



# ADVENTIST REVIEW AND SABBATH HERALD.

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

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## The Review and Herald

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### GROWTH IN GRACE.

BY ELIZA H. MORTON.

O COOLING waters, living, pure,  
That flow from Zion's hill!  
In thee I'd dip my fevered palms,  
And of thee drink at will.

My throbbing temples I would bathe  
With liquid drops of light,  
And banish hence all dark despair  
In sunshine warm and bright.

There's greater peace than I have known,  
There's sweeter, purer love;  
O Saviour, fill my heart and soul  
With blessings from above!

I reach my hands to thee, O God!  
Oh! send me not away,  
But give me richly of thy grace  
To cheer my lonely way.

The fullness of thy joy I crave,  
For heavenly pleasures sigh;  
Oh! leave me not, my Saviour, God,  
But draw divinely nigh.

And day by day still may I feel  
The life within increase;  
A growth divine, that will at length  
Be lost in perfect peace.

Battle Creek, Mich.

## Our Sanctifiers.

### A CONVERSATION ABOUT THE TITHING SYSTEM.

BY ELD. R. M. KILGORE.

SECOND EVENING.

Mr. Investigator.—Good evening, Adventist. I have come again, and brought with me one of your brethren with whom I have been talking. He has raised some objections to this tithing system which I hope you will answer, and I have urged him to come with me, and present them to you as he has presented them to me.

Adventist.—I am glad you have come, and brought Bro. C. with you. I shall take pleasure in answering any objections that I can. Now, Bro. C., be free.

Bro. C.—All our brethren are laboring hard, and like myself, it takes all we can make to support us and our families. I never am able to make more than we consume. All I can get, these hard times, working at my trade, is two dollars per day. We cannot live if we pay the tenth of what we make.

A.—I used to think so too; but I have found out that more economy is needed; and since I have abandoned the use of tobacco, and since tea, coffee, and the various hurtful condiments, such as pepper, allspice, mustard, etc., have disappeared from our table, our expenses have not been so great. Besides this, in dispensing with these, we have also dismissed the doctors, and here we save large bills. And again, I

have found that with increased health, I have more physical strength enabling me to do a greater amount of labor; and my wife has been able to do her own work, and here we have also saved the money we used to pay to the kitchen girls, for wash bills, etc. I tell you, I am so thankful for the light of present truth and the blessings of life I have received, that I think the tenth a very reasonable return. I can well afford to pay it. How much has your tobacco cost you the past year?

Bro. C.—Not less than twenty-five dollars.

A.—How much for tea, coffee, and condiments?

Bro. C.—I presume about another twenty-five.

A.—What did you pay Dr. —— for his visits and drugs?

Bro. C.—Just fifty dollars; last year I paid him more.

A.—How much for help for your wife?

Bro. C.—We have been compelled to have a hired girl more than half of the time, at two dollars per week.

A.—Now let us reckon a little. For tobacco, tea, coffee, condiments, and doctors, it is just one hundred dollars; for your hired help, with her board, at two dollars per week, is at least another hundred. Here is two hundred dollars, and if we should add to this what you have paid out for artificial flowers, feathers, jewelry, and ornaments for your wife and two girls, it would be considerable more, which you have actually expended for that which has brought you no remunerative returns. You are really worse off physically, financially, and I will say, morally, also; for the use of these stimulants has had a depressing effect upon your mind, lessening your love for things of a high spiritual character; and this always creates a tendency in the direction expressed by the old professor in his prayer: "O Lord, bless me and my wife, my son John and his wife; us four, and no more." Selfishness is a plant grown from seed sown by Satan. The health of your family has prevented you from enjoying the means of grace, in worship with the people of God. It has occupied your mind so that you have not had time to read, and meditate about the work of God and the advancement of his cause. The medicine taken, leaving its effect in the system, calls the attention of the mind to aches and pains, while murmuring and complaining take the place of "love, joy, and peace in the Holy Ghost."

Your hired help supersedes every opportunity for your wife to give to your daughters those lessons of care and burden-bearing which they should learn at their age. Idleness has always a demoralizing effect. I think, Bro. C., if we should balance accounts, I should be better satisfied with the standing of mine than you would be with yours; and my family is larger than yours, while my income is not so great.

Bro. C.—I have observed, myself, that you were generally prospered; that you were always hopeful, and buoyant in spirit; and that you were ready to take a part in every enterprise for the advancement of the cause of God. I have wondered how you could take stock in all our institutions and foreign missionary operations, also subscribe for all our periodicals, besides paying your tithes, while I have been pressed for want of means all the time. It seems I never can get a surplus ahead. I am always behind. I am in

debt, and have been striving to clear myself; then I thought I would pay my tithe, and be able to make some offerings besides. Can you give me some counsel to help me in this?

A.—I can only give you the standpoint from which I have viewed this subject, and which, indeed, appears to me to be the proper and only one. Since we are God's, and all that we possess primarily belongs to him, we being his servants, and stewards of his property, he is therefore just as much interested in our prosperity as we can possibly be. When we fail to recognize our dependence upon him, it may be for his glory and our good that we should be brought to feel it by loss of health or property. When these are taken from us, our worldly ambition and influence, with many of our friends, depart also. We then look for help from a higher source. This leads us to God. We throw ourselves, helpless and dependent, upon him, just where we ought to have been all our lifetime. He can then consistently bless, and prosper us physically and financially. Or we might look at it from a business standpoint: If you were going into business of any kind, you would seek, as a partner, the most trustworthy, upright, energetic man you could find; and one, too, who possesses first-class financial ability and judgment in matters of commerce. You might then be sure of success. Now, the Lord would have us accept of him in this relation. His qualifications cannot be questioned. His interest in the prosperity of our finances is equal to ours. In taking him as the chief partner of the firm, we seek his counsel, abide by his decisions, and follow his instructions. Success is certain. We will then speak modestly of what we have intrusted to us. It will not be, "My farm," "My cattle," and "My property," which I have gained by "my might and power;" but it will be "ours;" "The Lord gave me this;" "I am only the junior partner," etc.

Mr. I.—I see now more clearly than ever the beauty of this system. It leads us to remember the Giver from whom all our blessings flow.

A.—Just so. I was going to speak of that to Bro. C. In keeping the commandment which says, "Remember the Sabbath day to keep it holy," as he does, his mind is called to God, who "made heaven and earth in six days, and rested on the seventh." As a reminder of the Author of all things, this can return to us only one day out of seven. Did the great and wise God design that we should forget him the other six days? What has he given us that we may remember him while engaged in our worldly affairs? It was said of a king in a foreign land, that he compelled his subjects each day, at the sound of the bell, to stop their vocations, take off their hats, stand motionless, and think of their god for three minutes. If an earthly heathen king should require this of his subjects once each day, would it not be eminently proper that we, the subjects of God's power, should have a reminder repeating itself during each hour of the day? This we have in the tithing system, arranged by the wisdom of God. The merchant, in every business transaction; the contractor, in every enterprise where money is to be handled; the mechanic, in receiving his wages for his daily toil; and the farmer, in planting, reaping, and marketing the fruits of the ground,—all have golden opportunities to

remember the Author of their existence. And this is just what he has commanded: "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:18. "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Prov. 10:22.

*Bro. C.*—If all our brethren would pay one-tenth of what they receive to our preachers, it would make them too rich.

*A.*—You certainly have not a clear view of the manner in which the tithe, when collected, is disbursed. Have you attended our Conference, or ascertained from those whose duty it was to settle with our ministers how much they received?

*Bro. C.*—I have not; but I presume they receive all that is collected.

*A.*—You have a wrong idea altogether. Instead of *all* the tithe money being paid to the ministers, the expenses of the Conference, such as tent expenses, paying tent helpers, freight bills, traveling expenses of the ministers, etc., are all paid out of this fund. There is another fact, too, which we must not forget. Each minister receives only what is allowed to him by a committee of nine members of the Conference. It was my privilege to be on that committee last year, and I can speak understandingly. The ministers are required to bring in a faithful report, showing the number of days and weeks they have actually labored, the amount accomplished, their receipts and expenses. Then this committee takes into account the efficiency of their respective labors, and their circumstances, whether they are single or have families; and without the minister having any voice in it whatever, they are paid according to the decisions of this committee, from four to twelve dollars per week, for what time they have actually labored. The President of our General Conference, and our most efficient ministers, never get more than twelve, and in hard times, only ten, dollars per week as a remuneration for their ceaseless toil while bearing the heavy responsibilities which they have to carry, passing sleepless nights in planning for the best interests of the cause, taking long and wearisome journeys, and engaging in arduous and wearing labor at protracted meetings. You, Bro. C., working eight or ten hours a day, with no wearing brain labor, or care of intrusted responsibilities, receive your twelve dollars per week, and for extra hours you can make it fifteen.

*Bro. C.*—I supposed they received more than that.

*A.*—But that is not all I want you to see. These men are compelled to keep themselves neatly dressed; they can't wear their clothes patched as you can at your work, and therefore have to replenish their wardrobe more frequently; they must have books and periodicals which are very expensive; in traveling from place to place, they have opportunities to give of their means to help the needy and afflicted; in every enterprise to advance the cause, the ministers are expected to lead out; if a meeting-house is to be built, his name must head the subscription; and besides all this, there is not one of them who does not pay a tithe of all he receives. Now, Bro. C., what do you think about the prospect of our ministers getting rich?

*Bro. C.*—If these are the facts in the case, I do not see how they live. I know I could not. At the end of the year, after all the expenses of my family are met, I have nothing over. Now how can I pay any tithe?

*A.*—We should be sure that the Lord gets his share first. Being the chief partner, he should be served first. To neglect this principle, and forget Him from whom all our blessings flow, would show great ingratitude and selfishness in thinking only of *our own* necessities; and it would indicate that our consciences were greatly blunted, by not discovering our criminality in "robbing" another to supply ourselves. I fear, Bro. C., that in the Judgment a great many of us will have to meet the eighth commandment face to face.

*Bro. C.*—If we should give the Lord his share first, he would be sure to get his own; and we would have

to bring our expenses within the compass of what is left after that is paid.

*A.*—Doubtless the design God had in this was that it should be a living, constant test to us against selfishness; and to prove to us whether we loved God more than ourselves. The Scriptures are very plain about returning the first-fruits. Let us read a few texts. Ex. 22:29, 30: "Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors; the first-born of thy sons shalt thou give unto me. Likewise shalt thou do with thine oxen, and with thy sheep." Chap. 23:19: "The first of the first-fruits of thy land thou shalt bring into the house of the Lord thy God." "Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute forever throughout your generations in all your dwellings." And to encourage us to be faithful in this, and to return to the Lord with a free and liberal hand all that is his, he promises to bless us in basket and store: "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10. "Bring ye all the tithes, . . . and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11. "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:10. I believe, Bro. C., it pays to render unto God the things that are his, and at the proper time.

*Bro. C.*—But the Jewish government was a theocracy; and the tithe was used to pay taxes for the civil authorities, as well as for those who ministered in the sanctuary or temple service. If I pay my taxes to the government, I can't pay so much into the treasury of the Lord.

*A.*—Here you are laboring under a mistake. Besides their tithe, they were yearly assessed, or numbered, and required to pay a specified tax *per capita*, except those who were under twenty years of age, of half a shekel each, the poor as well as the rich. Ex. 30:12-15. And that which was formerly paid to the temple, was, after the destruction of the temple, paid to the emperor in the time of Vespasian. Some writers suppose that sum amounted to three tons of gold annually. Cruden says: "It was on account of these taxes and levies, that the Israelites said to Rehoboam, the son of Solomon, 'Thy fathers made our yoke grievous; now, therefore, make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.'" 1 Kings 12:4. The tax gatherers asked Peter, "Doth not your Master pay tribute? He saith, Yes." Matt. 17:24, 25. The Son of God, you see, paid tribute.

*Bro. C.*—But does not Christ correct Peter by asking the questions, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" and intimate that it was an unjust demand?

*A.*—Though Christ was the Son of God, he here recognizes the duty of obedience, and submission to the civil government; and while he was a stranger, the subject of a higher court, and ought to be exempt from that poll-tax, he wrought a miracle, by divine power, to pay it for both himself and Peter. The Pharisees thought to entangle Christ by asking, "Is it lawful to give tribute unto Caesar, or not?" The answer which he returns shows most plainly that the claims of God and religion do not release them from their civil duties, and obligations to rulers. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:17-21. And the apostle enforces a conscientious regard for the same principle, upon the followers of Christ, by commanding them to "render therefore to all their dues; tribute to whom tribute is due;

custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:7. Though the civil powers may enact unjust laws, or impose burdensome taxes, he commands every soul to be subject unto them. If they conflict with the laws of God, we are not authorized to rebel, or lift up a sword against them. We can submit to the penalty. Civil government is ordained of God; its officers "are God's ministers," verse 6, who, waiting "continually upon this very thing," must be supported; and for this cause we pay tribute. But the tithes are "the things of God," and belong to his servants who minister in sacred things.

*Bro. C.*—Was not the tithe also given to feed the poor, the widow, and the fatherless, and even the stranger? And I believe I have read where they were told to eat the tithe of their corn, and the firstlings of their herds and flocks themselves.

*A.*—The tithe, anciently, was to be used in two ways: 1. The principal object was for the maintenance of the Levites for their services. Here is the law: "I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. 2. Once a year, during the Feast of Tabernacles, which was held from the fifteenth to the twenty-first day of the seventh month, all the children of Israel were required to assemble at the place where the Lord should choose to place his name (which was always at the tabernacle, and afterward at the temple, in which was the ark of God containing the law, where, in the fourth commandment, is written his name). To this feast they were commanded to bring their burnt-offerings, their sacrifices, their tithes, their heave-offerings, their vows, their freewill-offerings, the firstlings of their herds and flocks, and there eat before the Lord, and rejoice before the Lord their God, with their sons and daughters, men-servants, and maid-servants, the strangers, and Levites that were within their gates. Lev. 23:38-42; Deut. 12:5-12; 16:9-15.

If the place were too far from them, so that they were not able to carry these tithes and offerings, they could turn them into money, and carry it to the place, and there buy oxen, sheep, wine, and such things as were needed in the celebration of that feast, of which they themselves might eat in common with all their household, including the Levite and the stranger. Deut. 12:18; 14:23-26; 16:11. This privilege of partaking of these tithes and offerings which they carried up yearly, was granted to them *only during this feast*, while they were away from their homes, dwelling in booths, worshiping God; just as we do now at our yearly camp-meetings, where we also partake of the benefits of the tithes and offerings which we have bestowed; for there we feast upon the word spoken by the servants of God, partake of the bread of life as they break it to us, and drink fresh draughts from the fountain of life. Yes, and how we greatly rejoice in witnessing the results accomplished by the tithes and offerings which we have given for the advancement of the cause and the conversion of sinners; among whom are our neighbors, our hired servants, and our children.

*Bro. C.*—Were they not allowed to eat of these at their homes; and from the tithes supply the wants of the fatherless, the widow, etc.?

*A.*—They were under no circumstances permitted to eat of the tithe themselves within their own gates Deut. 12:17. But every three years they were commanded to tithe the *tithe of the third year*, and lay it up within their gates, and give it to the Levite, and the stranger, the fatherless and widow, which dwelt with them, that *they* might eat and be satisfied. Of these "hallowed things," neither the host, his wife, or his children were allowed to partake. Deut. 14:28, 29; 26:12, 13. And I am not sure that even now, if you had in your household a widow, with two or three helpless, fatherless children to support; if during two or three months each year, one or more of God's servants were making their home with you; and if you were frequently entertaining strangers without price, but that it would be just and right for you to tithe your tithe every third year, and apply it to their support, if you were careful not to touch it yourself.

(Concluded next week.)

## THE SOUL.—NO. 3.

REPLY TO DR. KELLOGG'S REJOINDER.

BY. REV. N. WARDNEE, D. D.

THE Doctor seems anxious for me to stop reviewing him, and shoulder the burden of proof in regard to the nature of soul and spirit. I do not wonder that he wishes to get rid of proving his theory. But the burden of proof is with him, while I have nothing to do, as his reviewer, but to show wherein he fails to substantiate his positions. I quote his own language against him: "We hold that in a candid, logical investigation of this subject, as with all other investigations, no position can be granted for which there has not been presented logical and indisputable evidence." This the Doctor has failed to do in favor of his new, and hitherto almost unheard-of, definition of soul. He virtually admits that lexicographers and commentators are against him. Human consciousness and the Scriptures are also clearly against him. They recognize a clear distinction between spirit and body, spiritual beings and physical beings. The Doctor, on the contrary, seems dissatisfied with their teaching, and so appeals to science. He says, "We believe that from science alone can a concise idea of the nature of the soul be obtained;" and complains that the Bible leaves many things in the dark, and evidently includes this with the rest. But Christ says, "God is a Spirit," and "a spirit hath not flesh and bones," hence no brains; yet God is an intelligent entity. Now, when the Doctor proves that God is not an intelligent entity, he will prove that other spiritual beings are not intelligent entities, and not before. The Scriptures clearly teach that they are.

He says, "We are not surprised that our reviewer refuses to consider this question from a scientific standpoint." When and how have I refused? I looked in vain, in his book, for the scientific proofs he claimed for his definition of soul, origin of life, etc. I found, on the contrary, that our best scientists decide that the nature and destiny of soul and spirit do not come within the jurisdiction of science. I therefore wait for the Doctor to adduce some scientific proof that is worthy of the name—something more than his own assertions.

He quotes Aristotle as having taught his theory, and his language would naturally lead the reader to infer that there was uniform agreement between him and Aristotle in regard to the nature of the soul. He says, "We believe with Aristotle, that the soul is form, pure and simple, considered apart from matter or any other possible means of representation." But let us see what Aristotle did teach on this question. The "New American Cyclopedie" says, "Aristotle taught that 'form' was the *vital principle* of all things, their 'energy'; that matter is no *real* thing, but only a *possible* one. It becomes the mother of everything by the *creative power* of the form, which is what we call its *soul* or *life*." He states it thus: "Although every single movement and existence in the world has a finite cause, and every such finite cause another finite cause back of it, yet back of this infinite series of finite causes there must be an infinite, immaterial being, a first something, unmoved, all-moving, pure energy, absolute reason, God." Aristotle is the author of the theory of different powers of the soul, of distinct feeling, willing, reasoning, and moving powers and faculties. The reasoning power is regarded by Aristotle, not, as we should expect, a product of the body, but as *foreign to its natural organization*, bestowed on it from outside, and as perfect only after its separation from the body by death,—a view which has made Aristotle a favorite with many Christian theologians." (Italics mine.) Thus the only author the Doctor quotes in support of his theory of the soul, taught the direct opposite.

The Doctor represents me as holding that the original words for "soul and spirit are not only different, but never used to indicate the same thing." This is inexcusable, for I stated in the next sentence that "the term soul is sometimes used figuratively for spirit," and cited Matt. 10:28 as an instance.

That the soul is a connecting link between the spirit and the flesh is clearly inferable from the following passages: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of the Lord Jesus Christ." 1 Thess. 5:23. "I delight in the law of the Lord, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." Rom. 7:23. Here is an inward and an outward man, warring against each other in regard to right and wrong. Mere flesh is inert matter, and can have no moral promptings, good or evil. Hence there is an element more closely linked with the flesh, which thus wars against the spirit, and indicates why the distinction between soul and spirit is so distinctly made in Scripture. "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. . . . But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The flesh lusteth against the spirit and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things ye would." Gal. 5:19-24, 17. If the brain "originates" all thoughts and sentiments, whence this warfare? The products of matter are as uniform and unchangeable as the laws of matter.

In reply to Christ, that "God is a Spirit," the Doctor says, "We believe that numerous texts in the Bible show clearly enough that God is something more than an immaterial entity." Does the Doctor question Christ's testimony? In regard to his "numerous texts," he would

find them proving altogether too much for his purpose, and "what proves too much, proves nothing."

