure the balance immediately, and we ask the leader of each church and company of Sabbath-keepers, where a person has not been appointed to take the matter in charge, to present it to the friends of the cause in his church or company. Let this be done throughout the entire Conference. Please attend to this matter immediately.

We appeal especially to our scattered brethren and friends throughout the State. Please aid us in this matter. If you donate liberally, we shall try to hold a tent-meeting in your locality as soon as we can.

Send your pledges and money to Dr. Wm. Hill, Rochester, Fulton Co., Ind. Send by post-office money order or draft. We must have the tents to carry on the work in this Conference next summer. Who will aid us?

S. H. LANE, Pres.

TO THE FRIENDS OF THE CAUSE IN TEXAS.

DEAR BRETHREN: I wish to say a word concerning our finances. At the late camp-meeting it was decided that Texas ought to run two tents the coming season. There are two young men who are ready to man one tent, and we confidently expect Eld. J. H. Morrison to assist with the other.

Our old tent is so worn that, as it now is, it is worthless for tent-meetings. It may do to use during our camp-meetings, but that is all. We have ordered two new tents from Chicago, and our tent season is just upon us. Now what can we do without means to pay for and run these cotton churches? The General Conference make us a very liberal offer, provided we will help ourselves all we can. I am sure you are more than willing to do this.

To those who pledged to the tent fund at our meeting in Dallas, July 1, 1877, I would say that I should be glad to hear from you at once, whether you have paid your pledge or not. If you have paid a part or all, please state the amount, and to whom you paid, and when. If you have not paid, you would help us greatly by doing all you can at this time. Send by draft or registered letter to the treasurer, James Gage, Peoria, Hill Co., Texas, who will return a receipt for the same.

Those who pledged to the tract society at the Rockwall camp-meeting, and have not yet paid, will greatly assist in the work in this our time of need by forwarding the same, or as much of it as possible, to the State T. and M. secretary, Miss Maggie J. Dickerson, Peoria, Hill Co., Texas, or handing it to your librarian if you are connected with a church.

To the scattered friends of the cause who have not pledged to either of these funds I would say that you have now an opportunity to help us with your donations to these funds at a time when it will render us great relief; and we urgently request you to do all you can, and as soon as you can. Let none think that because they are isolated, and do not see us face to face, they are therefore relieved from obligations to the cause of God in rendering to the Lord their tithes and offerings. Who will want it said to them in the day of final reckoning, "Ye have robbed me"? Let all throughout the State, brethren, sisters, and children, fully adopt the Bible plan of returning to the Lord his own, and we shall have enough and some to spare for other fields.

When money is sent to the Conference treasurer, James Gage, a report of the amount should in every case be sent to the Conference secretary, A. S. Chrisman, Covington, Hill Co., Texas. This is done that a correct account may be kept with the treasurer.

All T. and M. money must be sent to Miss Maggie J. Dickerson, State secretary of the tract society, who will return a receipt for the amount.

R. M. KILGORE, Pres.

READING MATTER FOR THE SOUTH.

If any of our people wish to send me a box of back numbers of *REVIEWS*, *Reformers*, or *Signs*, they will please correspond with me at Reynolds, Taylor Co., and not send any papers without writing me.

I am much pleased with the interest our brethren take in sending reading matter South. I can testify to the great good it has done. It is discouraging to write, and get no answer, as some of our people have done. I cannot say how it is in all such cases; but many who have not answered letters addressed to them are much interested, and have received some light. In some instances they intended to write, but put it off till they were ashamed, or the card or letter got lost and they did not remember the address. I speak from personal knowledge when I say that the reading has done good in several cases of this kind.

I do a great deal of labor where I see no present fruit. An editor in Brooks Co. said to me, "You have no idea of the change your views have made in the sentiments of the people." We are to cast our bread upon the waters.

C. O. TAYLOR.

TO THE PENNSYLVANIA S. S. ASSOCIATION.

THAT during the past few months there has been a mighty movement in the Sabbath-school work among us, we are all aware, and none can doubt that the Spirit of God has prompted it. Are we as an Association taking hold of this work as we should, earnestly, heartily? Or are we doing it "negligently"?

