

Advent Review

AND SABBATH HERALD.

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

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ALONE.

WHAT shall I do when I stand in my place,
Unclothed of this garment of cloud and dust,
Unclothed of this garment of selfish lust,
With my Maker, face to face?

What shall I say for my worldly pride?
What for the things I have done and not done!
There will be no cloud then over the sun,
And no grave wherein to hide.

No time for waiting, no time for prayer,—
No friend that with me my life-path trod,
To help me,—only my soul and my God,
And all my sins laid bare.

No dear human pity, no low loving speech,
About me that terrible day shall there be,
Remitted back into myself, I shall see
All sweetest things out of my reach.

But why should I tremble before th' unknown,
And put off the blushing and shame? Now,—to-day,—
The friend close beside me seems far, far away,
And I stand at God's Judgment alone!

—Alice Cary.

Our Contributors.

A CONVERSATION ABOUT THE TITHING SYSTEM.

BY ELD. R. M. KILGORE.

(Concluded.)

Mr. Investigator.—As I am much interested in this subject I would like to know on what basis you do your tithing. Do you pay a tenth of what you receive, or a tenth of your increase?

Adventist.—A tenth of the income, and not of the increase.

Bro. C.—What distinction do you make between income and increase?

A.—Our income is what we have made after we have paid the actual expenses which have enabled us to make our entire receipts. Suppose Mr. I., here, has two thousand dollars invested in merchandise at the commencement of the year. By strict economy and diligence in business, his books, which have been faithfully kept, show, at the close of the year, a total of \$1,200 as receipts, and that he has paid for help \$200; for rent and occupation tax, \$200; for incidental expenses, \$50.00; making a total of \$450, by which outlay, with his own labor, he has been enabled to make the \$1,200, and that must therefore be deducted to ascertain the actual income, which is \$750, on which he pays tithes. Now, if he deducts from this his tithe and family expenses, amounting to \$500, it will leave the increase, which is \$250.

Mr. I.—In the case of those who have no property, and are laboring by the week or month, such as maid-servants, men-servants, school-teachers, clerks, etc., how should they estimate their tithes?

A.—On what they receive, for that is all clear in-

come; and if they are boarded by those for whom they are laboring, they should add to their wages what their board would cost them, and pay tithes on the whole amount.

Bro. C.—In this respect the farmer has much the advantage over the mechanic, and day laborer. His living costs him but very little in actual outlay. We have to buy our flour, meat, butter, eggs, and vegetables, while he raises them.

A.—He would have no advantage if he should be careful in tithing everything he raises, and return to the Lord the first-fruits. Christ says that they ought even to pay tithes of their little garden herbs. Luke 14:42. They have no more moral right to consume what they raise without returning to God the things that are his than the mechanic, merchant, or professional man has. The apostle says, "I mean not that other men be eased, and ye burdened, but . . . that there may be an equality." 2 Cor. 8:13, 14.

Mr. I.—In order to be correct in this matter, every one will have to keep a regular book account.

A.—Certainly. We should be as particular in our use of the Lord's property as we would be were we doing business for one of our fellow-men. The apostle enjoins this: "Be not slothful in business;" Rom. 12:11; and the prophet says, "Cursed be he that doeth the work of the Lord negligently" (margin). Jer. 48:10. All successful business men, and prosperous incorporations are able to know at any time their exact income, their expenses, their profits, and their losses; because they are very particular to note a careful record of every business transaction. If all would do so, greater prosperity would attend them, and the sin of robbing God, which is so extensively committed, would be avoided by those who recognize the claim.

Bro. C.—I have one more objection, and that is to the plan of pledging at the beginning of the year that we will lay by one-tenth of our income when received, or on the first day of the week, and pay it into the treasury quarterly. As for myself, I sometimes want to use all I receive before the end of the quarter. And then, again, for more than a month or so at a time, I do not receive anything while I am at work; so that I could not fulfill my pledge.

A.—The design of our General Conference in framing and recommending the pledge was, doubtless, to arrange some system whereby all our brethren could act in unison. Without concert of action, armies could gain no victories, municipalities could not enforce their laws, or support their officers. Order is Heaven's first law; and it seems highly proper that some plan should be arranged by which those who are standing at the head of the work of God on the earth, and in the different State Conferences, may know how many are willing to support it, and about how much means they can command, so that their plans for future operations can be arranged accordingly. As to the time when it should be laid by, the best and surest is at the time when it is received; for the Lord is more certain to get his own; and as it is generally in small sums, if we are inclined to be selfish or covetous, it will not look so large to us as it will after several receipts. Our brethren are sustained by the apostle who ordered: "Upon the first day of the week let every one of you lay by him in store [at

home], as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2. If you have not been prospered, so that you have not received anything, or if you have failed for more than a month at a time to receive what you have earned, you violate no pledge if you lay nothing by during such time; for how can you lay it by when nothing is received? It is both reasonable and Scriptural to say before God, angels, and men, that we will do that which it is our duty to do.