The Doctor says, "Christ asserts in substance that God has a form, and that he has the same form. Christ also says that he was the image of the Father's person." And to explain, he quotes Heb. 11:1, and says the Greek word here used for person is translated substance—"Now faith is the substance of things hoped for." Is faith matter, "flesh and bones"? On the contrary, it pertains to thought, which the Doctor says "is not material." Christ never represented the Father to be matter, but "Spirit;" and if he is in the image of the Father, it is the image of what the Father is. What kind of an image did Paul mean when he said, "We all beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord." He says, "The new man," "the inward man," as distinguished from the body (the outer man), "is renewed in knowledge after the image of Him who created him." Col. 3:10. Renewed in knowledge (not in flesh) after the image of him who "is a Spirit," hence a spiritual image. "Put ye on the new man, which, after God is created in righteousness and true holiness" Eph. 4:24. In Hebrews 12:9, God is said to be "the Father of our spirits," in contradistinction to the fathers of our flesh. A father transmits his own nature to his offspring. Does this passage mean that God is simply the Father of our "breaths"? "God is a Spirit," and Christ says, "That which is born of Spirit is spirit, and that which is born of flesh is flesh."

The Doctor goes on to say, "From these texts it is very clear that the above argument is based upon a weak foundation, or at least before an argument can be legitimately based upon the immateriality of God, it must be shown that such is his nature,—a position which, as just seen, is contrary to the plain teaching of the Scriptures." Reply: I have only tried to show that "God is a Spirit." What the composition of a spirit is, I do not pretend to know; but the Doctor does, and claims that God is matter; and therefore I may say, with double propriety, that before an argument can be legitimately built upon the materiality of God, it must be shown that such is his nature,—a position which, as just seen, is contrary to the plain teaching of Christ, who says, "God is a Spirit." It matters not what is the essence of a spirit. It is enough that it is an intelligent, responsible entity, capable of moral character, and may thus exist without "flesh or bones."

The Doctor says, "As our reviewer maintains that create does not refer to the material or physical nature of man, which was formed, to be consistent he must drop his belief in the trinity, and adopt the views of those dualistic philosophers, who maintain that God is male and female. He must also hold that the human spirit, instead of the body, possesses the property of sex." Reply: The Doctor's theory would compel him to "adopt the views of those dualistic philosophers," since he claims that man and woman are in the physical image of God. But in reference to myself, he had better wait till I adopt trinitarianism or dualism, before he classes me. I prefer to choose my own company. In regard to sex, universal observation teaches that men and women are as different in spiritual and mental characteristics as in their physical, and God has given them bodies in harmony therewith. The two natures perfectly blended, as in Christ, are necessary to a perfect spiritual character. He had all the tenderness, sympathy, and love of perfect womanhood, blended with the justice, dignity, and inflexibility of perfect manhood. The union of two such spirits, in love, are necessary to perfect manhood and womanhood.

After fruitless efforts to convict me of error on the word "create," the Doctor admits my interpretation to be correct. He says, "We agree with Eld. W., that create probably does not refer to the matter of which Adam and all other living beings were formed. . . . The thing created was the organization of man and of animals. The creation of man was simply the organization of matter. The matter had existed before; the organization had not previously existed. Evidently the word 'create' must refer to the thing which had not before existed, and hence it must refer to the organization." Reply: The Bible says nothing about an immaterial organization, hence the novelty of the Doctor's soul, invented to meet a necessity. He says, "The creation of man was simply the organization of matter." This limits all there is of man to his material organization, and when disorganized his identity is forever gone.

To avoid the necessity of admitting that *pneuma* signifies a spiritual being, he renders it mind. Does this prove that God, a *pneuma*, is not a spiritual being? On the contrary, it shows that in Scripture mind is so inseparably associated with spirit that one suggests the other. The Bible teaches that the mind of God is known only to his Spirit. The same also of man, proving that intelligence pertains to the spirit, and not to the flesh. 1 Cor. 2:11.

Again the Doctor says, "We believe life and thought, in all their phases, and with all their modifications, to be the result of organization, which is the product, not of matter, but of almighty power." But whence this "almighty power"? The Doctor claims that there can be no force without matter, or thought without brains. If so, God could have had no thought or power till he had brains. If he could, the Doctor's theory falls to the ground. But Christ said, "God is a Spirit," and that "a spirit hath not flesh and bones," and therefore no brains. Here the Doctor is against Christ, and one or the other must give way. Which shall it be?

Again, the Doctor says, "We define the word 'spirit' to mean breath, or that which is dependent upon it, life and mind, with its various attributes, which result from life."

Then it follows that "almighty power" is almighty breath! He claims that Christ, when dying, simply commanded his breath to the Father! Breath expired is carbonic acid gas. Was this all that Christ commanded to the Father? The following passages show that the word "spirit" generally means something more and very different from carbonic acid gas. "When the unclean spirit has gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Matt. 12:43-45. Here is an intelligent entity, that Christ calls a spirit, and has moral character, hence was accountable, rewardable, and punishable. Can that be said of a breath of air, or of mere life? "And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea." Mark 5:12, 13. "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not." These were all called "pneumas," which Christ said "have not flesh and bones." Let it also be noticed how repeatedly and plainly it is stated that they entered into, and came out of those possessed. The Doctor claims that they "did not actually enter into them." I shall notice this further on.

The Doctor says, "Since the thing given to man by the Creator was the *pneuma*, or life-giving breath, it is the same *pneuma* that is given up at death. The thing that goes back to God is the same thing that came from him, which, as elsewhere shown, is life-imparting breath, that which sets in motion the vital machinery, the very same thing that was given to all living animals." "*Pneuma* is never represented as having life." These statements are abundantly disproved by the passages quoted above. If a *pneuma* has no life, then God has none, for he is a *pneuma*; yet he is the source and fountain of all life. Hence the Doctor's statement is not true. He says, "*Pneuma* is breath, and is the means of imparting life, but does not itself possess life or intelligence; and hence it has no life to lose, and it would be eminently improper to speak of it as dying." If this be so, then God is a mere puff of air, or at least had no life or intelligence till imparted by a puff of air! Let us see how the Doctor's definition agrees with the following texts: "And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease." Num. 11:25. Was this simply a breath of air? If so, why does it not thus affect all men? "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job. 32:8. "The spirit of man is the candle of the Lord, searching all the inward parts of the belly." Prov. 20:27. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot." Acts 8:29. "The Spirit beareth witness with our spirit, that we are the children of God." "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:10, 16, 26, 27. "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits." 1 Tim. 4:1. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11. Multitudes of such passages might be quoted, but these are more than sufficient to prove that the spirit, *pneuma*, is the seat of knowledge and moral character, and not mere air.

In regard to 2 Cor. 5:1-8, the Doctor says, "We readily grant that this text contains some somewhat obscure expressions, and at first sight seems to contradict the views which we have endeavored to maintain." The obscurity he complains of results from his having a theory that conflicts with Paul's teaching. Go back to where Paul starts this idea, and see how clearly he unfolds it. 2 Cor. 4:16: "Though our outward man perish, yet the inward man is renewed day by day." Here are two men, one outward and one inward. While the outward man is perishing, dying, turning to corruption, the inward man is taking in new life and vigor, as he says in another place, "We all beholding, as in a glass, the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord." "Put ye on the new man, which is renewed in knowledge after the image of Him that created him." This transformation into the divine image, this daily renewing, does not refer to the body; for that, meanwhile, is perishing and turning to corruption. It, therefore, must refer to a conscious, ac-

countable entity in man, superior to the body, which was created in the image of God, which image, being marred, is thus restored through Christ. The apostle goes on (chap. 5), "For we know that if our earthly house of this tabernacle (outer man) were dissolved, we have a building, a house not made with hands, eternal in the heavens. For in this we (the inner man) groan, earnestly desiring to be clothed upon with our house which is from Heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for this selfsame thing is God, who also hath given unto us the earnest (part, or pre-payment) of the Spirit. Therefore, we are always confident, knowing that whilst we (the inner man) are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Now, who is it that is at home in the body? who that desires to be absent from the body and present with the Lord? Is it the body itself? Is it the breath? It is the "inner man" who "is renewed day by day, and being transformed into the image of God from glory to glory, while the body, the outer man, is perishing." What language could express more clearly that this inner man is a conscious, accountable entity, the subject of regeneration and sanctification, rewards and punishments; also that it will, at death, depart out of the body or tabernacle, and be with the Lord, into whose glorious image it had been changing, day by day, while in the body, and while the body was turning to corruption? Christ represents this inner man to be the subject of the new birth. John 3:3. He says, "Except a man be born from above, he cannot see the kingdom of God." In reply to Nicodemus' materialistic query, he said, "That which is born of flesh is flesh," the outer man, "that which is born of Spirit is spirit," the inner man. It is the Spirit of God that "witnesses with our spirits" (not our brains nor breath) "that we are the sons of God," "which are born, not of blood, nor of the will of the flesh, nor of the will of men, but of God," who "is a spirit." "That which is born of Spirit is spirit." Peter says, "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed (flesh), but of incorruptible (spiritual), by the word of God, which liveth and abideth forever." 1 Pet. 1:22, 23. Was it their imagined organizations or breaths that were purified in obeying the truth through the Spirit, and love of the brethren?

The Doctor thinks Paul did not expect to be with Christ till the resurrection, because he expressed a desire "to be clothed upon with" his "house from Heaven." Reply: That is no evidence, for Paul was then looking beyond the intermediate state, as Christians generally do, when contemplating the final triumph and reward, when he should receive his crown that was laid up for him to be given him "at that day."

The Doctor calls my attention to 2 Pet. 1:15, where the apostle, speaking about putting off his tabernacle, calls it his "decease." I thank him for citing me to that verse, for I find the Greek word for "decease" to be *exodon*, which means to go out of, march out of. (Liddell & Scott.) This was Peter's idea of dying, that the inner man would go out of the outer man, or body. Thus, from whatever standpoint we look at the apostle's language, the idea is the same, that there is an intelligent, responsible entity dwelling in man's body, which at death departs, goes out of it, puts it off, and then the saint will rest from his labors. Resting signifies existence. Nothing can rest that does not exist. The saint's rest is to be a blessed or happy rest, and nothing can be happy that does not have a conscious existence.

#### REPLY.

Eld. W. is in error in supposing that we are anxious for him to stop reviewing us, provided he acknowledges, as he seems to do, that his whole object is to find fault with our position. What we have said on this point has been based upon his invitation at the beginning of this discussion, "Come, let us reason together." We supposed that we were justified in inferring from this language employed, that both sides of the questions at issue were to receive attention; but it seems that Eld. W.'s idea is quite different from this, being, in effect, what we have represented. Eld. W. seems to look upon our view of the soul with disfavor, because it is "new and hitherto almost unheard of." Undoubtedly this will count as a strong argument with those who are governed by dogmatism and prejudice; but to the logical thinker, the really earnest seeker after truth, such an argument will hardly present any appreciable weight.

When Eld. W. says that "human consciousness" is "clearly against" our position, he makes a very strong appeal to the predilections of many of his readers, but presents no logical argument. "Human consciousness" is an element which cannot be legitimately offered in support of any question, any more than can human tendencies or appetites. It is something which is wholly the result of education. There is nothing in the human mind which affords any hint of the nature of the human soul, or at least of such a soul as our reviewer believes in. We, personally, pos-

sess no such consciousness as he speaks of, and we could refer our reviewer to several thousand human beings now living, besides a large number who have lived in ages past, whose consciousness in no way corroborates his view. Eld. W. may say that our consciousness is a perverted one. Even this would be fatal to his theory, for the argument from consciousness is based upon *universal* consciousness; and if this evidence may be lost by perversion, it might be obliterated altogether, and thus be wholly lost to the race. Again, if our consciousness is perverted, so illustrious an individual as Solomon must have been equally depraved, since he said, Eccl. 9:5: "The living know that they shall die, but the dead know not anything." According to Eld. W., Solomon's consciousness should have taught him that the *dead know more than the living*; and instead of saying, "The living know that they shall die," he should have said, Human consciousness teaches the living that they shall never die. Whose authority shall be given most weight in this investigation, Eld. W.'s or Solomon's? Let the reader decide; we prefer to rely upon Inspiration. Eld. W. endeavors to evade the force of this argument by the assertion that the context gives to the text a different meaning from what it seems to have. This point we will dwell upon at length further on.

After asserting, without proof or any sort of evidence, that "human consciousness and the Scriptures" are clearly against us, Eld. W. states that the Scriptures recognize "a clear distinction between spirit and body, spiritual beings and physical beings," and that we are "dissatisfied with their teaching, and so appeal to science." On this point we remark: 1. We also recognize "a clear distinction between spirit and body," and deny that we have ever shown any dissatisfaction with the Bible teaching on the subject. In the work reviewed, we have taken particular pains to assert a difference, and to point out the distinctions as clearly as we could. 2. We have also taken no little pains in the work referred to, to call attention to the Bible distinctions between the earthly body and the heavenly; the natural and the spiritual; the corruptible and the incorruptible. See pp. 144 to 150.

Eld. W. returns to the argument that "God is a Spirit," and quotes the words of Christ, "a spirit hath not flesh and bones," and adds, "hence no brains." The last expression is not in the Bible, neither has our reviewer any logical right to make the interpolation, which he takes as the basis of his argument; nevertheless, we will not dwell upon this point, as we shall be able to show conclusively that the argument is wholly without weight, even when allowed to be logical, granting the premises. Let us examine closely this point, as it is evidently our reviewer's stronghold. Our reviewer, as a believer in the doctrine of the trinity, holds that God and Christ are one and the same person. The attributes of one are those of the other. What is true of one must be true of the other. Christ said, "A spirit hath not flesh and bones as ye see me have." "And when he had said this he showed them his hands and his feet." Luke 24:39, 40. Here was Christ, an immortal being, just from Heaven, in fact, according to Eld. W., God himself, presenting a material form. Eld. W. holds that when Christ died, or appeared to die, the real Christ did not die, but only his physical part, while the real Christ, the divine part, was freed from his earthly clay. The occasion referred to in Luke 24, was after the resurrection. Eld. W. will not deny that it was the real Christ who spoke to the trembling disciples, who were frightened because they were afraid they had seen a spirit. Granting this, he must admit that a part of God, at least, is material, and hence, if God be a spirit, he is partly material, or physical. But perhaps our reviewer will claim that what the disciples saw was not the real Christ, but a physical form which he had assumed to enable them to recognize him. But the words of Christ forbid such an explanation. He said, "It is I, myself; handle me and see." It was the real Christ whom the disciples saw, and whom they touched. Christ said, "Handle me." Eld. W. maintains that Christ was an immaterial entity, caged up in a physical body during life, and liberated at death; but here we have the testimony of Christ after his resurrection that he is a material, physical being. Again, note this fact: The disciples "were terrified and affrighted," because they "supposed that they had seen a spirit." Now if the disciples believed with Eld. W. that the real Christ was a spirit, they would not have been frightened at receiving a visit from him. They saw something which bore the appearance of Christ, but had no thought that it was really he. They thought it was a spirit, something which looked like him but was not really he; but Christ comforted and assured them by proving to them that he was not a spirit, but

a really tangible existence, Eld. W. to the contrary notwithstanding. Evidently, Christ himself did not believe the spirit theory of Eld. W., for he said, "It is I, myself; handle me and see;" I am not a spirit, a mere shadow of something, an apparition, but the real Christ.

In view of these facts, it is evident that when Christ said, "God is a Spirit," he did not mean such a spirit as he denied being himself. The sense in which the word must be understood is that of *spiritual being*, which is a term expressive of the difference between a heavenly and an earthly body; between incorruptible and corruptible. Here we have a fair, logical argument showing Eld. W.'s position to be diametrically opposed to the explicit teachings of Christ and the opinions of the apostles.

Says Eld. W., "Our best scientists decide that the nature and destiny of soul and spirit do not come within the jurisdiction of science." We grant that science gives us no light upon the destiny of the soul. It tells us nothing about the future life. We have never claimed the contrary; but with reference to the *nature* of the soul, we think differently. Many eminent scientists have said that if man has such a soul as is believed in by Eld. W. and by the majority of religionists, science knows nothing about it. It is the immortal, intangible, immaterial soul of modern orthodoxy that does not "come within the jurisdiction of science." We might cite any amount of testimony from the ablest scientists in the world; but the retort of our reviewer would be, *They are infidels*. We grant that this is too true; but the very reason why they have abandoned the Bible, in many cases, is the impossibility of reconciling with the teachings of science the popular doctrine of the soul and such palpably absurd doctrines as that of the trinity.

Eld. W. says, "I looked in vain in his book for the scientific proofs he has claimed for his definition of soul." What does Eld. W. mean by scientific proof? We suppose logical reasoning based on sound premises to constitute scientific proof, and this we believe we have given for the establishment of the following propositions:—

1. That the soul, or spirit, is the essential element of a human being.
2. That the soul is really the basis of personal identity.
3. That the basis of human identity is organization.
4. As a conclusion from the last two propositions, that the soul and the organization are really one and the same thing.

The above propositions contain the essentials of our view in a nutshell. The book reviewed by Eld. W. is devoted to the explanation and elucidation of these four propositions. Our reviewer has spent a great amount of space in beating around the bush in every way imaginable, and in hunting up minor points from which it might be possible to work an appearance of discrepancy, but he has not once attacked the first three, and really the fundamental, propositions of our position. If the first three propositions are true, the fourth must be. He has only attacked the fourth, the conclusion, but has not presented one argument against one of the first three, the premises. We have supported these premises by arguments which our reviewer's silence leads us to believe him to be unable to answer; and yet he seeks to give his readers the impression that we have offered no arguments at all by remarking, "I therefore wait for the Doctor to adduce some scientific proof that is worthy of the name—something more than his own assertions." If the arguments are so very weak, it would certainly be a very easy task to answer them. Why not, at least, make the attempt, so as to convince the reader of intentional fairness? If there is no argument to answer, it will be easy enough to make it appear so. It certainly leaves a bad impression to ignore, altogether, arguments which were made in good faith, and which are represented as being sound. Eld. W.'s assertion that there is no argument to answer may be wholly satisfactory to some; but we feel that the majority of those who fully agree with him in views, as well as ourselves, would have been greatly gratified if he had at least presented the arguments, and either shown their futility or answered them. This investigation has been supposed to be prosecuted by the desire to benefit some one; but it is evident that we cannot be benefited unless our arguments are examined and the errors pointed out, and the reader will be none the wiser for being told that the arguments which are not answered are simply assertions. Would it not be better to give the reader a chance to judge by presenting the arguments?

We do not dispute what our reviewer has to say about Aristotle. We never proposed to indorse his

view, nor did we assert that there was any agreement except on this one point, that the soul is "form, pure and simple." Aristotle held many vagaries, one of the most palpable of which was that although the soul is "form, pure and simple," it is also intelligent. However, this evident absurdity is, to our mind, no greater than one which is popular in modern times; viz., that although the soul is immaterial, intangible, non-substance, it yet possesses the faculty of intelligence, which observation universally teaches us to be inseparable from some material, organized body. Our reviewer concludes his remarks about Aristotle by saying, "Thus the only author the Doctor quotes in support of his theory of the soul, taught the direct opposite." This we think is not a little disingenuous, since we only claimed that Aristotle agreed with us in the belief that the soul is "form, pure and simple," which Eld. W. has failed to show to be incorrect, and has not even denied. Such remarks may do for effect, but will not pass for logical arguments.

Eld. W. complains that we misrepresent him. We consider this charge a very grave one, as it seems to us that misrepresentation in a religious discussion is one of the most contemptible wrongs of which a man could be guilty. If we were convicted of such a fault, we should feel bound to confess it and ask pardon, but the reader shall judge. We quoted from Eld. W. as follows: "Hebrew and Greek scholars agree that the original words for soul and spirit are distinct, and never used interchangeably," and followed the quotation with the remark, "By this statement we understand to be meant that the original words for soul and spirit are not only different, but are never used to indicate the same thing." We simply made a quotation of Eld. W.'s own words, and added a sentence meaning the same thing exactly as being our understanding of the remark. Will our reviewer have the kindness to show us the difference between "distinct" and "different" in the connection in which the words are used, or between the expressions, "never translated interchangeably?" and "never used to indicate the same thing?" If there is any difference, it is quite imperceptible to common minds and must be made out by some refinement of interpretation which we have not yet attained. If Eld. W. has been misrepresented, the fault is his own, not ours, as the reader must see; and it seems to us to be the height of unfairness to charge us with misrepresentation, and even to say that our interpretation of his language is "inexcusable," when we simply stated our understanding of it. It would be a good plan, it seems to us, for our reviewer to quote his own language as well as ours in such a case before charging us with such a gross breach of honor, so that the reader might have a chance to see for himself whether the charge is sustained.