We are warned by multiplying evidences that "the great day of the Lord is near, it is near, and hasteth greatly;" and he has given us this work for the sake of the young. These truths, so precious to us of mature minds, have not always been presented to the children in the best way. But now God calls upon us to make special effort for them, and he will work with us. Will not every company of Sabbath-keepers in this Association do its duty in this direction? If you have not an organized school, elect a superintendent and secretary immediately, and keep a record of attendance. If there are any young persons, have a special class for them; they will feel more at ease and be more likely to become

interested. Do not let even one child sit uncared for in a corner, while the older ones discuss subjects beyond his comprehension. Take a club of the *Instructor*. Let the children have simple lessons adapted to their minds, and the best teacher to talk it over with them. Then let them invite in the neighbor's children to help enjoy it, and get a paper to take home. Don't be afraid of taking too many *Instructors*. Much good may in this way be done to those whom no other means would reach.

Brethren and sisters, we are responsible to the Lord for this work; and if we consider it a small thing, remember that "he that is faithful in that which is least, is faithful also in much." Luke 16:10; and it is the servant who is faithful over a few things that will, in the day of rewards, be made ruler over many things, and enter into the joy of his Lord. ANNA M. OYER.
East Otto, Catt. Co., N. Y.

SISTER I. F. HOWELL, writing from Ringgold Co., Iowa, says:—

Bro. W. H. Millard of Osceola has been holding meetings in our neighborhood, but duty called him away before he had presented near all the leading points of our faith. Much prejudice was removed, and I trust good may ultimately result from his labors here.

I think it is a matter of great encouragement that our missionaries are meeting with so good a degree of success. My heart is filled with thankfulness as I read in the *Review* how the way is opening before them for the warning message to be preached to those who sit in darkness and the shadow of death.

EXPLANATION.

Sister H. T. H. Sanborn wishes to say to numerous correspondents and the three V. M. societies she has organized in Rhode Island, that she is not able to do much writing at present on account of physical exhaustion brought on by over-taxation. She hopes to be able to join her husband in labor in Virginia the coming season, and to this end asks the prayers of her friends.

LET HIM PASS.

Who?—A man by the name of Joshua Gidcons, who, with his wife and one son, has been in different parts of southwestern Missouri palming himself off upon our people as a S. D. A. preacher, and only leaving when he could not well stay any longer. Upon inquiry, it was found that he has no connection whatever with the Seventh-day Adventists. When last heard from he was on his way to southern Kansas.
J. G. WOOD.

NOT SUSTAINED.

AN INTERESTING CORRESPONDENCE.

"Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark." Isa. 29:15. We have had a forcible illustration of this text here this winter. While I was attending the T. and M. Institute at Sigourney, Iowa, the Presbyterian Minister came, and preached on the *Sunday Sabbath*. He said he understood the Greek, and that in Matt. 28:1 the word translated "week" should have been rendered "Sabbath." One of the leading men in the neighborhood asked him if he was sure he was right. He said he was. He then told the minister he would give him \$25 if he would prove it to him. It was finally agreed that they would leave it to Professors Carpenter, Laughlin, and Jones, of Oskaloosa, and they gave the subject a careful examination, and gave a written statement, which I send for publication, as several of the brethren are anxious to have a copy of it. M. M. KENNY.
Bluff Creek, Iowa.

"MR. J. H. ENGLAND: Dear Sir, In the matter of translation mutually referred to us by yourself and Rev. Russell, we beg leave to say that we have taken the matter into some what careful and impartial consideration, and find that it is true that in each of the eight occurrences of the words 'first day of the week' in the New Testament (viz., Matt. 28:1; Mark 16:2, 9; Luke 24:2; John 20:1, 19; Acts 20:7; 1 Cor. 16:2), the Greek *Sabbaton* is found in the original. But it is not true that the word should always be translated by the English word *Sabbath*. On the contrary, we find no authority for so translating the word except when it refers to the seventh day. It should never be so translated when applied to the first day of the week, the Lord's day. The word when found in the plural of the third Greek declension and in the neuter gender, is very commonly and correctly rendered week. Hence the literal of Matt. 28:1 would be 'and late in (the) week when it was on the point of dawning into (the) first of (the) week,' etc.