It may be appropriate to remark in this connection that if Eld. W.'s language in the above instance misrepresented him, the same must also be true of the remark subsequently made by him in the same article, that the distinction between soul and spirit is in the original "so clear cut and universal" that it "could not be accidental with infinite wisdom." Now if we should remark that by the last statement in Eld. W.'s own words we understand to be meant that "the original words for soul and spirit are not only different, but never used to mean the same thing," undoubtedly Eld. W. would accuse us again of "inexcusable" misrepresentation. We are puzzled; we didn't know how to understand our reviewer. He says "never translated interchangeably," where he does not mean never at all, but "hardly ever," and "a distinction clear cut and universal," when he means "a distinction not well defined and with frequent exceptions." This may be as accurate a use of language as is consistent with the position which he attempts to defend, but is certainly "inexcusable" in one who acts the part of a voluntary critic. But we are still more puzzled to reconcile his *arguments*, for although now denying that he has ever claimed that the words for soul and spirit are "never translated interchangeably [his very words]," and evidently repudiating his statement that the distinction between the two terms is "clear cut and universal," he has founded an argument upon the same portion which he charges us with inexcusable misrepresentation for attributing to him. [See his third article, third paragraph!] Eld. W. may take either position he chooses. It is immaterial to us, as we are prepared to meet either one; but we may certainly protest that it is eminently improper for him to attempt to ride two horses at the same time. If he mounts the "interchangeable" horse, he must dismount from the "clear-cut distinction" horse.

Eld. W. quotes various texts, most of which seem to us to be quite irrelevant, and the remainder incompetent, to prove the position taken that the soul is the connecting link between the spirit and the body.

Not a single one of the several texts quoted says or intimates anything whatever concerning a "connecting link" between the body and an immaterial spirit. The last text quoted says, "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things ye would." Upon which Eld. W. comments, "If the brain 'originates' all thoughts and sentiments, whence this warfare?" The question is easily answered. Paul uses the terms flesh and spirit in a figurative sense: flesh, to represent those faculties of the brain which are usually termed the baser organs or propensities; and spirit, to represent the higher or moral faculties. The warfare is clearly between intelligent faculties, hence must all be included in man's "rational nature," which our reviewer claims to be the spirit. This Eld. W. will by his own admission be compelled to grant; for in the very same paragraph he says, "Mere flesh is inert matter, and can have no moral promptings, good or evil." The warring elements cannot be soul and spirit; for according to Eld. W.'s definition the soul is only the animal life, while the spirit is the rational or thinking part. Mere animal life is unintelligent, and, like "inert matter," "can have no moral promptings," since it possesses no moral faculties. The conclusion is irresistible that the apostle simply represents in figurative language the controversy which often occurs between the various faculties of the brain, one class of which he represents as the "flesh" and the other as the "spirit."

In reply to our statement that "numerous texts in the Bible show clearly enough that God is something more than an immaterial entity," Eld. W. asks if we question Christ's testimony, and remarks, "In regard to his 'numerous texts' he would find them proving altogether too much for his purpose." Well, let us try one and see, notwithstanding the risk of proving too much. And as Eld. W. intimates that we are unwilling to take the testimony of Christ, we will show our faith by choosing his testimony above that of all others. We have asserted nothing respecting the nature of God except that he is "something more than an immaterial entity." Eld. W.'s treatment of our remarks is such as to leave no chance to doubt that his position is clearly that God is *nothing* "more than an immaterial entity." But let us see what is Christ's testimony. He says, "I am the express image of my Father's person." Can an immaterial entity be a person? or if it can, is it possible to have an image of an immaterial entity? The very meaning of the word image makes the thing impossible. Again, let us examine another testimony of Christ's. Eld. W. is, as we have reason for believing, a believer in the doctrine of the trinity, which makes Christ and his Father one. After his resurrection, when he had fulfilled his mission on earth, and had assumed his original condition of existence, he showed himself to his disciples, and when they were frightened, supposing him to be a spirit, an immaterial entity, he denied that he was that sort of a spirit, at least, and proved that he was "something more" by showing to them his hands and his feet. According to Eld. W., Christ is simply an immaterial entity; but according to the Saviour himself, he was "something more." Whom shall we believe? Does Eld. W. "question Christ's testimony"? More. If Eld. W.'s position is true, the Saviour practiced gross deception upon the disciples; for he made them believe that he was not an immaterial spirit as they supposed, and as Eld. W. claims. Will Eld. W. claim that Christ was a deceiver? It is clear that Christ is "something more than an immaterial entity," and if this be true of Christ, it must also be true of God, at least according to Eld. W.'s trinitarian views, about which he seems so sensitive.

Our reviewer's argument about the word translated "person" in the text, "I am the express image of my Father's person," and "substance" in Heb. 11:1, "Now faith is the substance," etc., does not in the least degree weaken our position. The word substance cannot mean the same in the one text that it does in the other. It would be the height of absurdity to employ the term in the first text with the same meaning it manifestly has in the second, as it is a word the exact meaning of which must be determined by the context.

But we must hasten. Many minor points might be noticed, but a proper regard for the patience of our readers admonishes us that only the chief points should be noticed, as otherwise this investigation may extend to an interminable length. After quoting several texts from which he endeavors to draw arguments to show the immateriality of God, the whole force of which is removed by the arguments we have just adduced, Eld. W. seeks to relieve himself of the difficulty respecting the word "create," which he re-

fers wholly to the spirit, but which we refer to the organization, by endeavoring to involve us in the same difficulty, without attempting to extricate himself, a most illogical proceeding, even if it were in any degree justifiable. But the unfairness of the effort is evident when it is observed that he bases it upon the assertion that we claim "that man and woman are in the physical image of God." This we have not claimed. We simply state that God "created man in his own image," and he afterward created woman from the man. We leave the statements where the Bible does. We have no improvements on Inspiration to offer.

Our reviewer seems to be a little touchy about our reference to his trinitarian doctrines, intimating that he is not a believer in the doctrine, or at least that he has not adopted it. We judged him to be a believer in the doctrine not only because it is one of the leading doctrines of the denomination to which he belongs, but because he has in this series of articles made several arguments and remarks based on that view. If we have been mistaken in our conclusion on this point, we are ready to ask pardon for the unintentional blunder.

Our reviewer next quotes 1 Cor. 2:11 to prove that intelligence pertains to the spirit, in both man and God. He says the Bible teaches that the mind of God is known only to his Spirit. Let us notice this statement. He has heretofore taken the position that God is a Spirit, an immaterial entity, and nothing more. Now he recognizes at least three things: 1. God; 2. The Spirit of God,—something which is not himself, but only a property of himself; and, 3. The mind of God. Now, if God is a spirit, the Spirit of God must be a spirit of a spirit. An immaterial entity is too sublimated for our comprehension; but when it comes to a spirit of a spirit, or an immaterial entity within another immaterial entity, it seems to us to be getting utterly beyond the bounds of common sense as well as of comprehension.

We are glad to see that Eld. W. fairly admits that "intelligence pertains to spirit." With this view he will undoubtedly continue to hold, as a legitimate and necessary deduction, that lower animals as well as men have spirits and a future existence, since they possess intelligence. We are somewhat curious to know how many of his readers are prepared to accept this view.

Eld. W. again asks us to account for the origin of God, which he will not attempt to do himself. He asks, "Whence this almighty power?" We have already humbly declined this task at least half a dozen times, and must still decline to pry into the mystery of Omnipotence. This investigation pertains to man, with whom we have an opportunity of becoming intimately acquainted, while God is so far above and beyond us that we can scarcely form any conception of him. If Eld. W. has any theory of the origin of God to offer which will harmonize with his theory of his nature, let him present it. We should read such a treatise with interest. We freely acknowledge our ignorance on this subject. In concluding this paragraph, our reviewer, for the fourth time in this article, returns to the argument that Christ said, "God is a Spirit," and that "a spirit hath not flesh and bones." He adds, "Here the Doctor is against Christ, and one or the other must give way." As we have several times shown, the very words quoted prove the error of his position. "A spirit hath not flesh and bones." Christ denied that he was an immaterial entity. Eld. W. holds that Christ and God are one and the same being; we cannot escape the conclusion that God is a different sort of a spirit than is represented by him; in other words, is "something more than an immaterial entity."

Eld. W. quotes our definition of spirit, "breath, or that which is dependent upon it,—life and mind,—which results from life," and remarks, "Then it follows that 'almighty power' is almighty breath!" This is fine burlesque, but not argument nor Christian fairness. Can any one tell us how such a conclusion is justified by the premises? We have read and re-read the paragraph a dozen times in the hope of discovering at least a pretext upon which our reviewer could base his remark, but we can find none, and do not see any way to escape the conclusion that it is a wholly irrelevant remark made for effect. As such, we let it pass, leaving the reader to estimate the weight that should be given to it in an earnest search after truth.

Next we have the astounding statement that we claim "that Christ, when dying, simply commanded his breath to the Father," to which is added, "Breath expired is carbonic acid gas; was this all that Christ commanded to the Father?" As we are not told when and where we made such a claim, and have no recollection of having made it, we may be allowed to believe that Eld. W. has in some way been misled respecting

our views. Our definition of spirit quoted by himself in the immediate connection allows plenty of latitude for a reasonable explanation of this text without setting up any such absurd claim. As our reviewer seems inclined to make a good deal of capital for effect out of *carbonic acid gas*, it may be well for us to inform him that carbon di-oxide, formerly known as carbonic acid gas, constitutes but a very small part of the expired air, a fact of which he does not seem to be aware.

After this follows a long list of texts at the end of which Eld. W. remarks, "Multitudes of such passages might be quoted, but these are more than sufficient to prove that the spirit, *pneuma*, is the seat of knowledge and moral character, and not mere air." We do not need to spend any time in considering these various texts, for, as Eld. W. very well knows, our definition of the term spirit is sufficiently broad to cover all the various meanings which the word has in the texts cited.

Eld. W. quotes 2 Cor. 5:1-8, and other texts, to show that Paul recognized two individuals, an outward and an inward man, the former of whom perishes from day to day, while the inward man is renewed. A little farther down in the paragraph he quotes another text which affords a complete explanation of the first one, and in quite a different manner from the interpretation given to it by Eld. W. "Put ye on the new man." Paul is speaking about two conditions, in one of which an individual is under control of his lower faculties, his propensities; and in the other condition, under control of his higher nature, the moral faculties. The dominating element in the first condition is called the "flesh," and in the second the "spirit." The condition of subjection to the flesh is termed the "old man," that of subjection to the spiritual nature the "new man." The two conditions are also referred to as the "outer" and the "inner man." These terms refer to *conditions*, not to actual entities. Eld. W. evidently admits that the "inner man" and the "new man" are the same; hence the "old man" and the "outer man" are also identical. He also takes the position that the "outer man" and the "earthly house of this tabernacle" are the same. According to Paul, the "old man" is put off when the "new man" is put on. He does not wait for death to put off the "outer man," "the old man of sin," but says, "Though our outward man perish, yet the inner man is renewed [the 'new man' put on] day by day." The "new man" cannot be put on unless the "old man" is put off. In 2 Cor. 4:16, Paul represents this change as taking place gradually, as conversion is a gradual, daily work, the "outward man" perishing, and the "inner man" being "renewed day by day." According to Eld. W., the "outer man" does not really "perish," the "old man" is not really put off, until physical death occurs; but according to Paul, this is a daily process, occurring while the physical life is in full vigor. In 1 Cor. 15:31 Paul says, "I die daily," evidently referring to the crucifixion of the "old man" spoken of in Rom. 6:6, "Our old man is crucified with him." Here is a very great disagreement. Eld. W. "is against" Paul, "and one or the other must give way; which shall it be?"

It thus appears that the texts which our reviewer has relied upon with so much confidence as sustaining his position really do not support it at all. We find them "proving altogether too much for his purpose, and 'what proves too much proves nothing.'"

After citing a number of other texts in which the same figurative language is employed, and which prove nothing on that account, Eld. W. explains 2 Pet. 1:15 by saying that the original word for "decease" is *exodon*, "which means to go out of, march out of." This fact we were well aware of, and we admire the significance of the figure. Peter did not expect to "go out of" himself at death; he was going out of the world, out of the present state of existence, looking beyond the grave to the redeemed future state. Peter was not a believer in death-bed repents. His "old man," "outer man," had been put off long before he was crucified by the cruel Roman tyrant. As before remarked, if, as Eld. Wardner holds, the "inner man" and the "new man" are the same, the "outer man" and the "old man" must also be the same, and there is no way for our reviewer to escape from the dilemma in which he is involved. His mistake is in attempting to apply terms used by the apostles in reference to conditions, to something entirely different, and evidently wholly different from anything they ever conceived of.

We must conclude this article with a notice of one more point. Eld. W. says, "Rest signifies existence." The lexicons [Webster and Worcester] give no such signification to the word. The first definition given by Webster is "to cease from action or motion of any kind; to stop." But allowing the meaning of the

word to be similar to that of "sleep," sometimes used respecting the state of the dead, the case remains the same, since so long as those who die have a representation in Heaven by means of the soul, they may be said, in a certain sense, to exist. That is, they have a represented existence. The use of the terms "sleep" and "rest" in connection with death is undoubtedly figurative, and affords a very slimy foundation for an argument. It seems to us that a person must be driven into very great straits indeed before he would attempt to hang his faith upon such a slender support as this.

J. H. KELLOGG.

—Man is not born to solve the problems of the universe, but to find out what he has to do; and to restrain himself within the limits of his comprehension.—*Goethe*.

—We can do more good by being good than in any other way.—*Rowland Hill*.

## The Family Circle.

### THE MISSIN' BAIRNIES.

WHERE are ye, missin' bairnies,  
A toddlin' in an' out,  
Chuck fu' o' bairnheid mischief,  
Chuck fu' o' din an' shout?  
I miss ye, ilka nightifa';  
Ilk gowden blink o' day;  
I asten stap an' wonder  
Where ye are gaun away.

I asten stap an' wonder  
If ye are still at school;  
If ye will come, wi' stamp, stamp,  
An' brak' my ilka rule;  
I asten stap an' wonder  
If ye're gaun aff to play;  
In fav'rite woodlan' pastime  
To while the livelang day.

I think ye're at the neighbors';  
Perhaps ye're gaun for fruit;  
Perhaps ye tramp the meadows,  
Or hide some bairnheid loot;  
An' sae I sit a-waitin',  
An' let the table stan';  
But nae mair comes ilk woman  
Or comes ilk little man.

Hoo aft ye brought your chestnuts,  
An' spread them out to dry;  
Hoo aft ye thought your minnows  
Were big enough to fry;  
Hoo aft I've wrung your stockin's,  
Your little boots arrayed,  
An' ye've gaun aff ere bedtime,  
Ye had so madly played.

O little feet, aft wearie,  
Where do ye wander now?  
Wha kames the tangled ringlets?  
Wha cools the heated brow?  
O little han's, sae busy!  
O little hearts, aft sore!  
I'm longin' for the footfa's,  
That echoed roun' the door!

Alas! I've grown forgetfu';  
Some lie in little graves;  
Some bear the brunt of manhood;  
An' some are fortune's slaves.  
Sma' use for me to wonder,  
Oot door, or winnock stare,  
To greet me, as in bairnheid,  
They'll come, ah! nevermair.

An' is there nae mair childhood,  
Whilk mak's this warl sae fair?  
Ayont the glowin' sternies,  
Time's children gather there;  
Ayont the glowin' sternies,  
Ayont the lift o' blue,  
I'll fin' my missin' bairnies,  
If they are gude and true.

—J. E. Rankin.

### A TRUE INCIDENT.

WHEN the Boston train came steaming into the depot, the crowd rushed for seats. As a band of recruits mounted the platform, they shouted back to their friends who had accompanied them to the train the various slang phrases they could command, interspersed with an oath now and then. As the train moved off, they pushed each other into the car, where many ladies were seated, including Mrs. B—— and her two boys.

Then the oaths came out thick and fast, each one evidently trying to outdo the others in profanity. Mrs. B—— shuddered for herself and her boys; for she could not bear to have their young minds contaminated by such language. If the train had not been so crowded, she would have looked for seats else-

where, but under the circumstances she was compelled to remain where she was.

Finally, after this coarse jesting had continued for nearly an hour, a little girl who, with her mother, sat in front of the party, stepped out timidly from her seat, and going up to the ringleader of the group, a young man whose countenance indicated considerable intelligence, she presented him with a small Bible. She was a little, delicate-looking creature, only seven or eight years old, and as she laid the book in his hands she raised her soft eyes appealingly to him, but without saying a word went back to her seat.

The party could not have been more completely hushed if an angel had silenced them. Not another oath was heard, and scarcely a word was spoken by any of them during the remainder of the journey. The young man who had received the book seemed particularly impressed. He got out of the car at the next station and purchased a paper of candy for his little friend, which he presented to her. He then stooped down and kissed her, and said that he would always keep the little Bible for her sake.

The little girl's mother afterward told Mrs. — that her child had been so troubled by the wickedness of these young men, that she could not rest until she had given her little Bible, which she valued so highly herself.—*Christian Instructor*.

### PARENTAL CRUELTY.

Look at that young lady, nineteen years of age, who cannot read a newspaper without an eye glass upon her pretty nose! She intended to go to Philadelphia last year to study medicine, but the failure of her eye-sight prevented her from going, and her brightest hopes of the future are clouded over. At nineteen, too! Why? Because her parents were cruel to her. She liked to sit up late in the night reading fine print by a kerosene lamp, and they had the cruelty to let her do it. The worst possible cruelty is to let children have their own way, when their own way does them harm.

There, in a handsome house, is a lonely man from whom his wife has fled, worn out by many years of abuse and violence. From babyhood to manhood, that man was ruthlessly spoiled by cruel parents. They flattered him, laughed at his outbursts of passion, and supported him in his rebellious and vulgar insolence at school.

With his little brain and his big passions, it was impossible to live with him on fair terms. It would have been less cruel to have killed him in his baby innocence than to have let him grow up so.

There are many forms of cruelty. Harsh words, harsh blows, hard fare, hard work, all these are sometimes cruel; but ordinarily the pain they inflict is of short duration. The cruelty of which we now speak may give pleasure for an hour, pain for seventy years, and shame for generations.

Remember this when you are crossed and denied. There are probably a million people in the United States—perhaps there are ten millions—who would give half of all they possess to get the mischief undone which was done to them in childhood and youth by this kind of cruelty. Bad eyes, weak digestion, round shoulders, ruined teeth, early decay, low tastes, painful recollections, shameful ignorance, ungoverned temper, gloom, distrust, envy, meanness, hate,—these all result from the cruelty of letting the young have their own way, when their way is wrong. There is no cruelty so cruel as that.—*Youth's Companion*.

### AN ELEGANT SHAWL.

A MAN crossed the Chelsea ferry to Boston one morning, and turned into Commercial street for his usual glass. As he poured out the poison, the proprietor's wife came in and confidently asked for \$500 to purchase an elegant shawl she had seen at Jordan, Marsh & Co's. He drew from his breast a pocket-book and counted out the money. The man pushed aside the glass untouched, and laying down the ten cents, departed in silence. That very morning his devoted Christian wife had asked him for \$10 to buy a cheap cloak that she might attend church; he crossly said he had n't the money. As he left the saloon he thought, "Here I am helping to pay for a \$500 cashmere for that man's wife, but mine asks in vain for a \$10 cloak. I can't stand this. I have spent my last dime for drinks."

When the next day came, the loving wife was surprised with a beautiful cloak from her reformed husband. She could hardly believe her own eyes and ears as he laid it on the table, saying, "There, Emma, is a present for you. I have been a fool long enough.

forgive me for the past, and I will never touch liquor again."