"Of the six different standard translations in our possession, none of them has translated any one of the eight cases named above by the word 'Sabbath,' when in our common version we have 'the first day of the week.' Greenfield in his lexicon defines the term (singular and plural) 'Sabbath: a period of seven days, a week.' To this agree standard lexicographers. All the above-named cases are in the plural except Mark 16:9 (*Sabbaton*), and Greenfield's Greek Testament makes this plural (*Sabbaton*) in the margin. In Luke 18:12, we read: 'I fast twice a week' (*Sabbaton*). Of course it would be nonsense to say, 'I fast twice on the Sabbath.' We know of no reason for rendering the term in the several passages referred to by the word *Sabbath*, nor do we know of any standard authorities who do thus render it.

"Yours etc.
"G. T. CARPENTER, Pres. Oskaloosa College.
"G. H. LAUGHLIN, Prof. of Greek."

"MR. J. H. ENGLAND: Dear Sir, I have examined with some care the passages to which you recently called my attention, and will say that, in my judgment, they are very well translated in our English version.

"Very truly,
"S. A. JONES, Prof. Greek, Latin, & French."

MORE SUNDAY LEGISLATION.

THE *Christian Weekly* of Feb. 22 contains the following significant paragraph:—

The Cincinnati Sabbath Committee evidently mean business. They have introduced a bill into the Ohio Legislature whose passage we hope yet to note, making it an offense punishable by fine and imprisonment to engage in games, common labor, theatrical exhibitions, or the sale of spirituous liquors on the first day of the week. It will be new times for many of the imported Buckeyes if they are restricted from doing their own pleasure on the Sabbath, and from perverting the day of rest and worship by such defiant desecration as has at last aroused the lovers of order and peace to vindicate its claims.

DECEPTION.

THE first great error which ruined the world was deception. Eve was deceived by Satan, and fell; but the fact that she was deceived did not justify her in the least; Eden was forfeited. Satan himself began by deceiving his own soul, then he deceived the angels who fell with him; but the fact that he was deceived did not save him from the penalty of sin. Saul was blindfolded by the enemy, so that he sought the life of his young friend and ally, David; yet he was not exculpated from blame on this account.

The race is evidently very weak on this point. While we are wary, and doubtful of God and of his word, we take down the prescriptions of Satan without a murmur.—Paganism, Romanism, and almost any and every kind of doctrine but the true one. Of all the inhabitants of the world, only about one-fourth are even nominally of the Christian faith; the remainder are sincerely and almost wholly deceived. Of the nominally Christian nations, a large portion are under the Greek or Roman influence; and of those who yet remain, the infidel and the worldling claim the largest share.

Deception is the order of the day. It is found in the marts of trade and manufacture, and cheating has become a trade and a profession. If there is a trait which in itself is an element of weakness, it is the facility with which human nature allows itself to be deceived, with no signal of alarm, with no dread of punishment, with no sense of shame. We are led like birds into the fatal net; and not until the fowler takes his prey do we realize the danger of this deceptive influence; and even then, and when finally delivered, we do not fully realize it. No; the fact that he is deceived does not justify the transgressor. In the last fires of the Judgment, how many will cry out in agony, How terribly have I been deceived! Is it possible that I could have been so fearfully led astray? A proper sense of this weakness will lead us to distrust our own hearts, and will cause us to seek the constant, efficient influence of the Spirit of God, to guide us in all things,—in our meditations, our plans, our words, and our work. There is no consideration having a greater tendency to humility, watchfulness, and prayer, than this, that we may be deceived by the enemy of souls to our own ruin and the injury of others. Satan smiles when he succeeds in deceiving those who would be glad to escape his guile.
J. CLARKE.

A GOOD EXAMPLE.

BRO. J. R. WRIGHT, of Garden Grove, Iowa, writes that he has left off using tobacco, and intends to give the amount that it cost him to the T. and M. work. Tea and coffee have also been discarded. This is a good example for tobacco-users. If any among those who are embracing the Sabbath are addicted to the use of the weed, we would commend it to their consideration.

A CHAPTER ON ROMANISM.

FROM an exchange we gather the following interesting items concerning the papacy:—

The Roman Catholic priests of Roussin, France, are irritated at the spread of Protestantism in their bounds, and have recently made family visits to all the people in five districts, and, seizing every copy of the Holy Scriptures that could be found in the homes of the people, paid what they had cost and then made a bonfire of all they had collected, and publicly burned them.

The Roman Catholics have not succeeded very well in Virginia. In the entire State there is only a Catholic population of 17,000. A correspondent of the *Examiner and Chronicle* says they lose two of their immigrants where they make one native convert. Bishop Keane is making special efforts now to draw in the colored people. A special service was held in the Cathedral at Richmond recently for this purpose, and there was a crowded house. The colored pastors do not greatly fear the results.

The Roman Catholic Missions in India, Ceylon, Burmah, and Siam have gained greatly since 1866. In that year there were 16 bishops, 20 vicars-apostolic, 790 priests, and 915,590 persons in the congregations. Now there are 21 bishops, 23 vicars-apostolic, 1,093 priests, and 1,088,309 professing members in the churches. The number of schools has increased from 716 to 1,422, and of scholars in them from 27,078 to 54,494. The Archdiocese of Goa, which is an ancient see, contains 766 priests, who minister to 156,162 persons.

THE SPIRIT OF MORMONISM.

THE Anti-Polygamy Society at Salt Lake has addressed an important memorial to Congress, showing that while the Mormon representatives in Washington are petitioning the Government for amnesty, and promising obedience to the law, the leaders at Salt Lake are openly defying it, and are adding to the number of their polygamous wives, while their organs are constantly abusing the court that pronounced the law constitutional. They ask the present Congress to amend the law so that conviction for illegal marriage may be made possible. It would be a disgrace to the nation if the law declared constitutional shall not now be made operative, so that the penalties against the foul crime may be rigidly enforced.—*Christian Weekly*.

THIS WHAT?

THOSE who contend that "this generation," in Matt. 24:34, can apply to no generation but that existing at the time it was spoken, are requested to define "this night," in Ex. 12:12; and tell us whether it applies to the night when these words were spoken, or to a night then future, pointed out and described in the directions for preparing and sacrificing the paschal lamb.
R. F. C.

THE Sabbath originated at the creation; yet they tell us that in order to keep it, the same twenty-four hours of absolute time must be observed throughout the world which constitutes the natural day in Palestine. And though they claim that the observance of the first day of the week did originate in Palestine, yet it should be observed as marked off by the natural day in Asia, Africa, Europe, and America. It is the day of the resurrection all over the earth. Yes.

Notes of News.

—THE plague in Russia is said to be disappearing.
—THE Russian army of occupation is withdrawing from Turkey.

—HOLLAND has recently passed the three hundredth anniversary of its national independence.

—THE Battle Creek, Mich., authorities fed, and lodged at the lock-up, 183 tramps during the month ending Feb. 14.

—A GREAT pavilion, to seat from 6,000 to 8,000 people, is to be ready for the next summer meetings at Chautauqua, N. Y.

—KEY WEST, Fla., is rejoicing in the discovery of sponge of superior quality in its harbor, which it had supposed was extinct there.

—MACHINERY HALL, of the Centennial Exhibition, which was built at a cost of \$634,867, was sold at auction last week for \$24,000.

—THE seventh General Conference of the Evangelical Alliance will be held at Basle, Switzerland, beginning August 31, and continuing a week.

—THERE is great distress among the Jews at Jerusalem this winter; there has been little rain, prices are very high, and business is at a standstill.

—ONE of the Chinese officials at the Centennial Exhibition, since his return home, has published an account of his travels in this country, in four volumes.

—MR. BRUCE was called to the chair in the United States Senate a few days ago. This is the first time in the history of the government that a colored man has presided in the Senate.

—ACCORDING to a late paper, American Congressmen vote about a quarter of a million of dollars a year from Uncle Sam's pocket into their own pockets, for stationery, mileage, etc.

—A BILL has passed both houses of Congress giving any woman who shall have been a member of the highest bar in any State or Territory or in the Federal District the right to practice before the Supreme Court of the United States.