She threw her arms around his neck, and the hot tears told her heart-felt joy as she sobbed out, "Charles, I thank you a thousand times. I never expected a nice cloak. You could not have selected a prettier one. Come now; I have a warm supper. You are so good, and I am so happy." The great, strong, noble fellow could n't hide the tears as he related the fact. He said it was the happiest hour in an years. My friend, where does your money go? Whose family does it clothe and make happy?"—Sel.

#### ABOUT STAYING TOO LONG IN FRIENDLY VISITS.

ONE class of persons will need an especial amount of grace this summer. We mean those women who, having worked hard in their homes all winter, are visited by their city friends all summer. Perhaps they have married the sons who by fate of fortune have kept the old homes. All the brothers and sisters, with their troops of children, must come back to the shade trees and meadows for a quiet rest. Perhaps they have no special love for the woman who presides over the old-time house, but it is such a convenient thing to have a place to visit where there are no board bills to pay. Ten to one, the wife in the country is more worn than her city relatives, and is in no wise able to bear the extra care or manage the additional cooking. For by force of circumstances, she has been dressmaker, milliner, and servant, may be, in her large family the whole year through. She has turned dresses wrong side out and upside down. She has made every dime go its farthest. And now the visitors have come to use up all her self-sacrifice has saved. It might have been pleasant to have received them for three days, but when they remain three months, the case is different. We once heard a gentleman remark that he could say all the new things he had to say to visitors in one day, and, as a rule, we quite agree with him. The cheapest way to visit is to go to a hotel or boarding house, and pay an equivalent for what one receives. Of course, one has congenial friends whom it is a pleasure to see much and often; but too many so-called friends are persons who are serving their own convenience—persons who never offer to help in the kitchen or parlor, and who seem oblivious to the fact that anything is being done for them. Do n't make your summer trip at the expense of anybody's comfort. Let your religion, if you profess it, permeate all your plans, especially those for summer visiting.—*Exchange*.

#### Educational.

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

#### HEALTH AS A FACTOR IN THE MINISTER'S SUCCESS.

THERE is no man upon whom there rests so supreme a necessity of health as upon the preacher. Not because his work demands endurance; but because the people need a ministration that is charged with vitality. When you come here, you are required to bring credentials of piety from your pastor or others. It is quite as necessary that you should bring testimonials from your physician that you have, at least, average physical vitality and good bodily habits conservative of health, and are in that general condition that may be called *physical piety*, under the Calvinistic dogma of *perseverance*, and not liable to any Arminian lapsing into flabbiness and inertia. And I most sincerely think that a license to preach should cover the fitness of the body, as well as of the mind; and that, after the candidate has rehearsed his religious experience, he should offer some test of the strength of his nerves, the degree of his vitality and physical force, and give some account of his habits as to sleep, exercise, ablution, and food. Immeasurably more than the physician or lawyer does the minister need bodily vigor. I do not mean as a basis for enduring work, but as sending its quality into the work. A physician who is weak may diagnosticate truly, but the weak minister will not preach strong sermons; the languid, lifeless preacher will not awaken healthy sentiments or stir to action.

I would not have you start in life with an old man's sensitive care or with any self-coddling, as though health were the supreme end. There is nothing much worse than this. But I would have you realize that, along with learning and piety, *health* is an equally important factor of success.

Others, I have no doubt, have exhorted you on the

subject of your spiritual and mental habits; but let me exhort you to vow before God that it shall be a rule of your life to sleep eight hours out of the twenty-four, two hours being before midnight; that you will spend two hours every day in the open air; that you will write mornings, rather than evenings; and that you will abstain from pastry and all other well-known hygienic abominations; and that you will rest when your energies sensibly begin to flag. To observe these few rules is not unmanly. Observing them, one may cease to think of health.

If anything has become clear to me, from experience and observation, in regard to preaching, it is that the effectiveness of the sermon as a spoken word is graduated as exactly by the *vitality* of the speaker as the flight of the cannon-ball is determined by the amount of powder behind it. I have less and less respect for the opinion of the average congregation as to the merit of a sermon. It detects the *great* sermon; but it is an indifferent critic of the *average* sermon, such as most of us preach. It recognizes the sun, but does not see how one star differeth from another star in glory. The thing the average congregation does measure and respond to is, *the vitality of the speaker*. If you have this in large degree, you will be listened to; if your vitality is weak (whatever your brain-power or skill in words), the average congregation will deny to you ability. Its "smart man" is invariably a man of intense vitality. He may have talent or he may not.

Mr. Emerson says the first requisite of an orator is that "he shall be a substantial person;" meaning, of course, *character*, but including also the body. Back of all our refinements lies this gross fact of oxygenated blood, firm muscles, and well-strung nerves,—the *sine qua non* of the preacher's success.

There is a great deal of *flabby* preaching (how else shall I characterize it?)—a lopping around in the pulpit, first on one tired leg and then on the other, a feeble lifting and dropping of the hands, a timid glancing at the people, and a laborious pumping out of one sentence after another, each with conscious effort. Such preaching is not so often the result of a phlegmatic temperament as of exhaustion and low condition. I can think of no illustration of the difference between this kind of preaching and its opposite so apt as the contrast between a hack-horse, that every day drags his stiff limbs to his toil, and the race-horse, bounding from his stall to the track—elastic, quivering, panting for the race. The comparison is a coarse one; but I can assure you, my friends, that, so far as I know preachers, they are mostly hacks, instead of race-horses; and the main reason is that they sleep badly and too little; take too little exercise and recreation; mope in their studies, instead of rejoicing in the open air; and live in a chronic and habitual fear of their parishes.

The finest single quality in the pulpit (I am speaking of the art, not of the ethics of preaching) is what the French call *verve*. It is on the physical side what grace is on the spiritual, and (as things are) is quite as essential to a hearing.—T. T. Munger, in *Independent*, address to Andover theological students.

#### A CASE OF PERSONAL INFLUENCE.

THE biography of Dr. Bushnell contains a passage concerning his Methodist grandmother, written by himself. Going to live in a newly settled part of Vermont, near the end of the last century, she became at once interested in establishing Sunday worship, and meetings were held in her own house. Her husband offered prayer; and she selected a young man about twenty years of age to read the sermon. She had no thought of his being a Christian, and he had as little of being such himself. She only knew him as a jovial, hearty youth, with enough of the constitutional fervor in him, as she thought, to make a good reader, and that determined her choice. He read well, and continually better, as he had more experience, till finally her prayers began to find large expectation in him.

Advancing in this manner, she, by-and-by, selected a sermon in which she hoped he might preach to himself. He read with a fervor and unction that showed he was fulfilling her hope. When the little assembly broke up, she accosted him, asking him to remain a few minutes after they were gone. Then she said to him, having him by himself,—

"Do you know, my dear young friend, that you have God's call upon you to be a Methodist preacher?"

"No," he answered, promptly, "I am not even a Christian. How can I be called to be a preacher?"

"No matter for that," she replied, "you are called both to be a Christian and a preacher; and one for the sake of the other, even as Paul was. I think I say this by direction. And now let me request of you,

on your way home, to go aside from the path into some quiet place in the woods where you will not be interrupted, and there let this matter be settled before God, and he will help you."

The result was that he reached home with the double call upon him both of a disciple and a minister of God. And thus began the public career of the great Bishop Hedding, one of the most talented and grandly executive men of the Methodist Episcopal Church—led into his work and office, we may say, by the counsel and prayers of his woman-bishop guide.—Selected.

—We have been told, says the Macon *Wesleyan*, of an overseer in slavery times who agreed to manage a large plantation for what he could "raise in the fence corners." His "fence-corner" crop turned out so well that the proprietor preferred to give \$1,000 the second year. Full half a dozen sermons come to mind which naturally preach themselves from the text of those wisely used "fence corners." Fence corner No. 1, summer vacation; No. 2, wayside conversations; No. 3, the odd moments; No. 4, one's family and friendly correspondence; No. 5, the home missionary work not far from every one's door; No. 6, the "corners" of each one's own disposition, habits, temperament, too often left neglected and running to waste, if not to weeds, which would a hundred-fold repay the careful and gracious cultivation, etc., etc.—*Advance*.

—Harvard College has 14,062 graduates, of whom 2,344 have been ordained as pastors of churches.

—The 11 theological seminaries of the Presbyterian Church turned out 140 graduates last year.

#### Off Gasket.

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

—The church that ceases to make converts is doomed.—*Presbyterian*.

—You cannot strengthen a fence by whitewashing it. The same is true of a man's character.

—Religion must be the spirit of every hour; but it cannot be the meditation of every hour.

—If a lady's dress is especially conspicuous, it may be to the advantage of the dress, but it is to the disadvantage of the lady.—*S. S. Times*.

—We never know the true value of friends. While they live, we are too sensitive to their faults; when we have lost them, we only see their virtues.

—We shall all be held responsible, not only for the evil which we do ourselves, but for the evil which we might prevent others from doing.—*Dr. James Walker*.

—There is ever more sunshine than shadow,  
In all lives more pleasure than pain;  
There's never a year without summer,  
And sunshine is brighter for rain  
The roses have budded and blossomed,  
The leaves in their time all turned brown,  
Then after the blossoms, the winter;  
But after the trials—the crown.

DEAN STANLEY ON GOOD DEEDS.—The weary traveler in the south of Spain, who, after passing many an arid plain and many a bare hill, finds himself at the foot of a mountain, with walls of Grenada rising and rippling under the shade of the spreading trees, and along the side of the dusty road, the grateful murmur of running waters; of streamlets whose sweet music mingles with his dreams as he sleeps, and meets his ear as the first pleasant voice in the stillness of the early dawn. What is it? It is the sound of irrigating rivulets called into existence by the Moorish occupants of Grenada five centuries ago, which, amidst all the changes of race and religion, have never ceased to flow. Their empire has fallen, their creed has been suppressed by fire and sword, their nation has been driven from the shores of Spain, and their palaces crumble into ruins; but this trace of their beneficial civilization still continues; and in this continuity, that which was good and wise and generous in that gifted, but unhappy race, still lives on to cheer and refresh their enemies and their conquerors. Even so it is with the good deeds of those who have gone before us. Whatever there has been of grateful consideration, of kindly hospitality, of far-reaching generosity, of gracious charity, of high-minded justice, of saintly devotion,—these still feed the stream of moral fertilization, which will run on when their place knows them no more, when even their names have perished. The vision of a noble character, the glimpse of a new kind of virtue, does not perish. A thing of goodness, like a thing of beauty, is a joy forever.—Selected.

# The Review and Herald.

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

BATTLE CREEK MICH., SEPTEMBER 16, 1880.

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

Corresponding Editors.  
Resident Editor.

## SHORT BY HALF.

THE editor of *Our (Pyramid) Rest* quotes our article on the pyramids published in No. 9, present volume, and appends what we suppose he intended to have taken as a reply. He says that in the wonderful discoveries made in our desk, we have not found a single one of the remarkable conclusions drawn from the pyramid, and his challenge still remains open. We asked him to prove that the wonderful events and proportions named in our article were not distinctly pointed out in our remarkable desk, but he has offered no proof. We further stated that we could carry this out to any extent, and *find any number desired*; and we still stand to that declaration. We could find all he draws from the pyramids, all the logarithms of trigonometry or anything else, if we thought it worth while to spend our time in such puerilities.

Concerning the pamphlet on the pyramids to which we referred, he says that the compiler of said pamphlet "makes no pretense to an intimate knowledge of the subject." This a remarkable confession. We would suggest that he wait until he does acquire an intimate knowledge of the subject before publishing to enlighten others on a question which is sure to meet such criticisms and objections. He says that the pamphlet cannot be expected to be a standard of reference by which to test the truth or falsity of a subject, "to illustrate which, vast works, with expensive and perfect diagrams and complete tables, have been published." Of course it would not be expected to cover so much ground; but all the statements it does make ought to be correct as far as they go. He asks if we could write a criticism on the intricacies of the English language from a twenty-five cent primer. The case is not parallel. Even the primer should be free from errors as far as it goes; and if it was not, it would be safe to say that no perfect system of language could be built up on such an imperfect foundation.

And now the editor of *Our (Pyramid) Rest*, summoning all his energies for one intense splurge, utterly outdoes himself. Like all others who get out of capital stock so far as argument and sound reasoning are concerned, he has to utter a blast against "Ellen White's visions," (!) though what this has to do with the question in hand, it would puzzle any sensible man to determine.

As a specimen of accuracy, we commend to the reader the following: He says, "And our friend tells us that behind the doors are thirty-five pigeon-holes. Now, we find that the names, J. N. Andrews, U. Smith, and James White appear as editors. Add to these three the name of Ellen White, and lo, we have an aggregate of thirty-five letters composing those four names. One name for each of the four drawers, and one letter for each pigeon-hole. What a wonderful 'miracle in' wood that desk is, to be sure."

What we did say, as he has printed it in his own paper, was this: "The upper section contains two doors, in each of which there are thirty-five pigeon-holes. Twice thirty-five are seventy. Here we have the seventy-years' captivity," etc. But our friend has only thirty-five pigeon-holes, and these *behind* the doors instead of *in* them. And then by a process of figuring which no one would have thought of but one whose mind had been utterly demoralized by speculating on the great pyramid, he finds one letter for thirty-five pigeon-holes instead of seventy! Here, as we have said, he is short by one-half. Is this a specimen of his accuracy in figuring on the pyramid?

We have yet to find the first reason for these pyra-

mid speculations as a foundation for the superstructure. They multiply the length of the ante-chamber by the number (3.14159) used in squaring the circle; but *why* multiply by just that number? We want some reason for that. Why not multiply by the length of the River Nile, or the population of Alexandria, or the diameter of the moon, or some convenient logarithm? The only reason we can conceive is because that number is ascertained to bring the desired result, and hence they use that. And so of every other speculation on this subject. It is like building a chimney from the top; they cannot make the first brick stick.

In a work on this subject by Joseph A. Seiss, D. D., entitled, "A Miracle in Stone," on page 242 we find a quotation from a religious paper (name not given), which reads:—

"The symbolism which the author finds in the construction of the great monument, could be found by the same process in the new Chicago custom-house or any other building."

A truer declaration than this was never penned. As we stated at first, all the points supposed to be proved by the great pyramid can be found in millions of objects; in short, in almost any object on the face of the earth. It is an *ignis fatuus*, a mass of curious, but groundless, speculation.

We have no doubt that to all those who give themselves up to it, even though they be doctors of divinity, it has a certain power of fascination, like gambling, or novel-reading; but its practical results are —0.

We asked for an explanation of some of the phraseology used by pyramid writers, and our friend undertakes to explain what is meant by "nature reference"; but that is easy, compared with the other sentence which we wished explained; namely, "Then followed the discovery of standards of weight and capacity measure, based in similarly noble and universal earth manner." Will some one tell us what "Based in similarly noble and universal earth manner" can possibly mean? Such phraseology looks to us a little suspicious, and the reader will understand why when he reads the following spasm from a spiritualistic medium, in the *Spiritual Harbinger*:—

"In the twelfth hour of the glory of God, the life of God, the Lord in God, the holy procedure, shall crown the triune Creator with the perfect disclosive illumination. Then shall the creation in its effulgence above the divine Seraphim arise into the dome of the disclosure, in one comprehensive revolving galaxy of supreme created beatitude!"

Does the pyramid literature belong to this class?

## THE TEN LOST TRIBES.

To our notice of the *Anglo-Israel Ensign* given in a late REVIEW, that paper of September 1, 1880, makes reply. As the reader will remember, that paper is devoted to the advocacy of the doctrine that the British nation are descendants of the ten lost tribes of Israel. We take the position that those of the ten tribes who were carried into captivity were cast out of God's presence, rejected and destroyed, and put beyond the pale of God's purposes and promises, nationally considered. To this the *Ensign* objects on account of the words of Paul that God has "not cast away his people," and that "all Israel shall be saved."

That in no way conflicts with our statement; because we showed that some of the ten tribes joined themselves to Judah and were still reckoned as Israel. What Paul says, therefore, so far as he has any reference to the literal seed, applies to these, and not to the ten tribes who were carried into captivity.

Again the *Ensign* quotes certain statements concerning Israel in the days of Ahab and Elijah, and argues, therefore, that Israel was still recognized then as the people of God. It is sufficient to reply that all this was before the ten tribes were carried away captive. And we still think our statement holds good that none of that people were afterward recognized as Israel except such as joined themselves to Judah, and

returned with them after their captivity. The others are not to be taken any account of whatever in the divine economy, if we understand the Scriptures.

The *Ensign* says, "Our friend seems to dispose of the whole question with a few random utterances, and a majestic wave of the hand." We are glad he recognizes the majesty of the argument which we introduced, and we trust that the present "majestic wave" will suffice to scatter all his objections.

## GREAT NAMES.

SOME people seem to be unable to see, or unwilling to acknowledge, certain points of doctrine, unless some great men have indorsed them. Some of the "rulers" must "believe on him" before they can possibly have faith. This is particularly noticeable on the subject of the nature and destiny of man. But right here, conceding a little to the weakness of those who seem disposed to lean more upon learning than upon Scripture, we are able to furnish a multitude of names of such as are persons of culture and influence, sufficient, it would seem, to satisfy any mind.

In response to the question "whether those who believe in conditional immortality are all unlearned and illiterate," by an American inquirer, W. Kellaway, of London, England, gives the names of the following distinguished persons who believe in this doctrine in Great Britain, where the view of no immortality out of Christ extensively prevails:—

R. W. Dale, D. D., Congregational minister of Birmingham, ex-president of the Congregational Union, editor of the leading weekly newspaper of the body, and late lecturer to Yale University; E. White, minister of Hawley Road chapel, London, also an editor and author; H. Constable, M. A., late prebendary of Cork, now chaplain to the City of London Hospital; E. W. Bullinger, M. A., secretary and lecturer of the Trinitarian Bible Society, author of a large and popular "Critical Lexicon and Concordance to the English and Greek New Testament;" Hugh Stowell Brown, an eminent Baptist minister of Liverpool; Arthur Mursell, late pastor of Stockwell chapel, London, a brilliant essayist; Samuel Minton, M. A., Church of England minister; Wm. Leask, D. D., Maberly chapel, London, editor of *The Rainbow*; Joseph Parker, D. D., preacher at the City Temple, London, editor of *The Fountain*; Mr. Charlesworth, Baptist minister, head of the Metropolitan Tabernacle Orphanage; J. B. Heard, M. A., Congregational minister, Stockwell, London; E. Petavel, D. D., a celebrated divine, now living in Geneva.

Besides these, there are the almost equally eminent names of Hobson, Warleigh, Griffith, Walker, Hammond, Penrose, and many others; then ministers of more ordinary attainments, as Smith, Grylls, Brooks, Henn, Murray, etc.; Profs. Stokes and Barritt; General Goodwyn; Messrs. Waylen, Freeman, Greaves, Laing, Duncan, Johnson, Starkey, and others too numerous to mention.

The truth, of course, does not rest upon the authority of great names; and a list of this kind is useful only in the cases of those who will be satisfied with nothing else.

## PREACHING CHRIST.

BY ELD. G. C. TENNEY.

WHILE we are presenting to the people the peculiar views held by S. D. Adventists, objectors are ever raising the inquiry, "Why don't you preach Christ?" Certainly Christ is the great central character in every Bible doctrine, and a religion without Christ is not the religion of the Bible. Nor can we lay other foundation than that which is laid, which is Jesus Christ. Therefore, if the doctrines we present do not exalt Christ, they are worthy of censure, and the objection is a pertinent one.

A glance at the different points of present truth will settle the question.

We present first the prophecies. All lines of proph-

ecy converge, and the grand terminal point is the setting up of the kingdom of Heaven. Of this kingdom Christ is the glorious and eternal King.

We teach concerning the earth redeemed and restored to its Eden beauty. Christ is the redeemer and restorer of all things.

The subject of the sanctuary presents Christ as our atoning sacrifice, our faithful high priest, and our advocate with the Father.

The second advent is a doctrine made prominent by the Saviour and the apostles, and one that brings to view the consummation of the Christian's hope, the brightest point in all the experience of God's people. It gives release from sin and death, pain and sorrow; and ushers in everlasting peace and joy. This blessed hope rests upon Christ.