—THE object of the Anglo-Afghan war, as Lord Beaconsfield states it, was to secure control of the great highways connecting Afghanistan with India, and he announces the purpose of the government to retain them.

—THE use of the magic lantern, which may be so arranged as to throw the picture of a common watch or chronometer on a white screen in places much visited at night, has been suggested as a cheap and ingenious substitute for tower clocks.

—JAY GOULD of New York, recently a "ruined man," has just sold 100,000 shares in the Union Pacific Railroad. The average cost of this stock was only \$30 a share, and Mr. Gould sold it for from \$70 to \$75 per share, realizing a profit of only something over four million dollars.

—AMONG the members of the new Turkish Cabinet are two Christians, one of whom holds the all-important portfolio of foreign affairs. An exchange thinks this an indication that Turkey, like the rest of the world, moves; but if Turkey moves, does not England furnish the motive power?

—THE Secretaries of the Presbyterian Board of Home Missions state that on February 1 they were \$90,000 in debt, and that their expenses for the next two months, before the close of their fiscal year, will be \$45,000 in addition. They appeal earnestly for the removal of the debt.

—THE Methodist Missionary Society has received the cheering news from Japan that sixty-two persons have united with their church at Nagasaki, among whom were prominent merchants and well-known citizens, that a church has been organized at Sappori, and that 28 professed their faith in Shinshu.

—MR. THOS. W. BICKNELL, editor of the *New England Journal of Education*, has arranged for a series of four tours upon the Continent of Europe,

occupying from fifty days to seventy-two, during the next summer vacation of teachers, at a cost of from \$800 to \$475. The party will sail from Quebec, June 28.

—HERE is a curious item from the *Inter-Ocean*: "If Ferdinand de Lesseps, the projector and constructor of the Suez Canal, is appointed Governor of Algiers, he will have a new field for his engineering projects. He is one of those who believe that the waters of the Mediterranean can be turned into the Great Desert with results highly beneficial to Northern Africa."

—FOR some months past negotiations have been pending between the Pope and the Emperor of Germany with a view to securing a modification of Germany's attitude toward the Catholic Church. A recent dispatch from London says that cordial letters have been exchanged between the Pope and the German Emperor. Concessions have been made on both sides. The Pope decides that ecclesiastics must obey the laws.

—THE Universalist Register, or Year Book, gives 737 as the number of churches in the United States; members, 37,965; ministers, 711; Sunday-schools, 704; teachers and pupils, 59,845. Their church property is valued at \$7,057,170; they have twelve colleges and academies, and publish twelve periodicals. Twenty-four ministers have been ordained during the year, and six have been installed; and twenty-one church edifices have been dedicated.

—THE *Papier Zeitung*, a German paper, suggests that by coating or printing wall-paper with oxalate of copper, a paper might be made that would adapt itself to the degree of illumination of the room, becoming darker as the room is more lit up; and vice versa. It is believed that very curious and novel effects of color and shade may in this way be produced on wall-papers, and possibly on other material. An entirely new field for artistic decoration seems to be here opened.

—IN last week's paper mention was made of a battle in Southern Africa between Zulus and British troops. The Zulus are said to be no mean antagonists, as they are brave and determined warriors, well armed with breech-loading rifles procured from Portuguese colonists, and are quite strong numerically. The native Kaffirs, many of whom are in the British army, are not trustworthy, and in an engagement are as likely to fire upon the British as the Zulus. In the end the Zulus must, of course, succumb; but they may hold out long, and give their antagonist much trouble. The British territory in Southern Africa, augmented by the Zulu country, will be as large as England, France, Germany, and Italy put together.

—THE Yellowstone Geysers are the most remarkable in the world. There are more than 10,000 vents. The Grand Geyser throws a column of water 6 feet in diameter 200 feet high. Its eruptions occur every 24 hours, and continue 20 minutes. The Giantess throws a stream 20 feet in diameter 60 feet high, and through this five or six smaller jets 250 feet high. It plays 20 minutes once in 11 hours. The Giant sends up a five-foot column 140 feet high for 3 hours. The Beehive projects a column 3 feet in diameter to the enormous height of 129 feet for about 15 minutes. Old Faithful, very regular for fifteen minutes, once an hour, sends up its massive column 6 feet in diameter 100 to 150 feet high.