Seventh-day Adventists teach the law of God as the rule of that perfect righteousness of which Christ was the living expositor. He kept his Father's commandments. He magnified the law. He declared himself Lord of the Sabbath, and we strive to uphold that institution and maintain it against the usurpation of an anti-Christian power.

The third angel's message is the forerunner of the second advent of Christ; and it proclaims not only the commandments of God, but also the faith of Jesus.

Denying the natural inherent immortality of man, we teach that eternal life is the gift of God through Christ alone. Thus all our hopes for immortality depend upon him.

The testimony of Christ to his church finds expression, as the angel teaches and as we believe, in the spirit of prophecy.

Thus the present truth presents Christ, not only humiliated and crucified, but risen and glorified. It holds up Christ as our exemplar while upon earth, our advocate above, and our approaching king in the world to come. It points to Christ as the only means of escape from eternal death, and to his second coming as the blessed hope of the people of God in all ages.

#### A FEW WORDS TO THE FRIENDS OF THE CAUSE IN MISSOURI.

BY ELD. GEO. I. BUTLER.

We are nearing the time appointed for our camp-meeting, and I wish to say a word more before this annual gathering convenes. Bro. Wood has had much difficulty in finding a suitable place for it, which would be central and accessible. He has finally selected Warrensburg, on the Missouri Pacific R. R. The location, all things considered, is perhaps the most central of any we could get. Most of our people will come with teams. This will probably be as near to those living in the southern part of the State as Sedalia, and much nearer to those living north of the river.

This will be the only camp-meeting in the State this season. It should be the largest, by far, of any ever held in the State. The season is just right. Wheat sowing will be past. The bountiful crops will have been gathered. The hard-working among our people need rest. They have had but little preaching during the past year. I expect Eld. Farnsworth will be with me. This meeting will probably close my official connection with the Conference. Plans for the future will need to be formed. I want to meet the friends of the cause in counsel; let us take the best course we can to provide for the future. It will be a most important meeting for the State.

We make a last appeal for a general turnout. Come up to the feast seeking the blessing of God. There is no telling how many can come if they are only anxious enough, and make an effort. Break away from the world and come together to seek God and obtain his help and blessing for the future. If the Lord will bless us, we shall prosper; without his blessing we can do nothing. Let us make a great effort to have a large and profitable meeting.

I earnestly hope the churches at Lincoln, Index, and Sedalia will each send a number of able-bodied men to assist Bro. Wood in preparing the ground. Quite a number ought to be on the ground as early as Monday morning, so that everything will be in readiness. Teams will be needed to help. These churches are much nearer the camp-ground than others, and should take hold with Eld. Wood, so that the burden will not fall so heavily on him, and that expense may be saved to the Conference. We want burden-bearers, men who are not afraid to work.

It is with great difficulty I can find time to attend this meeting, but I felt I must meet the friends of the cause once more. Brethren, make a general rally from all parts of the Conference. If you do not, you will make a great mistake. Let all bring tents who possibly can, as the old tent used heretofore can be used no more for lodging. Let the delegates be on the ground by Wednesday night. The meeting will commence then. We want the business transacted early, and out of the way. Let all be punctual, and stay till the close.

Hornellsville, N. Y., Sept. 9.

#### THE CAMP-MEETING IN NORTH-WESTERN IOWA.

THIS meeting, appointed by Bro. Farnsworth in last REVIEW for Sept. 30 to Oct. 5, is postponed one week. It now stands Oct. 7-12. I have received a letter from him suggesting such a change, because he will be needed very much to assist in the Missouri camp-meeting, which comes at the first-mentioned date. From a press of other cares, it will be impossible for me to attend this meeting. I greatly regret this. In Iowa the weather is usually fine during the first half of October. I trust the postponement will be no disappointment. We shall greatly need help in the Missouri meeting. We see no other way to get it without extra expense. We trust the brethren will make a general rally to this meeting in the western part of the State. If the Lord meets with his people, this will be a profitable occasion. We should greatly prize the privilege of being at this meeting, but it seems impossible. Turn out, brethren, and seek the Lord together, and he will meet with you, and bless you.

GEO. I. BUTLER.

#### TO THE BRETHREN IN COLORADO.

THIS is the last paper you will receive before the meeting at Boulder, Sept. 25, 26. We urgently invite as many to attend as possible. Please bring blankets and buffalo robes, as the nights will be cold and you will need them; ample provision will be made, in other respects, for all who come.

Let all pay up their tithes, and bring or send to Bro. A. P. Williams, Boulder, who is the State Treasurer. There will be a Sabbath-school at 9:30 in the morning. The lessons will be the last lesson in the Lesson Sheet for September, and the regular lessons in the *Instructor* for that Sabbath. Let all come prepared to recite. Baptism will be administered during the meetings.

E. R. JONES.

#### REDUCED RATES TO THE BATTLE CREEK CAMP-MEETING.

THE Michigan Central and the Chicago & Grand Trunk railroads will sell tickets from any stations on their lines to Battle Creek and return at the rate of one and one-third fare. The Detroit, Lansing & Northern R.R. grants us the same rate from any station on its line to Lansing or Chicago Junction, where connections are made with the Chicago & Grand Trunk. And the Grand Rapids & Indiana R. R., which crosses the Michigan Central at Kalamazoo, makes a similar reduction from any station on its line in Michigan to Kalamazoo and return.

These roads, with the exception of the Chicago & Grand Trunk, have issued certificates which entitle the holder to buy at his starting-point a round-trip ticket at one and one-third fare. We send a number

of these certificates to the clerk of each church situated on or near any of these lines; and he is requested to supply the members of his church who wish to come to the meeting. Notice that these certificates are not to be handed to the conductor on the train. They are to be presented to the ticket agent, who then will sell tickets at reduced rates. Those not presenting such certificates on the three above-mentioned roads, will be obliged to pay full fare.

The Chicago & Grand Trunk will, on application to the ticket agent at the starting-point, sell round-trip tickets at the rate of two cents a mile. Ask for tickets to the camp-meeting at Battle Creek.

If any discover that they have not a sufficient supply of certificates, they may obtain more by addressing A. B. Oyen, Battle Creek, Mich.

#### CONVEYANCE TO THE CAMP-GROUND.

Teams from the Sanitarium livery will be in readiness to convey passengers from all trains to the camp-ground in Battle Creek at the low price of ten cents for each passenger or trunk. Hand baggage free. Look out for the Sanitarium wagon. Hay and stabling will be furnished for horses at the Sanitarium barn. No hay will be furnished on the ground.

COMMITTEE.

#### COME TO THE CAMP-MEETING.

WE design having three large tents pitched on the Central City (Nebraska) camp-ground. Let none stay away from this annual gathering because they have no family tent. Two of these large tents are at your service.

This place is the most central point in the State, and I trust our camp-meeting this year will be the largest ever held in Nebraska. Leave home and its cares behind, and come here to seek a preparation to meet our soon-coming King. We want more fully to realize our dangers and our duties.

We are to be favored once more with the labors of Bro. Butler.

Brethren, come to the camp-meeting.

CHAS. L. BOYD.

#### REDUCTION OF FARE.

ARRANGEMENTS have been made with the U. P. and the B. and M. R. R. companies to return for *one-fifth fare* those who attend the Central City camp-meeting, and pay full fare one way.

CHAS. L. BOYD.

#### TWENTY-ONE, FOURTEEN, SEVEN.

THE reader will discover a regular ratio of decrease in these numbers, a decrease of seven each in the second and third. The first is three times as large, and the second twice as large, as the third. In any good cause this would be a bad decrease, would it not? And this is just the trouble. These numbers show how many quarterly reports have been received from State Conferences for the past three quarters. For the quarter ending Dec. 31, 1879, twenty-one; the quarter ending March 31, 1880, fourteen; the quarter ending June 30, 1880, seven. In the same ratio, for the quarter ending Sept. 30, there would be none. Is this the way to do the Lord's work? See Jer. 48: 10, margin. And if the Lord thus regards those who do his work negligently, how about those who do not do it at all?

#### CONFERENCE REPORTS.

STATE Conference secretaries! shall we have reports from your Conferences for the coming General Conference? By repeated action of the General Conference it has been made the duty of each State Secretary to furnish a complete statistical and financial report of his Conference to the annual session of the General Conference. Not to do this is to inexcusably neglect duty. Bring your report down to the close of the quarter ending July 1, if no later; and do not fail to send it in. U. SMITH, Gen. Conf. Sec.

## NORTHERN NEW YORK CAMP-MEETING.

BY ELD. D. M. CANRIGHT.

THIS meeting was held on the fair-ground at Canton, St. Lawrence Co., Sept. 1-6. Only a few tents were up, as nearly all occupied buildings on the ground. The location and the surroundings were pleasant, the weather was lovely, and the regular attendance from without large. Indeed, we seldom see so deep an interest as was manifested here. Everybody was friendly, and spoke of the meetings in high praise.

The attendance of our people was good for so local a meeting, there being in all about two hundred present. Having no business to transact, all the time was given to religious exercises. Our prayer and social meetings were good, no time going to waste at any meeting. The preaching was done by Elds. C. O. Taylor, B. L. Whitney, M. H. Brown, and the writer. The Lord gave good freedom. The subjects were largely practical. Two meetings were devoted to the temperance work. A large and interesting Sabbath-school was held.

The meetings on the Sabbath were among the very best we have ever enjoyed, so all testified. After an appropriate sermon, a large number came forward for prayers, quite a number of whom were not professors. Some of these were cases of deep interest to us. All spoke with much feeling. Following the afternoon sermon, there was a general social meeting in which good confessions were made, and many resolutions to live nearer to God were feelingly expressed.

The general feeling of all at the meeting was, that we as a people need to cultivate more simple faith and trust in the goodness of God, more kindness and love in our families at home, and more charity for all. Sunday eight were baptized. More than enough money to pay all the expenses of the meeting was readily raised. A sweet and tender parting meeting was held after the sermon Sunday evening, in which nearly every one, old and young, participated.

Personally, it was a great pleasure to attend this excellent meeting, and once more associate in labor for precious souls with these dear brethren; as also to meet those for whom I had worked hard a few years ago. I shall try hard to meet them in the kingdom.

Hornellsville Camp-ground, Sept. 7, 1880

## THE VERMONT CAMP-MEETING.

BY ELD. GEO. I. BUTLER.

THIS meeting, held at Morrisville, Sept. 2-7, was probably the largest ever held in the State. Nearly four hundred Sabbath-keepers were present, most of whom encamped upon the ground, and remained until the close. It was an excellent meeting, one of the best ever held in the State. The ground was a very pleasant one, the grove also. The weather was fine. The preaching was close and practical. Bro. and Sr. White were free in speaking, and the people gave good attention.

The truth took a deep hold upon some hearts; others seemed to be less sensitive to the word spoken. These were most precious seasons, and some souls found a blessing greater than ever before in their lives, and praised God with a heart full of love. On the Sabbath, when Sister White called forward those who desired help and those who were backslidden, a large part of the audience responded, and many were deeply affected. Meetings were held nearly all day, and much good was done.

On Sunday we had a large congregation, who came in from all directions for ten miles around with their own teams. Probably four thousand people were present. These were a much better class of persons than those who usually come on railroad excursion trains, mostly for pleasure. The rural population of Vermont is an intelligent, virtuous class of people, perhaps equal to any in the land. All gave good attention excepting a few who were somewhat excited on politics, it being just on the evening of the State

election. Our meeting passed off very pleasantly, and we were treated with respect by the people.

Our meetings on Monday were good. Eight were baptized by Bro. C. W. Stone in the Lamoille River. Bro. Stone goes to Battle Creek at the close of this meeting to take his position in the College. The brethren feel his loss, and some one is greatly needed to labor in the vacant place he has left in Vermont. I cannot see why this State is not a good field of labor. The brethren are united, the finances are in a fair condition, the T. and M. society is out of debt, with means on hand, and the brethren are of good courage. May God raise up laborers to meet this great want. In no State have the believers been more true to the cause than in Vermont, and none have been more ready to sustain it with their means. May the Lord bless the Vermont Conference.

Hornellsville, N. Y., Sept. 9.

## NORTH-WESTERN KANSAS CAMP-MEETING.

BY ELD. SMITH SHARP.

THIS meeting began Thursday evening, Sept. 2, on the same ground that it has occupied for the past two years, near Bethany, Osborne Co. The very heavy fall of rain for several days previous raised the streams to such a height, and made the traveling so bad, that we had no hope of a general attendance; and when the rain continued up to the very hour that we expected the meeting to begin, we could not think otherwise than that the meeting would be a failure. This, together with the destitute condition of some of our brethren, no doubt greatly lessened our attendance, but on Thursday and Friday the brethren came in until we had over a hundred on the encampment.

Brn. Cook and Lamont and myself were the only ministers present, except the licentiates who live in this part of the State.

As we look back upon this meeting, we feel that it was a great success. All parts of the cause received attention. On the Sabbath we held a Sabbath-school composed of over one hundred scholars. The penny collection was not urged, but \$1.46 was taken up for the State Association. The remainder of the day was spent in making special efforts for backsliders and those unconverted, about thirty of whom came forward for prayers.

On Sunday, quite a large outside attendance listened to discourses on the Sabbath and the advent. Late in the afternoon another call was made for sinners, with about the same results as on the Sabbath, except that the feeling seemed deeper; and before the meeting closed there were several clear cases of genuine conversion.

Our canvassers received over twenty dollars on subscriptions for our periodicals. The book-stand was also quite liberally patronized, and some money was received for the Dime Tabernacle. Considering their financial circumstances, we thought the people did well. Some in this part of the Conference will have to be helped before the winter passes. The health and temperance cause received a good share of attention, and it was with pleasure that we listened to the testimonies of a very large number as they vowed to faithfully live out the health reform. Baptism was requested, but was deferred, as all were willing to have it administered at their own church. The meeting closed Monday, at half past eleven o'clock.

## THE ILLINOIS CAMP-MEETING.

BY ELD. J. O. CORLISS.

THIS meeting was held according to appointment, Sept. 2-7, on the State fair-ground two miles west of the city of Decatur. Twenty-five family tents were erected, in which were two hundred persons. The remainder of the campers, about one hundred in number, occupied the buildings on the ground.

The meetings were all well attended, especially the morning social meetings. In these, many expressed thankfulness for the privilege of attending another yearly gathering, and resolved to live nearer to God.

Many others stated that it was the first camp-meeting they ever attended, and expressed themselves as richly repaid for the efforts made to get to the meeting. All seemed deeply in earnest to know the will of God. In one meeting one hundred and twenty-five testimonies were borne in quick succession, occupying only forty minutes.

On the Sabbath, the usual effort was made for the young and those backslidden from God. About one hundred came forward for prayers. With quite a number this was their first effort in seeking God. After a short intermission, these were called together again, and opportunity was given for testimonies. Some were much affected while expressing their desires for the prayers of God's people.

The crowd which gathered on Sunday was estimated at three thousand. The doctrines of our people being new to most of those in that section, nearly all seemed interested to hear and learn.

In the afternoon a temperance address was delivered by Sister Ida Ballenger, which was listened to with marked respect, after which about fifty signers to the temperance pledge were obtained.

The best of order prevailed; and so well pleased were the citizens of the place with what they saw and heard, that, through the mayor of the city, they requested that the next camp-meeting of our people in the State be held near Decatur.

The various branches of the work were looked after, and meetings held in their interest. Nearly \$800 was donated to our different institutions.

Monday was a very busy day, and, we trust, a profitable one. After an excellent social meeting in the morning, Brn. A. A. John and E. O. Hammond were ordained to the work of the gospel ministry. Final meetings of the Conference, T. and M. society, Sabbath-school, and H. and T. Associations were held, and in the afternoon Bro. R. F. Andrews baptized sixteen, mostly children of Sabbath-keepers.

Our brethren all gave expression to the encouragement they had received at the meeting, and went home with a determination to have light in themselves, that they may be enabled to accomplish good in the work of the third angel's message.

## Our Craft Societies.

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

## TRACT AND MISSIONARY INSTITUTES IN THE WEST.

BY ELD. GEO. I. BUTLER.

THERE has been an understanding among the brethren in the States of Iowa and Kansas ever since last spring that they were to have T. and M. Institutes sometime this fall. Since the General Conference, as appointed, will be held in the first half of October, many have feared we should not be able to have them as we expected, as that was the time we intended to hold the Iowa Institute. As there is no church in either Conference which can entertain all who should attend, it seemed absolutely necessary that these meetings should be held in weather warm enough for many to lodge in tents and care for themselves. It was first thought best to hold them in the form of a camp-meeting and pitch the large tent for the Institute. But the season being a little too late to make this safe in Iowa, and possibly in Kansas also, we conclude, in the former State, to accept the cordial invitation of the State Center church, to hold our Institute in their meeting-house. Our plan is to have all who can reasonably do so, bring their family tents, and pitch them around the church, getting stoves, if necessary, and caring for themselves. If feeble persons come, or those who cannot care for themselves, the church will no doubt care for such according to their usual hospitality.

After consulting with Elds. White and B. L. Whitney as to the time when these meetings could be held, we have concluded to appoint them as follows, unless reasonable objections be made: Iowa Institute, at State Center, Oct. 14-26; Kansas, where Eld. Sharp may appoint, Oct. 28 to Nov. 9. This will leave Eld. Whitney and myself, who expect to attend these Institutes, barely time to reach the Texas camp-meeting, Nov. 11. We suggest the propriety of having a two-weeks' meeting in connection with the Texas camp-meeting, in which instruction in the various branches of the work shall be given, the same as in the Institutes held in other places. We think this would be a great assistance to Bro. Kilgore, and a help to this young Conference. If the President of the Texas Conference, after consultation with his brethren, thinks well of this plan, he can give in REVIEW the time and place of holding this Institute.

Unless very urgent objections exist, unknown at the present writing, the above plan will be carried out. We trust the officers of these Conferences will make special efforts to secure a large attendance at each of these Institutes.

Hornellsville, N. Y., Sept. 10, 1880.

## SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 13.

MR. AND MRS. BOARDMAN soon left Amherst and went to Maulmain, where they prosecuted the study of the language under a native teacher, and, as far as they were able, united with Mr. Judson and others in the work of the mission. That they might benefit the natives as much as possible, by living among them, they occupied a little bamboo hut about a mile from the English barracks, which afforded little protection from wild beasts, and the robbers who infested the country. On the opposite side of the river was the old decayed city of Martaban, which served as a refuge for a horde of banditti, who, armed with knives and swords, would sally forth in bands of thirty or forty, and satiate themselves with plunder and murder in the British town, and then return with their spoils to their own territory, where they were secure from British retaliation.

On awakening one morning, Mr. and Mrs. Boardman found that their house had been entered during the night, and robbed of nearly every valuable article which it contained. Every trunk, box, and bureau had been rifled, and looking-glass, watch, spoons, keys, etc., were gone. In the curtain which surrounded their bed were two holes through which the ruffians had watched them while this work was going on, ready to take their lives should they show the least sign of consciousness; but their slumbers had been so peaceful and profound that not even the infant in Mrs. Boardman's embrace had stirred or opened its eyes. After this two native soldiers were stationed at the house. As one of them was sitting on the veranda a wild beast sprang upon him, but was frightened away before the man was much injured. In view of these dangers, Mrs. Boardman says: "I confess that once or twice my natural timidity has for a moment gained ascendancy over my better feelings. And at the hour of midnight, when the howlings of wild beasts have been silenced by the report of a musket near us, we would say to each other, 'Perhaps the next attack will be made upon us, and the next charge may be aimed at our bosoms,' I have been almost ready to exclaim, Oh for one little, little room of such material that we could, as far as human means go, sleep in safety. But these fears have been transitory, and we have been able to place our confidence in the Great Shepherd of Israel, who never slumbers or sleeps." While living at this place, they were also wonderfully preserved from a jungle fire which rapidly approached their frail cottage until within a few feet, when the wind changed, and it was turned aside, leaving their home uninjured.