Obituary Notices.

"Blessed are the dead which die in the Lord, from hence forth." Rev. 14:13.

FELL asleep in Jesus, Jan. 5, 1879, in Fairhaven, Mass., our dearly beloved mother, Mrs. Hannah B. Chase, widow of Daniel Chase, aged 83 years, 10 months, and 19 days. She embraced the religion of Christ in her youth, and the Advent doctrine under the labors of Father Miller in 1842. With her husband she embraced the Sabbath at the time Bro. Joseph Bates commenced its observance, and for more than twenty-five years she has been a member of the Seventh-day Adventist church of Dartmouth. She loved the third angel's message. Her life was that of a consistent Christian, and, beloved by all who knew her, she passed away with perfect trust in the Lord. Our hearts are saddened by the loss of one so dear to us, but we hope to meet her where there will be no more pain. Funeral address by Eld. Goodell (Methodist). MARY P. SHAW.

DIED in Lind, Waupaca Co., Wis., Feb. 2, 1879, Christina M., only daughter of James and Sophia Christophersen, aged 15 years. Words of comfort by Bro. C. Michelsen. MRS. C. L. HALL.

DIED of lung fever, at Clarion, Sedgwick Co., Kansas, Jan. 25, 1879, Frank Arden, only son of Bro. George E. and Sister Ellen Griffin, aged 11 months and 3 days. Funeral discourse from Jer. 31:15-17. R. F. BARTON.

DIED of diphtheria, in Thetford, Genesee Co., Mich., Jan. 26, 1879, Ernest P., second son of E. Z. and C. G. Sanborn, aged 7 years. We hope to meet him when the Lifegiver shall come. Appropriate remarks were made by Eld. John Wilson, Disciple, from Job 14:14. E. Z. AND C. G. SANBORN.

DIED of consumption, in Victory, Vernon Co., Wis., Jan. 7, 1879, Carrie Nettie, daughter of James and Elizabeth Bailey, aged 13 years. No funeral services were held at the time; but when Eld. Decker was in Victory, Feb. 8 and 9, an appropriate discourse was delivered from Job 14, for the consolation of the bereaved parents and friends. J. MESSERSMITH.

DIED in Peterborough, N. H., Nov. 26, 1878, Bro. Abisha Tubbs, aged 87 years and 6 months. Bro. Tubbs embraced the truth in the spring of 1863, when it was presented in Peterborough by Bro. Bourdeau and Hutchins, and he has since been a consistent member of the S. D. A. church. He was feeble and could not go out to meetings, but very much enjoyed them at his own house, and highly prized the *Review*. L. W. HASTINGS.

The Review & Herald.

Battle Creek, Mich., Fifth-Day, Feb. 27, 1879.

NEW AND IMPORTANT WORK.

HARMONY OF SCIENCE AND THE BIBLE ON THE NATURE OF THE SOUL, AND THE DOCTRINE OF THE RESURRECTION, BY J. H. KELLOGG, M. D.

IN noticing this valuable book we wish to bring an idea of the subject matter directly before the mind of the reader; therefore give the contents: "Harmony of Science and the Bible"—Warfare of Science and Religion—Causes of the Controversy—Controversy about the World—Ancient doctrine of the world—New Views of the World—The so-called Scriptural Doctrine of the World—Protestant persecution—Conflict about the Nature of Man and of the Soul—Other points of Dispute—Science and Religion not Antagonists—What is Science?—What is Religion?—No Conflict between Science and Religion—Science Does not make Infidels—Harmony of Science and Theology—Popular Doctrine of the Soul Unscientific.

The Nature of the Soul—The Nature of Matter—The Basis of Existence—Atoms—Different kinds of Atoms—Properties of Matter—Matter and Force—Molecules—Relation of Atoms to Molecules—Atoms Unchangeable—Life Force—Origin of Life—Living Creatures—Contrast of Somatic and Molecular Life and Death—Creation of Man—The Nature of the Mind—Old Theory of Mind—New Views of the Nature of Mind—Consciousness—What is Thought?—Relation of Mind and Matter—Memory—Do Lower Animals Have Minds?—The Human Will—The Nature of Identity—In What Does Human Identity Consist?—What is Man?—Difference between Man and Beast—Has Man a Soul?—Universal Belief in a Soul—Bible Testimony—What is the Nature of the Soul?—Modern Popular Doctrine of the Soul—Is the Soul Material?

Resurrection of the Dead—The Resurrection an Ancient Doctrine—Doctrine of the Resurrection a Comfort to the Church—Time of the Resurrection—Doctrine of a Spiritual Resurrection—Two Resurrections—What is the Resurrection?—Will the Identical Atoms be Resurrected?—Identical Atoms not Necessary in the Resurrection—The Dispersion of Matter—So Much Labor Unnecessary—The Theory of Identical Atoms an Hypothesis—The Doctrine Unscriptural—The new Birth—The View in Question Affords the Infidel a Powerful Argument—Objections to the New View—Objections Based on the Bible—Isa. 26:19—Job 19:26, 27—Job 14:14, 15—Ps. 49:15—Ps. 17:15—Ps. 68:22; 71:20—Jer. 31:16—Dan. 12:2—Eze. 37:1-13—The Dead Come from their Graves—Matt. 27:52, 53—The Resurrection of Christ—Rom. 8:11—Philosophical Objections—Not Within the Province of Philosophy—No Difficulty with the Old View—Only Partial Identity of Matter Required in the Resurrection—Exchange of Matter Possible only under the Control of the Assimilative forces—A new Body not Consisting of the Same Atoms as the Old, Could not Have the Same Experience—The Resurrection Body Must Retain Defects of Mortal Body—Confusion of Identities—A Resurrection without Identity of Material Elements not Properly a Resurrection, but a new Creation—The New View Does not Satisfy the Mind—Conclusion.

The author of this work expresses himself in modest terms in the preface as follows: "The little work which is hereby presented to the public for examination and criticism, is the outgrowth of an address delivered by request before the S. D. A. General Conference, Oct. 8, 1878, on the 'Harmonies of Science and Religion.' A request being subsequently made for the publication of the same, by a committee appointed by the Conference, the author has, by their advice, considerably enlarged upon some portions of the original paper, particularly on the subjects of the 'soul' and of the 'resurrection.'"

"The views presented may be new to many, and at first may appear somewhat fanciful; but it is hoped that a candid and careful study of the subject will in most cases convince the intelligent reader of the soundness of the positions taken, as based upon and harmonizing with both science and the Bible.

"The field of thought explored being a somewhat new one, and the prejudice against some of the views advanced so very strong in some quarters, the writer has felt much hesitation in thus committing himself in a printed volume. Especially has he felt thus, since he makes no pretensions to any profundity of learning either as a scientist or as a theologian; and frankly acknowledges great inferiority in knowledge of the general doctrines of the Scriptures to many of

those who have held opposite views on some of the subjects treated. Feeling thus, he has endeavored to treat with due respect the opinions of those with whom he differs; and if in endeavoring to give point to an argument he has in any instance seemingly appeared in a different light, it must be considered that the theory in question alone is the object aimed at, and not the individual holding the same. It may be wise to explain in this connection that the terms 'old view' and 'new view' used respecting the resurrection have been employed, not with the least desire to make an invidious contrast, but for want of better or more convenient terms to express the same ideas.

"The author desires it distinctly understood that he does not wish to appear in the attitude of a 'reformer' or an innovator; his only desire is to aid, if possible, those who are seeking for truth to find the gem in its purest, clearest, and consequently most beautiful form. The views advanced, especially those relating to the resurrection, are not peculiar to himself. Many minds, by following a similar train of thought, seem to have arrived at the same conclusions. As many as fifteen years ago Eld. James White first presented the principal features of the new view of the resurrection, and, as we understand, has held and advocated the same since that time, having recently expressed his views on the subject quite fully, both in public addresses and in print.

"In justice to himself, the writer should state that the short time allotted for the preparation of this work, and the multiplicity of cares and labors crowding upon him during its execution, have necessitated a degree of haste which he has much regretted, and which has in large measure unfitted him for the performance of the task. It is hoped that the reader will accept this fact as a sufficient apology for any evidences of hasty work which the book presents.