After a time, by advice of the Board, Mr. and Mrs. Boardman removed to Tavoy, about one hundred and fifty miles from Maulmain, and containing, at that time, about six thousand Burmans and three thousand foreigners. Here the religion of Gaudama had its stronghold. It was the residence of two hundred priests, and at every turn there was some image or emblem of idolatry, many of which had stood for ages. In this city of pagodas the missionaries found much to discourage them, but they entered upon their work with courage and energy. In 1828 Mr. Boardman was warned by a copious hemorrhage from the lungs that his time for labor was short. As soon as his strength was sufficiently restored, he resolved to fulfill his long-cherished intention of visiting the Karens in their native villages. His journey, although extremely perilous and tiresome, as he was obliged to perform it on foot, was highly interesting on account of the eager welcome and abundant hospitality of the simple-minded Karen villagers whom he visited. The way had been prepared for him by the Karen missionary previously noticed; and as he entered a village he was met by the people laden with presents of fruits and provisions, who with joyful countenances exclaimed: "Ah, you have come at last; we have long wanted to see you." He traveled more than a hundred miles, often through unfrequented and toilsome mountain paths, sometimes drenched with rains, but ever cheered by the readiness with which the people received his teachings.

Not long after this, the city of Tavoy revolted from the English, which placed the missionaries in the most imminent danger. With scarcely any warning, the balls began to pass through their house over their heads, and they were obliged to leave it to be again plundered of whatever was valuable. Picking their way through the streets amid the yells of an infuriated rabble, their path sometimes impeded by the dead bodies of the men who had fallen, they took shelter for a time in the government house and afterward in the wharf-house, a large

wooden building where hundreds of men, women, and children were huddled, and in which several hundred barrels of gunpowder were stored, and liable, either by accident or design, to become ignited. At one time the rebels set fire to several houses and vessels near the wharf; but Providence interfered and sent a heavy shower of rain which extinguished the flames. Danger threatened them on every hand, but finally the arrival of an English vessel brought relief. Mrs. B. was taken to Maulmain, and in a short time the rebellion was quelled.

During this time disease was doing its fatal work on Mr. Boardman, but he gave no heed to it except by increasing his efforts and earnestness in the work, and his labors at this time were crowned with remarkable success.

In two months fifty-seven converts were baptized. Even when so feeble that he was borne on a bed, in company with his wife and another missionary he set out on a long-promised tour among the Karens. The third day they reached their destination, where about a hundred persons had assembled, about half of whom were applicants for baptism. Seeing that he was failing, his wife urged him to return home, where he would be more comfortably situated and have better care; but he repelled the thought at once, saying that though his life should be somewhat shortened by remaining, he ought not on that account to leave that interesting field. "Should I not," said he, "rather stay and assist in gathering in these dear scattered lambs of the fold? You know that I cannot live long, and should we go home now, the all-important business which brought us here must be given up, and I might linger out a few days of suffering, stung with the reflection that I had preferred a few idle days to my Master's service. Do not, therefore, ask me to go, till these poor Karens have been baptized." At the time of the baptism he was carried down to the water, but the joyful sight was almost too much for his feeble frame. After the ceremony, and he had rested, he addressed a few affectionate words to the converts, exhorting them to remember what he had taught them, not to neglect prayer, and to persevere unto the end, etc. After resting again, he offered a short prayer and with assistance distributed tracts and portions of the Scriptures to them all. The next morning they started for home, but Mr. Boardman died on the way. During this journey it had been impossible to protect him from the burning rays of the sun by day and the cold winds and damp fog by night, as well as violent showers of rain, but the discomfort of these things were more than met by the satisfaction he experienced in seeing the success of the work in which he was engaged.

M. L. H.

## AN INCIDENT IN THE MISSIONARY WORK.

BY JAMES SAWYER.

ON a dark, cloudy day after a heavy rain, as I was slowly plodding along a muddy road I came to a cottage on the prairie. The lady of the house kindly invited me in, and I soon made known my business by introducing *Good Health* and the Household Manual. After an examination she inquired the price of them, and further said,

"I do not know that my husband will feel able to subscribe, but this is the kind of reading I prefer. We take the *Inter-Ocean* now, and we have so many debts that I dislike to ask my husband, but I want the paper."

I asked her what she thought of the adage, "Where there's a will there's a way."

"But we have lived here four years, and it takes about all we earn to make a living," she replied.

"Perhaps that adage may not always be strictly true," I answered, "but I will modify it a little and refer you to a Bible promise which has a similar import. Were you aware of such a promise?" She said she was not. Of her own accord she brought a Bible and handed it to me. The 4th and 5th verses of the 37th psalm were read: "Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass."

She now directed her boy to call his father, but the lad could not find him.

"I think he will be here soon," she said, and went herself to call him.

When he came the wife expressed her desire to subscribe for the magazine, but after examining a copy the man replied,

"I do not see how we can afford it. I don't know that we have money enough to pay for it now."

"How soon could you pay?" I asked.

"Perhaps the same difficulty would arise were you to trust me," answered the man.

"But you know," said the woman, "when the doctor comes we must pay his bill, and only a short time ago we had to pay \$10 for one visit to our sick child. Husband, we must have that paper if we have to leave off our tea and coffee."

Suffice it to say that *Good Health* was taken, and when the father thought he could not find money enough, the little boy said, "Ma, you can take my money." His father found money enough, however, and the paper was paid for.

It is a pleasure to introduce the truth to those who love it and are willing to make a sacrifice to obtain it.

## AN ENCOURAGING ITEM.

BY S. MC ALEXANDER.

I WILL relate the following incident in my experience, for the encouragement of others who, like myself, sometimes become discouraged when, after long-continued and prayerful effort in the missionary work, they see no immediate fruit.

For some time after I joined the tract society, I saw no good results from my efforts, although I spent much time in this branch of the work. But after a time some began to manifest an interest in present truth. One of these was a sister in the Disciple Church, a lady of considerable intelligence. She was a widow, and taught school to support herself and three children.

After having visited her several times and taking her reading matter, my wife and myself had the pleasure of receiving a card from her, inviting us to visit her again and requesting more reading matter. We hastened to comply, and were warmly welcomed. With tears of joy, she expressed her gratitude for the light she had received. She said her Bible did not read like the same book, and she could now see clearly that the seventh day was the Sabbath.

This sister is now a member of the Union Point church of Seventh-day Adventists. In a recent letter she says: "Since you last visited us, I have been trying to do all in my power to show my friends the present truth. Three of them are now keeping the true Sabbath, while others have forsaken me. This is, to some extent, as I expected."

I could give other similar cases, and oh how they cheer and revive our spirits!

## NEBRASKA T. AND M. SOCIETY.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Districts.	No. Members.	No. Reports Returned.	No. Members Added.	No. Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets Distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
1	50	29	10	36	26	16	64	13319	576	12	\$9 45
2	55	33	22	55	38	52	10	8651	748	18	39 45
3	52	20	22	132	58	30	39	8902	854	22	83 85
4	43	35	3	131	43	61	25	10828	600	11	35 02
5	53	28	2	44	25	12	25	11650	467	19	19 43
	252	145	19	423	190	171	163	53350	3245	82	\$ 205 35

NOTE.—Cash received for membership and in donations, \$88.72; sales, \$43.36; periodicals, \$73.27. The local societies at David City, Farmer's Valley, and Misa Park failed to report.

MRS. ANNIE E. SHEPHERD, Sec.

## GENERAL SUMMARY OF MISSIONARY LABOR.

REPORT FOR QUARTER ENDING JULY 1, 1880.

Conferences.	No. Members.	No. Reports Returned.	Members Added.	Families Visited.	No. Letters Written.	No. Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Tracts and Pamphlets Distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund and Periodicals.
Michigan....	1290	434	11	834	942	1077	986	250265	12389	1612	\$990 07
W. ....	759	299	10	1444	274	416	276	102033	4547	246	173 52
Wisconsin....	509	112	14	108	117	67	41	25236	1800	522	105 11
California....	459	255	24	575	1169	933	177	312698	17656	3970	764 17
Minnesota....	441	216	21	506	419	320	280	42456	3142	51	679 27
Illinois....	417	179	3	637	715	193	73	107473	3401	119	180 51
N. England....	419	201	4	251	1019	703	62	98312	7722	774	798 01
Ohio....	411	224	6	385	331	133	270	71904	3103	549	497 36
Kansas....	334	141	12	211	137	114	86	49942	2195	272	146 88
Penna....	336	120	6	498	157	.....	90	60699	2650	596	373 83
New York....	436	152	2	452	153	225	59	86856	3707	928	553 11
Vermont....	243	62	.....	82	106	14	31	21556	1979	71	169 04
Nebraska....	232	145	19	498	190	171	163	58350	3245	82	205 35
Maine....	221	.....	.....	130	260	.....	55	10467	1888	9	168 18
Indiana....	151	100	3	101	99	92	90	62893	2096	95	152 06
Missouri....	176	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Texas....	143	86	5	60	188	82	36	35340	709	304	59 64
Dakota....	88	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Upper Col'a....	79	40	20	44	111	26	111	6020	908	20	110 05
Kentucky....	39	22	4	7	30	29	4	5597	555	110	57 16
Virginia....	13	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Georgia....	9	2	.....	39	22	.....	.....	2900	100	3	.....
T'li in Amer	215	2790	164	6728	6499	4584	2200	1400056	73142	9533	7181 27
England....	30	23	.....	2651	421	.....	18	86924	4765	.....	38 50
Norway....	57	28	.....	12	9	.....	.....	30346	998	.....	50 98</td

## WHOM HE LOVETH.

Long time ago there lived a grand  
And gracious King. None dwelt, or near  
Or far, in all that happy land,  
But served Him faithful, without fear.  
This noble King a soldier found  
Who battled stern with foemen wild;  
Who brave in deeds of arms that sound,  
Was sweet and loving as a child.

In weary march, when storms were out  
And lightnings blazed thro' starless night,  
And heroes blenched, he knew no doubt  
But waited bravely for the light.  
Long toilsome hours, alone and sad,  
On guard where foemen nearer drew,  
The love so strong he ever had  
For King and kingdom greater grew.

When peace drew on, and warfare ceased,  
The King (his love still more to try)  
Sought him one day when at a feast,  
And led him to a dungeon nigh,  
And said, "My friend, because I long  
By sterner test your love to prove,  
I draw you hence from joy and song,  
And all earth's pleasures far remove."

So days passed on, or light or dark,  
None knew inside that dungeon chill,  
But frowning walls could vainly hark  
For any challenge of that will—  
His Sovereign's will—that placed him there  
In weary waiting still to stay;  
His love inspired all things to bear,  
And tenderer grew, day after day.

At break of day, as morning came,  
And just at eve, as night drew on,  
The King was there—His smile the same,  
It lit the dungeon like the dawn!  
But by-and-by he came no more,  
All rayless, joyless was the place  
About the man;—all peace was o'er  
Since He withdrew His radiant face.

Grim spectral Doubt sat there beside,  
And whispered that the King forgot;  
That though the hero drooped and died  
In dungeon shade, the King cared not!  
Yet never word of measured blame—  
No fiery challenge of His will—  
Reviled he not that treasured name—  
"Slay me, O King, I trust thee still!"

And suddenly, as morning broke  
The dungeon bars all fell apart,  
The captive in the brightness woke,  
The King had clasped him to His heart!  
"E'en unto death!"—the King's sweet tone  
Awoke the silence of the place—  
"Ay, now I know thou art my own;  
Forever shalt thou see my face!"

—Selected.

## Progress of the Cause.

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

## THE CAUSE IN ENGLAND.

ON Sabbath afternoon, Aug. 7, a severe gale raged in this part of England, which tore four sections out of the top of our tent and damaged it so that we can use it no more until it is thoroughly repaired. Thus suddenly was our Romsey tent-meeting brought to a close. We had given twenty-nine discourses in the tent, and shall continue our meetings each first-day afternoon and evening, speaking in the Town Hall, which we obtain for \$2.60 a day, including the lighting with gas in the evening. We have some attentive hearers, although the attendance is not so great as in the tent.

Since my last report, three more have been baptized at Ravenswood, making, in all, twenty-four baptized at Southampton, and still new ones are becoming interested there.

Last Sabbath we had the pleasure of welcoming Brn. Jones and Carpenter and their families in our meeting. In the afternoon Bro. J. gave us an interesting account of his recent trip to Haarlem, Holland, and of the condition of the Sabbath cause there.

Bro. J. has recently completed a very interesting table of the names of the days of the week in eighty-one different languages with their equivalent in English. This chart should be in the hands of every Sabbath-keeper. Its great value is, that it shows at a glance, two things: 1. That all these nations count the days of the week alike; 2. That more than a score of them, although paying no religious regard to the seventh-day Sabbath, yet call it "the Sabbath."

Our readers may see a difficulty in sending for this chart, as American stamps, if sent, are of no postal value here. To obviate this difficulty I will say, Any who wish the chart of days with the explanation, will please write to the REVIEW AND HERALD, Battle Creek, Michigan, inclosing fifteen cents in stamps, with name

and address, and I will post the charts directly to you as fast as the names and addresses are forwarded here.

The chart is valuable to any one who has a desire to trace the names of days or weeks in these eighty-one different languages, whatever their faith or views in other matters.

J. N. LOUGHBOROUGH.

## MICHIGAN.

*St. Louis, Sept. 6.*—Although it has rained almost continually for the past eight days, and political excitement has been high, we are having a good interest. Last night our tent was full of interested hearers.

A. O. BURRILL.

*Richmond, Macomb Co., Sept. 9.*—We commenced meetings here last Friday evening. The first evening we had one hundred and fifty hearers; Sunday evening the tent was crowded, and quite a large congregation listened outside to a discourse on the subject, "Will it pay to be a Christian?" The order is good, and the interest still increases. We shall spend our Sabbaths with other churches in this vicinity, until we reach the law ques-

tion. Next Sabbath one of us will meet with the church at Smith's Creek, and the other with that at Memphis.

There will be a general gathering of the Sabbath-keepers in this part of the State at the tent in Richmond, Sabbath, Sept. 18, at 10:30 A. M. We earnestly invite all to meet with us who can. On the evening after the Sabbath, Sept. 18, there will be a general temperance rally at Memphis, which we hope all who can will come prepared to attend.

G. K. AND J. A. OWEN.

## WISCONSIN.

*North-western Wisconsin, Sept. 8.*—Have been laboring ten weeks, and visited eight different churches. The blessing of God was with us in our labors, and we left the brethren very much encouraged to press forward in the work of overcoming. My health is improving, for which I thank God.

JOHN ATKINSON.

*Ft. Howard, Sept. 10.*—The interest here has not abated, but rather increased. Last Sunday evening twenty-one publicly signified their intention of living nearer the Lord. Some of this number were Sabbath-keepers, and some made their first start as Christians. We enjoyed much of God's blessing in our meetings with the brethren and sisters from Sturgeon Bay, Clay Banks, New London, Neenah, and Little River. We feel much encouraged in the Lord, and trust that a church of S. D. Adventists will be raised up here.

Let the brethren in Wisconsin pray that success may attend our efforts.

O. A. OLSEN.

A. W. BARTLETT.

## DAKOTA.

*Springfield, Sept. 6.*—The interest here has proved to be lasting and successful. Ten or twelve have already decided to keep the Sabbath, and are taking hold of other duties. Baptized one more at Tyndall, Sabbath, Aug. 28. Last Sabbath held meetings both at Tyndall and in this place. The meeting here was good. The people of the place have kept our wants supplied, so that our expenses have been next to nothing. Shall remain another week.

S. B. WHITNEY.

## KANSAS.

*Berlin, Sept. 6.*—We pitched the tent here Aug. 25, and began meetings that evening with a good congregation, which has been increasing up to this date. The best of attention is given to the word spoken. Have seldom seen a better interest, people coming several miles to attend our meetings. Four families have decided to obey the truth, and we hope for others. We ask an interest in the prayers of God's people.

R. F. BARTON.

A. W. CONE.

## OHIO.

*Ada, Sept. 8.*—I commenced tent-meetings in this place, Aug. 20. The interest has been very good. About \$20.00 worth of books have been sold, and several subscribers obtained for the REVIEW. Six have decided to obey the truth, and we now have hopes of fully that many more. Last Sunday I baptized one brother who came from Dunkirk.

Eld. Gates has not been with me very much in this meeting, as he has been called away to help Eld. Guilford and look after his district.

Remember this place in your prayers.

G. G. RUPERT.

*Litchfield, Medina Co., Sept. 7.*—Since the tent left, we have been holding meetings about five miles southeast of Litchfield. Three have taken a stand for present truth, and three others are deciding. Have thoroughly canvassed in and around L., and find quite a number

"fully persuaded" that we have the truth, and expressing a desire to at last be numbered with us. We have read a portion of Scripture and prayed with each family visited. All the Sabbath-keepers are working and are of good cheer. We believe this is yet a good field. We go to Spencer to-morrow.

J. C. BARTLETT.

## COLORADO.

*Denver, Sept. 5.*—Yesterday was a good day to our people here. We had the largest congregation of Sabbath-keepers ever convened in this city; among them were Bro. and Sr. Bahler from Texas. The Sabbath-school in the morning was excellent.

After a discourse on baptism, in the afternoon we went to the water where five were buried with their Lord in this solemn rite. Others who have newly come to the faith will go forward soon.

The work has gone slowly here this season, but the present outlook is somewhat encouraging.

E. R. JONES.

## TEXAS.

*Plano and Sherman.*—The Plano and Sherman arbor meetings proved successful beyond our expectations. About seventy-five Sabbath-keepers attended the former, and fifty the latter. At the former, fifteen came forward for prayers, and six were baptized. At the latter, twenty were forward for prayers, and six were baptized. The preaching was mainly practical. As we all saw our needy and helpless condition, we were led to seek God more earnestly by prayer and fasting. God graciously heard our cries, and rewarded us by restoring unto us the joys of his salvation. The brethren were aroused to a new engagedness in the Master's cause. All present at these meetings realized the importance of attending all our general gatherings, and went home to make preparations to attend the camp-meeting.

The frequent rains during the three general meetings just held, especially at Marystown and Plano, caused our brethren to see the necessity of family tents for shelter; hence up to the present writing I have received orders for ten new tents. By taking such quantities we are enabled to obtain better terms. I would here state for the benefit of our brethren in Texas that I can get tents for you at prices ranging about as follows: 12x14 ft., 8 oz. duck, \$15.00; 14x16, \$20.00, to be paid for at the camp-meeting. I hope every one will make an effort to secure a tent, so that all can enjoy the meeting, and not endanger health by exposure. You will then also be prepared to shelter your neighbors, friends, and strangers, who may come to our meeting unprepared to take care of themselves.

On my way home, I held one meeting at Dallas, and spent Sabbath and Sunday last with the friends near Marystown. At D. I find the church more united, and at work for the Master. An elder and deacon were ordained. All were firm, and growing in the truth; and more were keeping the Sabbath than when we left them. Their Sabbath-school now numbers forty members. The results of the effort here surprise every one, and have given me new courage to press the battle to the wall when the fight goes hard. When the Lord has a work to be done, we may know that Satan will work too.

I spend next Sabbath and Sunday with the church here at Peoria, and next Tuesday leave for Dresden in Navarro Co., where I shall hold another tent-meeting before camp-meeting time.

My address, and also that of T. T. Stevenson, will be Dresden, Navarro Co., Texas.

R. M. KILGORE.

Peoria, Sept. 1.

## NEW ENGLAND CONFERENCE.

THE tenth annual session of the New England Conference of S. D. Adventists was held according to appointment on the camp-ground at West Boylston, Mass., Aug. 26-31. The first meeting was called to order Aug. 26, at 9 A. M. Eld. Geo. L. Butler offered prayer.

Delegates being called for, twenty-six responded, representing twenty-two churches and companies. Two churches failed to report. The President, Eld. Haskell, being absent, Eld. Butler was chosen President *pro tem.* Ministers from abroad, and all members in good standing, were invited to participate in the deliberations of the Conference. The report of the last annual session was read and approved.

On motion, the Chair, assisted by the Secretary, appointed the following committees: On Nominations, Geo. H. Murphy, J. Webber, and E. G. Bolter; on Auditing, Wm. B. Mason, J. Webber, B. Graham, S. Martin, Francis Gould, and W. E. Landon; on Credentials and Licenses, F. W. Mace, H. P. Wakefield, and W. E. Landon; on Resolutions, G. F. Haines, Minard Wood, and Judson Rice.

Adjourned to call of Chair.

SECOND MEETING, AUG. 29, AT 7:30 P. M.—Prayer by D. A. Robinson. The minutes of the last meeting were read and corrected.

The Committee on Nominations then presented their report, as follows: For President, Eld. S. N. Haskell; Secretary, Eld. D. A. Robinson; Treasurer, S. N. Has-

ell, South Lancaster, Mass.; Executive Committee, S. N. Haskell, C. W. Comings, Cornish Center, N. H., and Wm. B. Mason, Walpole, N. H.; Camp-meeting Committee, H. C. Nye, Danvers, Mass., H. P. Wakefield, North Newport, N. H., and H. S. Priest, South Lancaster, Mass. This report was adopted by vote of the Conference.

The Committee on Credentials and Licenses reported, recommending that credentials be renewed to Elds. Haskell, Orcutt, and Robinson, and that licenses be renewed to G. F. Haines and E. T. Bedee. The above report was adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 30, AT 7:30 P. M.—Prayer by Eld. Haines. In the absence of Eld. Butler, G. F. Haines was chosen chairman of the meeting.

The Committee on Credentials and Licenses further reported that F. A. Buzzell, C. H. Piper, and Hiram Mansfield receive a colporter's license. Carried.

The Committee on Resolutions presented the following:

*Whereas*, We acknowledge it to be in the providence of God that we are again permitted to see the tried and worn servants of God, and to hear their words of encouragement, admonition, and instruction, and especially the timely testimonies of Sister White, therefore

*Resolved*, That we express our thanks to the General Conference for the efficient labor with which we have been favored during this camp-meeting.

*Resolved*, That in future each church in the Conference will be expected to provide at least one man to assist the Camp-meeting Committee in preparing for the meeting; the men to be on the ground three days before its commencement and to remain and assist in clearing the ground after its close.

*Resolved*, That this Conference pay a tithe of its funds to the General Conference.

*Resolved*, That we express our thanks to the managers of the Worcester and Nashua R. R. for the favors extended us and the interest they have manifested in making our meeting a success.

*Resolved*, That we highly appreciate the kind and courteous treatment received from the citizens of West Boylston.

At this meeting \$163 was pledged to a camp-meeting fund, \$100 of it being paid.

Adjourned *sine die*. GEO. I. BUTLER, Pres. pro tem.  
D. A. ROBINSON, Sec.

#### MAINE HEALTH AND TEMPERANCE SOCIETY.

The second annual meeting of this society was held on the camp-ground at Waterville, Aug. 20, at 9 o'clock A. M. The meeting was called to order by the President, and prayer was offered by W. H. Blaisdell.

After the reading of the report of the last annual meeting, the report of the Secretary was read, showing the standing of the society as follows:

The number signing the various pledges at the time of organization was as follows: Teetotal, 167; anti-rum and tobacco, 12; anti-whisky, 2; total, 181.

The present number of signers to these pledges is as follows: Teetotal, 320; anti-rum and tobacco, 41; anti-whisky, 9; total, 370.

The number of full members at the time of the organization of the society was 118; pledge members, 63; total, 181.

The present number of full members is 162; present number of pledge members, 208; total, 370.

Amount received as initiation fees, \$40.50; amount paid out, \$28.82; balance in treasury, \$11.68.

The Chair then appointed J. E. Baker, Charles Gifford, and Ansel Gifford as the Committee on Nominations; and J. B. Goodrich, S. J. Hersum, and W. H. Blaisdell as the Committee on Resolutions.

The Nominating Committee reported, recommending R. S. Webber for President and T. S. Emery for Secretary, and these persons were accordingly elected.

Remarks were then made by Brn. James White, Geo. I. Butler, and J. E. White, and by Sister White and others. The pledges were circulated, and a few signers obtained.

A resolution was passed expressing an interest in the temperance work, and a determination to unite our efforts in an earnest endeavor to disseminate the principles of Christian temperance.

The business of the session occupied two meetings, the last of which was held Aug. 22. It was then voted to adjourn to call of Chair. R. S. WEBBER, Pres.

W. H. BLAISDELL, Sec.

#### CLOSED ON SATURDAYS.

This is as it should be. All places of business should be closed on the Sabbath. One day last week as I went into a drug-store in Spencer, Iowa, I saw on the door this notice, "Closed on Saturdays." I was rejoiced to find that the proprietor had decided to keep the Sabbath of the Lord. This brother is a well-known and respected citizen of Spencer. I was blessed in visiting him. I hope there are other honest souls in this town who will receive the truth.

The cause of truth is onward in this part of the State.

I have labored some for the Danish brethren here and in Emmittsburg. They are doing well. Last Sabbath and Sunday we attended some very interesting meetings at Milford, held by Bro. J. Fulton of the Minnesota Conference. Three were buried by him in baptism in the beautiful Okoboji Lake, and five were added to the church.

P. L. HOEN.

Spencer, Iowa, Sept. 5.

#### Sabbath School Department.

"Feed my Lambs." John 21:15.

#### NEW ENGLAND SABBATH-SCHOOL ASSOCIATION.

THE second annual session of this Association was held in connection with the camp-meeting at West Boylston, Mass. The first meeting was called Aug. 26, at 6 P. M., the President in the chair. After singing, prayer was offered by Eld. N. Orcutt, of New Jersey.

Delegates being called for, thirty-nine responded, representing twenty schools. The schools at Calverton, Md., Lafayette, R. I., and Worcester, Mass., were not represented. The school at Camden, N. J., reported by letter.

The report of the last annual meeting was read and accepted. A statement was also read by the Secretary showing the increase of membership during the year to have been 62. The number of *Instructors* taken last year, as given in the annual report, was 190; at the present time there are 256 reported. The contributions in the several schools have during the year amounted to \$251.18, making an average donation to each member of 48 cents.

It was moved and carried that the Chair appoint the usual committees, whereupon the following were announced: On Nominations, Brn. Wm. B. Mason, M. Wood, and J. Crandall; on Resolutions, Brn. J. E. White, F. A. Buzzell, and E. T. Bedee.

Bro. J. E. White made appropriate and interesting remarks on the Sabbath-school work. He dwelt particularly on the importance of holding teacher's meetings, regarding them as necessary to the life and success of the school.

Adjourned to call of Chair.

SECOND MEETING, AUG. 27, AT 5 P. M.—The President being absent, Bro. J. E. White took charge of the meeting. Prayer was offered by Eld. Geo. I. Butler.

Remarks were made by Bro. J. E. White on the manner of conducting the Sabbath-school, etc., and on the importance of reporting fully. Sister White made impressive remarks. She spoke of the importance of having the Sabbath-school conducted in the best possible manner, and of having persons of good ability for officers and teachers; and if they cannot be found among the brethren, the sisters should be called on. One who is naturally light and trifling is not fit for a teacher. Never let the teacher fold her arms and think the work is done. The truth should be presented over and over again, and so riveted on the minds of the children that it will never be forgotten. All should be able to give an intelligent reason for their faith and hope. Could we always remember that we are living in the day of God's preparation, and realize the responsibilities resting upon us, what an influence for good would go out from us. Parents should study to make the lessons interesting; they should get the lessons with the children.

The meeting closed with remarks by Eld. Butler.

THIRD MEETING, AUG. 30, AT 9 A. M.—The President in the chair. Prayer by Bro. J. E. White. The report of the previous meeting was read and approved.

The Chairman of the Nominating Committee then presented the following report: For President, Eld. D. A. Robinson; Secretary and Treasurer, Mrs. E. D. Robinson; Executive Committee, D. A. Robinson, G. F. Haines, and F. A. Buzzell. After brief remarks, the candidates were elected separately.

The Chairman of the Committee on Resolutions presented the following:

*Whereas*, We regard the Sabbath-school as holding a prominent place in the education of both old and young in the important truths of the sacred Scriptures applicable to our time, and

*Whereas*, The spiritual interest and working ability of the church is proportionate to their interest in the Sabbath-school work, therefore

*Resolved*, That it is the duty of all members of the church, both old and young, to take a deeper interest in the Sabbath-school work, and to spend more time in thorough study; also that it is the duty of parents to prepare themselves on their lessons and see that their children are prepared, and to seek to work in harmony with the officers and teachers.

*Resolved*, That it is the duty of our teachers to prepare themselves thoroughly and carefully on their lessons, and, as far as possible, on the questions which pertain to the subject, and on the best methods of teaching.

*Resolved*, That the teachers and officers meet once a week in the capacity of a teacher's meeting, where they shall be tested upon the lesson for the coming school, and upon their ability to teach, and where methods of conducting the school shall be considered.

After brief remarks, these were separately adopted. Adjourned *sine die*. D. A. ROBINSON, Pres. E. D. ROBINSON, Sec.

#### MAINE STATE S. S. ASSOCIATION.

THE third annual session of the Maine Sabbath-school Association was held at Waterville in connection with the camp-meeting, the first meeting being held Aug. 20, at 5 P. M. The meeting was opened by singing, and prayer by Eld. Goodrich.

The reporting schools, with the exception of those in Aroostook county, were all represented by delegates, and Eld. S. J. Hersum was chosen to represent this county.

The report of the last annual meeting was read and approved. Then followed a brief statement of the present standing of the schools compared with that of a year ago. The whole number of Sabbath-school scholars reported in July, 1879, was 152; the record now shows a membership of 406. The average attendance a year ago was 119; now it is 254. Several reports were obtained on the camp-ground, so these figures do not agree with the report that appeared in the August number of the *Instructor*.

The President then announced the following committees: On Nominations, T. S. Emery, J. E. Baker, and T. Bryant; on Resolutions, G. I. Butler, S. J. Hersum, and William Clark.

Adjourned to call of Chair.

SECOND MEETING.—At 5:30 A. M. Aug. 23, the Association held a second meeting. Eld. Butler offered the opening prayer. The report of the last meeting was read and accepted.

The Committee on Nominations reported the following-named persons for officers during the ensuing year: For President, R. S. Webber, Richmond; Secretary, Isadore A. Baker, South Norridgewock; Alternate Secretary, Hannah Emery, Cornville; Executive Committee, R. S. Webber, J. B. Goodrich, Hartland, and S. J. Hersum, Deering. These persons were elected to their respective offices.

The Committee on Resolutions presented the following, which were accepted by the Association:

*Resolved*, That the Sabbath-school demands our best efforts.

*Resolved*, That the improvement of the mind is of greater importance than the adornment of the body.

*Resolved*, That the future prosperity of the church depends upon the success of the Sabbath-school.

Bro. J. E. White, of California, then addressed the Association. He told us how the Sabbath-school work was prospering in other places; and that through the instrumentality of flourishing schools organized by a single individual many had accepted the truth before a preacher appeared among them. He also spoke of many things that were detrimental to the interest of the Sabbath-school, such as unsuitable teachers, empty treasuries, etc. Eld. Webber spoke of the importance of family Sabbath-schools. The

President then read a part of an instructive and interesting letter from W. C. White. In this letter Bro. White stated that this year an effort would be made to secure better lessons, while the points that had already received special attention were not to be overlooked or neglected. Bro. J. E. White spoke again, dwelling on various topics relating to Sabbath-schools, such as teacher's meetings, reporting and the keeping of records, contributions upon the Sabbath, etc. Short remarks were made by several others.

The meeting was an interesting one, and no one who tried to be benefited by it could fail of securing that object. Many of us know better what our work is, and we are hoping that the work this year may result in much more good than before.

R. S. WEBBER, Pres.

ISA. A. BAKER, Sec.

### MAKE IT PLAIN.

TEACHERS, be sure that your scholars understand what is taught them, and that they do not become confused in regard to the phraseology of their lessons. A disregard of this rule may subject you to such mortifying revelations as are mentioned below.

The London *Church Times* tells the story of some Sunday-school children being taken for a picnic to the seaside. One of the teachers asked her scholars how they liked the sea. "Very much, Miss," replied a child. "But where are the tinnamies?" "The tinnamies, my child? What do you mean?" "Why, you know," the child replied, "the tinnamies that go with the sea. You know the commandment says: 'The sea and all the tinnamies.'" The teacher was quite mortified to find that this was the way the child had been repeating, "The sea and all that in them is." We have known American children that wondered much about the contents of the mysterious *miz*, "the sea and all that in the *miz*." But these mistakes are nothing to the true story of an inspector of religious knowledge in the diocese of Manchester, who discovered a child that, in reciting the Apostles' Creed, transformed "Suffered under Pontius Pilate" into "Suffered under bunch of spiders."

—Teach your children to be loving. A loving child in your old age will be a great blessing, and if you have such a child you will never want for a home; his doors will never be closed against you. Teach your boy to be loving, even if he is a little rough in his demonstrations; better to have him lovingly rough than unlovingly so. Teach him that his affection for his parents, brothers, and sisters is something to be proud of, and nothing to blush for.

—Is it any wonder that when we stagger at any promise of God through unbelief, we do not receive it? Not that the faith merits the answer, or in any way earns it, or works it out; but God has made believing a condition of receiving, and the Giver has a sovereign right to choose his own terms of gift.

—Flattery is often a traffic of mutual meanness, where, although both parties intend deception, neither is deceived.—Colton.

—Faultlessness is conceivable, being merely the negation of evil. But perfection is positive, the attainment of all conceivable excellence.—F. W. Robertson.

### Notes of News.

—Saratoga is to have a hotel that will cost \$1,500,000.

—A fire in the village of Pestnick, Pomerania, has destroyed 72 houses.

—In Bradford, Pa., a boiler exploded on the 6th inst., killing the engineer.

—During the month of August the national debt was diminished over \$12,000,000.

—The entire length of the St. Gotthard line is expected to be in running order by April next.

—Cornelius Vanderbilt is erecting a \$50,000 house, and near it a barn at a cost of \$15,000.

—The 7th Old Catholic Congress of the German empire will sit at Baden-Baden, Sept. 12 to 14.

—In a storm on Monday, Sept. 6, two persons near Uptonville, Ky., were killed by a flash of lightning.

—The murderers of Dr. Parsons, the American missionary, have been arrested, and taken to Constantinople.

—A gentleman has recently made the trip across Europe on a velocipede, making a daily average of about 80 miles.

—The car of Juggernaut was not drawn through the streets this year, and the omission defers this ceremony for 12 years.

—The President, on his trip across the continent, refused to accept the hospitality of the Mormons, whereat they are very indignant.

—Last year Massachusetts gave \$41,312 to the work of the Baptist Missionary Union; New York, \$39,469; and Burmah, \$31,616.

—A stream of lava is issuing from Mount Vesuvius, near the new railway to the crater. Some imprudent visitors have been injured.

—Not long ago a manufacturer in Paterson, N. J., took his 200 employés on an excursion to Long Branch, all under full pay. His hands have never struck.

—Twenty-eight thousand nailmakers of East Worcestershire and Staffordshire, England, have struck in opposition to any further reduction in their wages.

—Milan Cathedral has a monument to Pius IX., in the form of a statue little less than twice the size of life, which has just been erected by private subscription.

—The steamship Anglia, 4 days out from Boston, was run into and sunk by the bark Tropic. The crew were saved, but the vessel and cargo, valued at \$1,000,000, were a total loss.

—The famous Cologne Cathedral, which has been so many centuries in building, is to be consecrated Oct. 15. Emperor William and his family and other royal personages will be present.

—The Czar of Russia lately traveled by rail to Livadia, and on the route two mines were discovered. During his journey 9,000 peasants and 40,000 troops guarded the road night and day.

—On the 7th inst., a party of 8 persons who had visited Mammoth Cave were returning by stage to Cave City, when they were attacked by two bandits, and robbed of their money and watches.

—In India great anxiety is felt at the peril of famine which threatens large districts in that country. The rainfall has been 5 or 6 inches below the average, leaving little, if any, prospect of crops.

—New York capitalists propose to cut a canal through the Isthmus of Cape Cod, connecting Buzzard's Bay with Barnstable Bay. The canal is to cost \$8,000,000. It will shorten the route between Boston and New York 90 miles.

—A gentleman in California who owns a farm of 60,000 acres, sent 8 ships loaded with last year's wheat to Europe, and is so pleased with the results of dispensing with intermediaries that he will do the same with this year's crop.

—Greece has completed the mobilization of her little army, and will now be subjected to the utmost strain to keep up her armament. The result will merely be to put her in a position to be used as a cat's paw by some of the great powers.

—Parliament was prorogued on the 6th. The Queen's speech on the occasion was more noticeable for its omissions than for anything it contains. Among the important questions omitted are the Irish question and the disposition to be made of Candahar.

—A "drummer" from a New York liquor house says that Mrs. Hayes' "No wine at State dinners," was "almost a sound of death to the wine trade." He also says that last winter there was not one case of wine sold in Washington where 40 were sold even 10 years ago.

—Turkey is making strenuous efforts to yield up Dulcigno to Montenegro, but finds the task a very difficult one. The preparations for the naval demonstration are rapidly approaching completion, but Turkey still remonstrates against giving up any of her territory to Greece.

—The Christian Union informs us that the spiritualist camp-meeting at Lake Pleasant has been honored by a visit from "an ancient Persian, nearly 7 feet high." The spirits of Abraham Lincoln, Colonel James Fisk, and other defunct Americans, formed the escort of the shade of the Gheber.

—Late dispatches from Jamaica state that that island has been almost impoverished by the cyclone of Aug. 18. Several persons were killed. For miles along the coast not a green leaf is to be seen, and 20 years will be required to restore the island to the condition that existed before the storm.

—Sept. 8, an explosion occurred in the Seaham colliery, near Durham, England. Between 250 and 300 persons were in the pit at the time of the accident. Many were rescued, but the latest official statement places the number of killed at 147. It is estimated that there were 400 horses and ponies in the mine.

—It is estimated that the fruit crop this year will be the largest and finest that this country has ever produced. According to present calculations, 200,000,000 barrels of apples will be gathered this fall. But the fruit crop in England will probably be a failure, and barreled apples will no doubt constitute a large portion of the cargoes of out-going ocean vessels this fall.

—It is thought that the steamer "San Salvador" was lost in the recent cyclone on the Florida coast which wrecked the "City of Vera Cruz." All on board are believed to have perished. For hundreds of miles the coast is strewn with wreckage. It is not known how many vessels have been lost, but probably not less than 10. A few survivors from the wreck of the "City of Vera Cruz" have landed at New York. They give a graphic description of the horrors of the disaster. The vessel was broken in halves, and the sea was filled with immense quantities of freight dashing together, and with men, women, children, and horses sinking or swimming, while waves 50 feet high broke over them.

—The manufactures of agricultural implements have doubled in the United States during the last ten years. In 1850 this industry gave employment to 5,361 hands; this year it gives employment to 40,680. Ohio leads off, employing 10,248 people in this branch of manufacture; Illinois follows closely with 8,000; New York next, with 7,287; and then Pennsylvania, employing a few over 3,000. As the West, with its broad acres, demands plows and harrows, mowing

machines and harvesters, the men who manufacture them are moving this way. Twenty years ago all this class of manufacture was confined to New York and the New England States; now, Illinois has more capital invested in it than all the Eastern States, to the Ohio line, put together.—*Inter-Ocean.*

### Obituary Notices.

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

BREED.—Died of chronic rheumatism, at Maple Works, Wis., Sister Esther Breed, aged about 63 years. Sister B. had been an invalid fifteen years, and for six years she had not stood on her feet. She suffered with much patience, and died in the hope of eternal life when Jesus comes. Funeral discourse by the writer, from Job 14: 10. T. B. SNOW.

PARNHAM.—Died of brain fever, near Belvoir, Kan., June 28, 1880, our infant son, Bertie E., aged 5 months and 10 days. Although so young, it was hard to part with our little one, yet we have the sweet assurance that if faithful we shall meet again where parting will be no more. Funeral sermon by Bro. Sharp. H. AND H. E. PARNHAM.