"The author takes great pleasure in improving this opportunity to express his great obligations to Eld. J. H. Waggoner, Eld. J. N. Andrews, and Eld. U. Smith, for their careful criticism of the whole or a greater part of the work in the manuscript or proof-sheets. He has to thank each of the persons named for valuable criticisms and suggestions."

Doctor Kellogg would not by any means give the reader to understand that Elders Andrews, Smith, and Waggoner have directly aided him in his investigations. These brethren, whom he regards with great respect, have clung to the old view with great tenacity. They are strong men, and have given the strength of the argument on the other side. In meeting these arguments, the doctor has explored the field of thought more minutely, and thus has been helped to many valuable ideas.

We have read and re-read the book with extreme delight; and can recommend it without the least degree of hesitation as a work eminently calculated to free skeptical thinking minds from popular objections against the blessed Bible. The first edition is small, and will be very soon exhausted. Price, in cloth, postpaid, seventy-five cents; flexible cover, sixty cents. For sale at Battle Creek, Mich., Oakland, Cal., and Denison, Texas.

JAMES WHITE.

Late papers report that the clergymen of Syracuse and vicinity have commenced a crusade against the community at Oneida, N. Y., known as the Oneida Community. A meeting of fifty ministers has just been held in Syracuse, to consider what measures could be devised or adopted, legal or otherwise, for the eradication of this moral cancer. We wish them all success in their efforts.

Those who are laboring for the religious amendment will find devoted allies in one branch of the Presbyterian church, according to the following from the Philadelphia Record:—

There are about one thousand individuals in Philadelphia, more or less, who, upon religious principle, refuse to exercise that franchise which is their right as citizens of the United States. They hold to the idea that this country lives under a godless constitution, and that, therefore, it is wrong for them to vote, serve as jurors, or act in any official capacity under the civil government. Those who hold these views are members of a section of the Reformed Presbyterian Church, which, in order to distinguish it from other branches, is known as the Synod of the Reformed Presbyterian Church.

While dark storms of human wrath are gathering in our national skies, it is comforting to remember that high above the storm there is One enthroned who "maketh the wrath of man to praise him," and with almighty strength restrains "the remainder of wrath." In God we trust.

WANTED.

WE are in need of a few copies of S. B. Account Books. Any Tract Society or individual having any copies on hand will confer a great favor by immediately stating how many they have and of what size. Address, REVIEW AND HERALD.

Appointments.

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

On account of sickness, it was impossible to meet with the brethren at Howell, Mich., as I had appointed. No providence preventing, I will meet with them, March 1, 2, at the house of Bro. A. Huntley. Sabbath meeting at 11 A. M. Hope to see a general turnout. C. A. STUTTLE, Director.

PROVIDENCE permitting, I will meet with the friends in Illinois as follows:—Near Ashmore, Bro. Bitner appoint, March 3-5. Martinsville, Bro. Kittle appoint, " 7-16. Greenup, Bro. Welker appoint, " 17-19. Webber Grove, P. O. Mt. Vernon, Bro. Herald appoint, March 21-23. Du Quoin, Bro. Morrison appoint, March 25 to April 6.

Carbondale, Bro. Train appoint, April 11-13. I earnestly request friends at Greenup to meet me at Martinsville, March 14; Keenville and Mt. Vernon friends, come to Webber Grove to stay through the series of meetings. I shall be glad to aid Bro. Morrison and Foster, April 7-10. G. W. COLCORD.

No providence preventing, I will visit the brethren in Westmoreland, Walpole, Marlow, Washington, and Newport, in the order named, being at Westmoreland the first day of March. L. W. HASTINGS.

Publishers' Department.

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

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WANTED.—1. A Sabbath-keeping blacksmith with a little capital, as partner in business; or, 2. A good man who would like to rent the business; or, 3. A suitable man to take charge of it for me. Address, for particulars, Geo. E. Henton, Valley Springs, D. T.

A MAN, with wife and one child, thrown out of employment for the truth's sake, would like work on a farm in Indiana, with some Sabbath-keeper. Address, M. G. Huffman, Yorktown, Delaware Co., Ind. Also R. F. Mann, same address, desires a like situation.

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