NEWBERRY.—Died in Tuscola village, Tuscola Co., Mich., Frank A., little son of C. and M. J. Newberry aged 4 years and 3 months. Bro. and Sr. Newberry were greatly attached to their loving, patient little "Frankie," who had been a cripple from his birth. Funeral services at the Baptist church by the writer, assisted by the pastor. Discourse from Isa. 65: 6-10. M. B. C.

McNITT.—Died of paralysis, at Avon, Wis., Aug. 23, 1880, Lydia McNitt, aged 78 years, 5 months, and 20 days. She embraced the Advent faith twenty-two years ago under the labors of Eld. I. Sanborn. The day she was taken sick she finished reading the Bible through for the fiftieth time. Funeral discourse by Eld. Lincoln (Baptist); text, Luke 19: 13. H. W. DECKER.

CRAIG.—Died of diphtheria, in Harland, Niagara Co., N. Y., Sept. 1, 1880, Wesley C., son of S. A. and E. T. Craig, aged 4 years, 1 month, and 1 day. Funeral, Sept. 3. Text, Jer. 31: 16: "They shall come again from the land of the enemy." We laid him away in hope of the coming of the Lifegiver. Then, if faithful, parents and friends shall meet the dear boy again. R. F. C.

JOHNSON.—Died of inflammation of the lungs, near Evart, Oscoda Co., Mich., Aug. 14, 1880, Minnie Johnson youngest child of Ransford and Sarah J. Johnson, aged 1 year and 7 months. Remarks at the funeral by the writer, from the words, "They shall come again from the land of the enemy." This was the first discourse by a Seventh-day Adventist that Bro. and Sr. Johnson ever listened to, as they embraced the truth by reading. G. H. GILBERT.

WILSON.—Died at Rose Creek, Mower Co., Minn., Aug. 27, 1880, Frank Eugene, eldest son of Arthur A. and Ellen H. Wilson, aged 8 years, 5 months, and 16 days. The exact cause of his death is not known, but it is supposed that he ate some poisonous berries thinking them to be wild grapes. During his sickness of only nine days he suffered much. Little Frankie had a sweet and loving disposition. May the sorrowing parents find consolation in the Christian's hope. M. S. FINCH.

HOAG.—Died of black erysipelas, at North Liberty, St. Joseph Co., Ind., Aug. 22, 1880, Bro. Russel R. Hoag, aged 44 years, 6 months, and 5 days, leaving a wife, two sons, and one daughter to mourn their loss. Bro. H. embraced the truth under the labors of Elds. Bates, Waggoner, and Cornell at Hillsdale, Mich., in the fall of 1857. He bore his last sickness with much patience. A very appropriate sermon was preached by Eld. Bebee of the M. E. church of this place from 1 Cor. 15: 26. WM. R. CARPENTER.

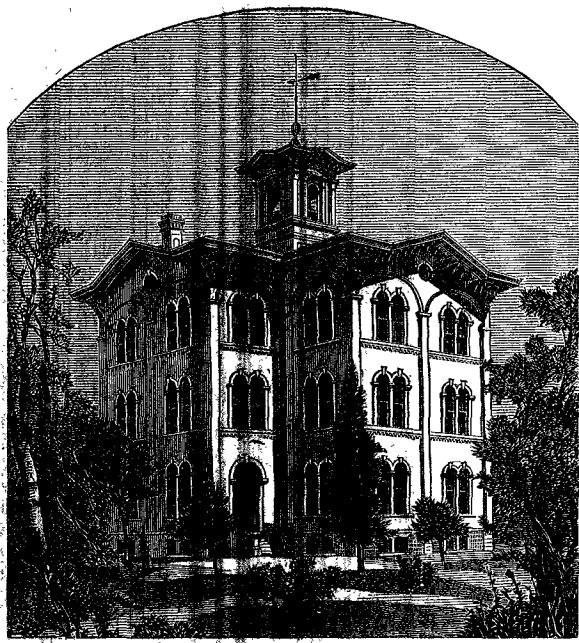
DECOW.—Died in Vassar, Tuscola Co., Mich., July 24, 1880, Sarah Ann Decow, aged 63 years. Sister Decow embraced the truth about fifteen years ago under the preaching of Elds. Caughey and Van Horn, and kept the faith to the last. She was universally beloved. The surviving husband and children deeply mourn, but not without hope. Her last words were expressions of loving trust in the Saviour. Funeral services at the S. D. A. house of worship, by the writer, assisted by Eld. Clark, of the Presbyterian Church. M. E. C.

BUTCHER.—Died of inflammation of the bowels, near Onawa, Monona Co., Iowa, July 29, 1880, Sister Anna Butcher, late of Barry Co., Mich. She was born in Connecticut, Oct. 18, 1820. In early life she united with the Methodist Church, of which she remained a consistent member until about six years ago, when by reading our publications she became convinced of the truth of the third angel's message, and for her to know her duty was to do it. She was a faithful Christian and a loving wife and mother. Her husband and three step-daughters mourn their loss. May they be led to keep the commandments, and prepare to meet her in the morning of the first resurrection. MRS. A. A. BARCUS.

CAVINESS.—Died of cholera infantum, near Salina, Iowa, Aug. 31, 1880, Anson L., infant son of Richard M. and Nancy I. Caviness, aged about seven months. The bereaved parents are consoled by the thought that their loved one will soon be called from the land of the enemy. Jer. 31: 16.

"When Jesus bids it rise and live  
With all the saints in light,  
A glorious body then he'll give,  
Resplendent to the sight.  
  
"Though nature weeps, when lovely ties  
So strongly bound are riven,  
Yet faith the Saviour's words applies,  
'Of such the realms of Heaven.'"  
ROBT. M. CAVINESS.

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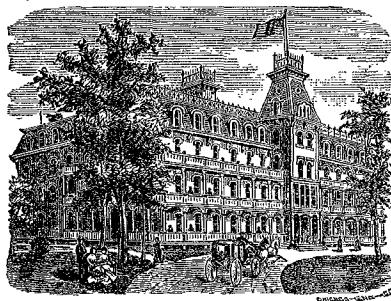
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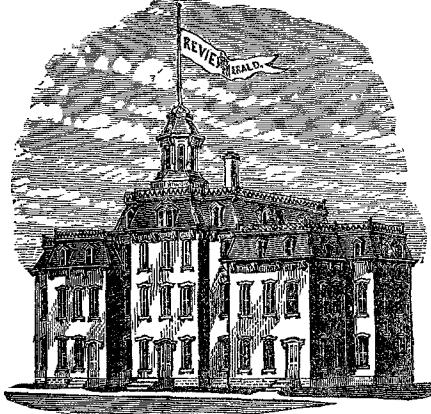
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9.10 "	8.26 "	Lapeer.....	8.09 "	9.00 "			
10.01 "	9.13 "	Flint.....	7.20 "	8.05 "			
10.38 "	9.53 "	Durand.....	6.18 "	7.08 "			
12.00 m.	11.06 "	Lansing.....	5.06 "	5.45 "			
12.45 a.m.	11.51 "	Charlotte.....	4.26 "	5.00 "			
1.50 "	12.50 p.m.	Battle Creek { d	3.30 "	4.00 "			
2.00 "	1.10 "	a	3.20 "	3.50 "			
3.00 "	2.02 "	Vicksburg.....	2.24 "	3.00 "			
3.11 "	2.13 "	Schoolcraft.....	2.18 "	2.48 "			
4.00 "	3.04 "	Cassopolis.....	1.16 "	1.56 "			
4.50 "	3.52 "	South Bend.....	12.00 m.	1.00 "			
6.20 "	5.27 "	Haskells.....	10.23 a.m.	11.28 p.m.			
6.42 "	5.52 "	Valparaiso.....	9.58 "	11.03 "			
8.40 "	8.00 "	Af...Chicago...De	8.00 "	9.00 "			

## MICHIGAN CENTRAL RAILROAD.

GOING EAST.				GOING WEST.			
Night Express.	Athen. Exp.	N. Y. Exp.	Day Exp.	Local Pass.	Mail.	Day Exp.	Evening Exp.
A. M.	A. M.	P. M.	P. M.	A. M.	A. M.	P. M.	P. M.
8.00	3.35	11.50	6.30	6.50	4.00	7.00	9.35
	12.45	9.32	4.05	3.45	7.05	10.20	12.15
	3.15	11.10	8.18	2.15	8.37	12.19	1.55
	10.25	7.41	1.38				

# The Review and Herald.

Battle Creek, Mich., Thursday, September 16, 1880.

## REMAINING CAMP-MEETINGS FOR 1880.

NEBRASKA, Central City,	Sept. 23—28.
INDIANA, Rochester,	" 23—27.
MISSOURI, Warrensburg,	Sept. 30 to Oct. 5.
N. W. IOWA, Woodbine,	Oct. 7—12.
MICHIGAN, Battle Creek,	Sept. 28 to Oct. 11.
KENTUCKY, Rio,	Oct. 19—25.
TEXAS, Dallas,	Nov. 11—16.

## NOTICE.

THE REVIEW, according to our usual custom, will be omitted one week during Conference. This will probably be No. 16, the date of which would be Oct. 7. Let all those, therefore, who wish to make appointments for meetings to be held between Oct. 2 and 16, be sure to send them so as to reach this Office by Sept. 26.

A press of other business has thrown the August number of the *College Record* some days behind its time. But it is now in the hands of the printers, and will be out soon.

The sixth annual Catalogue of Battle Creek College is just issued. It is a well-executed, attractive, large-page pamphlet, giving the workings of the school during the past year, which has been the most successful year in its history, and presenting full instructions to those who may wish to attend. Sixty-four pages. Decidedly the neatest Catalogue yet printed. Let it go into the hands of those who are looking for the best place to attend school.

The August number of *Les Signes Des Temps*, the second number of the fifth volume, has come to hand. It maintains its fresh, cheerful appearance, and lively and interesting variety of matter. In mechanical execution it surpasses our English periodicals. All but the dull or prejudiced must be favorably impressed by it.

Elds. Lamont and Santee have just received a new tent from Bro. Wm. Armstrong, 241 Water Street, Chicago, and this is the way they speak of it: "We are much pleased with our tent. We bespeak for Bro. Armstrong the patronage of our Kansas brethren who wish to purchase tents. Knowing, as we do, from sad experience, that all tent-makers are not reliable, we take pleasure in recommending one whose work is reliable and cheap."

Notwithstanding the greatly increased facilities added to the REVIEW Office last year by the erection of the central new building, some of the departments have already outgrown their quarters, and more room is needed. Accordingly the trustees decided, a few weeks since, to add to the main building, south of the engine-room, a large press-room, 42x67 feet, 16 feet in the clear. This is now nearly completed. It will be a large, light, airy, well-ventilated room, admirably adapted to the purpose for which it is intended.

The Publishing Association recently purchased of Messrs. Cottrell & Co., of Westerly, R. I., a new two-revolution cylinder press, of a larger size than any we have heretofore used, to meet the increasing demand for press-work. This is now being set up in our new press-room. A press of the same size and style has also been purchased by the Pacific S. D. A. Publishing Association, for use in the *Signs* Office, at Oakland, Cal.

A second floor has been put into our old church building, dividing what was the auditorium into an upper and a lower room, each eleven feet high. The

upper room is a spacious, well-lighted apartment, and will be occupied by the Commercial Department of the College, under the charge of Prof. C. W. Stone. The lower floor and basement are occupied by the Sanitarium Knitting Company.

The legitimate effect of teaching the theory of evolution is well set forth by Morris (*Conflict of Science with Religion*, p. 266) in the following epigrammatic sentence: "Those teachers who would make man believe that he is a brute in his origin, take the most effectual course to make him a brute in his character."

## Appointments.

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

## GENERAL CONFERENCE.

THE nineteenth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., in connection with the camp-meeting commencing Sept. 28, 1880, for the purpose of electing officers for the ensuing year, and transacting any other business that may come before the meeting. All State Conferences and missionary fields should be represented by delegates or letters.

JAMES WHITE, *Gen.*  
S. N. HASKELL, *Conf.*  
GEO. I. BUTLER, *Com.*

## S. D. A. PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-first annual meeting at Battle Creek, Mich., Thursday, Oct. 7, at 9 A. M. for the election of officers, and the transaction of any other business that may come before the meeting. In behalf of the Trustees,

## THE EDUCATIONAL SOCIETY.

THE Seventh-day Adventist Educational Society will hold its sixth annual meeting at Battle Creek, Mich., Oct. 1, 1880, at 9 A. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting any other business that may come before the meeting. In behalf of the Trustees,

U. SMITH, *Secretary.*

## HEALTH REFORM INSTITUTE.

THE stock-holders of the Health Reform Institute will hold their fourteenth annual meeting at Battle Creek, Mich., Monday, Oct. 4, 1880, at 9 o'clock A. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. It being necessary that a majority of the stock be represented to make the meeting legal, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

DIRECTORS.

## GENERAL T. AND M. SOCIETY.

THE third annual session of the General Tract and Missionary Society of S. D. Adventists will be held in connection with the camp-meeting at Battle Creek, Mich., commencing Sept. 28, 1880.

S. N. HASKELL, *Pres.*

THE national camp-meeting of S. D. Adventists will be held on the old fair-ground at Battle Creek, Sept. 28 to Oct. 11, 1880. The importance of this meeting need not be mentioned, as all know full well that this will be a very important gathering, and nothing should be allowed to hinder any from attending and sharing the benefits which this occasion will afford. Efforts will be made to secure reduction in fare on all railroads leading to the place of meeting.

Brn. J. F. Carman, M. J. Cornell, and J. S. Day are requested to act as Camp-meeting Committee.

MICHIGAN CONFERENCE COMMITTEE.

THE annual session of the Michigan Conference of S. D. Adventists will be held in connection with the camp-meeting at Battle Creek, Sept. 28 to Oct. 11, 1880. Every organized church should be represented by delegate, and each new church or company should send a delegate with a request for admittance into the Conference.

MICHIGAN CONFERENCE COMMITTEE.

THE annual meeting of the Michigan Tract and Missionary Society will be held in connection with the camp-meeting at Battle Creek, Sept. 28 to Oct. 11, 1880.

We suggest that all our churches hold their quarterly meetings as early as Sept. 18, and that the districts hold their meetings Sept. 25. Reports should be sent to the State Secretary, Miss Jennie Thayer, Battle Creek, Mich., as soon after these meetings as possible, that her report may be ready for the State meeting. We look for a large representation at this meeting, and all our T. and M. workers should make special efforts to attend. Officers are to be elected for the coming year, and many other important matters will be considered.

J. FARGO.

THE next annual meeting of the Missouri Sabbath-school association will be held at Warrensburg, in connection with the camp-meeting. Let each school be represented. The lesson for the Sabbath-school will be the regular lessons for the first Sabbath in October as contained in Lesson Sheets and Instructor.

N. W. ALLEE, *Pres.*

THE church at Hickory Corners, Mich., request the presence with them of some S. D. A. minister on the Sabbath, Sept. 25. Will some one come? CHAS. E. PAUL.

We expect to commence a tent-meeting in the vicinity of Bro. Eder's, nine miles south-west of Washington, Washington Co., Kan., Sept. 15, and request scattered Sabbath-keepers from a distance to come and spend the Sabbath with us.

Come to our tent-meeting, all that can. You are very welcome.

L. D. SANTEE.

JOSEPH LAMONT.

THE church at Jackson, Mich., will hold their quarterly meeting at Tompkins, Sept. 18.

E. P. GILES.

## DISTRICT QUARTERLY MEETINGS.

DIST. No. 2, Mich., at Bro. Bramhall's in Springport, Sept. 26.

J. C. ROBERTS, *Director.*

DIST. No. 4, Mich., at Allegan, Sept. 26. Bro. Littlejohn will be there to assist. Librarians, send me your reports, sure.

ALEX. CARPENTER, *Director.*

DIST. No. 5, Mich., at Wright, Sept. 26. E. H. Root.

DIST. No. 7, Mich., at St. Louis, Sept. 25, 26. Librarians, please report to the secretary, L. Squire, Ithica, Mich.

F. SQUIRE.

WILL the librarians in Dist. No. 8, Iowa T. and M. Society, hold their quarterly meetings Sept. 26, as the quarterly meeting at Woodbine will be in session Oct. 3, the time for the regular quarterly meeting. Let each librarian ascertain how many Annuals for 1881 his church will take.

A. W. BUNNELL, *Director.*

DIST. No. 13, Mich., at Smith's Creek, Sept. 25, 26. Let there be a general turnout. It is expected that there will be preaching.

G. O. STATES, *Director.*

DIST. No. 15, Mich., at Hickory Corners, Sept. 26. Librarians are requested to hold their church quarterly meetings the 19th, that the district secretary may receive the reports prior to the district meetings.

L. G. MOORE, *Director.*

DIST. No. 16, Mich., at Rochester, Sept. 26. Hope to see a general attendance.

LEONARD LAWRENCE, *Director.*

## Publishers' Department.

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

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

HEALTHFUL DRESSING.—We have received from B. Salisbury & Co., Battle Creek, a sixteen page circular entitled, "How to Dress Healthfully, with an illustrated description of healthful clothing. The title sufficiently indicates the nature of the work. Various articles of ladies' wear, designed to remedy the evils of old styles, and promote not only health, but comfort, are here described and illustrated. A postage stamp will secure this circular, which it would be for the advantage of every one to examine. Address as above.

THE permanent address of A. A. John and wife is Ridott, Stephenson Co., Ill.

ELD. T. M. STEWARD's post-office address is for the present Aledo, Mercer Co., Ill.

WILL Mrs. T. L. Mitchell please send her address to Mrs. E. P. Naylor, 756 Welton St., Denver, Col.?

BRETHREN in Northern Illinois who desire meetings and know of good openings for labor, please correspond with A. A. John, Ridott, Ill.

TO THE MEMBERS OF DIST. NO. 8, KANSAS T. AND M. SOCIETY: James Mack, of Coopersburg, Rice Co., is hereby appointed director of Dist. No. 8, Kansas T. and M. Society, in place of E. E. Marvin, resigned.

SMITH SHARP, *Pres.*

A. CALDWELL, Ozark, Anderson Co., Kan., wishes to employ a Sabbath-keeper to feed stock this winter; he also wishes to hire a girl to do housework.

J. W. BURTON wishes to hire a man to work on a farm two or three months, and perhaps longer. He would like one who is a Sabbath-keeper and a health reformer. Address, J. W. Burton, Bentonsport, Van Buren Co., Iowa, Box 25.

### Books Sent by Express.

Dr Hill \$14.00, W T Henton 9.75.

### Cash Rec'd on Account.

D T Bourdeau Ill Conference per J O Corliss \$71.84, A A John per J O C 7.00, T M Steward per J O C 20.00, Ill T & M Society per J O C 100.00, Wm Beebe 2.00, M L Williams per M L H 10.00, Gen H & T Association, Illinois per L S Campbell 2.00.

### Donation to Pub. Association.

Frances A Lawrence per J O C \$5.00.

### Gen. Conf. Fund.

A friend, thank-offering \$1.00, Mrs H W Miller thank-offering 10.00, Ill Conf tithe per J J Carlock 50.00, Mrs E Perkins 3.00.

### S. D. A. E. Society.

A Plimell \$10.00, Dennis Morrison 10.00, Wm A Doyle 10.00, Hannah Craw 10.00, John Merritt 15.00, B F Merritt 10.00, Helen Morse 10.00, Mary Robinson 5.00, Paul E Gros 10.00, Catharine Sheapley 5.00, A A John 5.00, J F Ballenger 10.00, Eliza W Ballenger 10.00, Ella Wildman 1.00, Clarisa Wildman 1.00, John Kay 3.80.

### Danish Mission.

Mrs A Hallgren \$4.00.

### Mich. Conf. Fund.

Charlotte, V A Merriam \$2.20

### European Mission.

Lydia O Smith 50 cts.

### English Mission.

H G Buck 5.00, Esther M Richmond 1.00, Mrs Carrie Kember 20.00, Frank Crandall 10.00, Eld B O Hammond 10.00, Emily E Hibben 5.00, James R Logan 5.00, Lyrus T Ayers 5.00.