Bro. C.—But don't the Bible say that it is better not to vow than to vow and not pay?

A.—Solomon uses some such language, I believe; but you certainly would not draw a conclusion from that that it was wrong to vow at all. A vow is a solemn promise. If the Bible forbids vowing, then all mutual relations are destroyed. There could be no marriages, no civil contracts. It was wrong for you to give that note yesterday, or to promise your child a new dress to-morrow. Now, what does the Bible teach? "Vow, and pay unto the Lord your God." Ps. 76:11. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:20-22. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." Eccl. 5:4, 5. Here is a plain command to vow; a clear example of vowing, a part of which was in regard to tithing; and a strong exhortation to pay what we vow. God has "no pleasure" in the "fool" who promises but never pays. It is just as proper for me to make a promise to God as to the woman who became my wife, or to my employer, on entering his store. You and I both vowed that we would "keep the commandments of God, and the faith of Jesus," and yet that was our duty before we put our names on the church book. Now for you to vow, or sign that pledge, does not increase the duty of paying your tithes, nor does your refusal to sign it make it any less.

Bro. C.—How do you make that out? I always thought it did.

A.—It merely affords you an opportunity to say, on paper, that you will return to God what belongs to him. And for you not to do this affords occasion for suspicion. A few days ago you handed me twenty dollars for safe keeping till you should call for it. In two weeks you want it. I tell you I got cramped and used it. You look chagrined and disappointed. On returning home, your wife informs you that Mr. I., here, gave me ten dollars a year ago in the same way, and that I did not return it, and refused to give him any written obligation to secure him. In a few days you come back, and ask what I propose to do about it. I carelessly reply, "Oh, I'll pay it sometime." You ask me to give you a due-bill or my note; but I object. "I never sign any pledge paper. It is better not to vow than to vow and not pay." Are you not suspicious that I am not just right? Although the money is yours, I have spent it

for my own use, which was a breach of the trust imposed; and the fact that I am not willing to say, on paper, that I would return it to you, shows, indeed, that I am not actuated by a right principle. Then, again, if I should give you my note, it does not increase my obligation to pay you back that twenty dollars; but a failure on my part to pay it adds the sin of lying to the crime of robbery. This is why "it is better not to vow, than to vow and not pay."

Bro. C.—I see now, and am fully convinced that I have pursued a wrong line of policy in this matter, by not viewing it in the right light; and just as soon as I get out of debt, I shall sign the tithing pledge, and pay my vow to the most high God.

A.—Suppose I should take that twenty dollars of yours, and pay Mr. I., here, for the cow I bought of him last week, would it be right? It would simply be robbing you to pay him. On this same principle, would it be legal for me, after I have been robbing God all my life, to still continue it when I knew my duty, in order to pay my debts which I owe to God's creatures? I think, Bro. C., that the prospect of getting out of debt would be greater by paying what we owe to the Lord first, and receive his blessing, than to continue to rob God in order to pay his creature, man. The one claim is as much higher than the other as heaven is higher than earth. A desire for the approbation of our fellow men, being greater in us than for the approval of God, is, doubtless, the prompting motive which would lead us to take such a course. God is our judge, and he knows our hearts. To know that we have the favor of God is more valuable than to be esteemed honest by our fellow-men. Doing our duty to God, and receiving his blessing would be a more certain way of placing us on a good financial footing. I have no fears, since God asks the first-fruits, but that if we will pay the higher claim first, we shall be enabled to meet all other claims. 1 Kings 17:13, 14.

Bro. C.—Well, I presume I have been wanting in one important ingredient in my religious experience, and that is more faith; this may be because I did not make my works correspond with what faith I possessed. I am resolved to do better; and by the grace of God, I shall strive for a deeper experience in the things of God. I shall not rest until I see myself a complete victor over all my wrong habits, with tobacco, tea, and coffee under my feet. And instead of my wife and daughters being adorned with gold, jewels, feathers, and flowers, I will not be satisfied until I can realize that they possess that inward adorning, "even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." You may look for me to attend the next camp-meeting with my whole family. I thank you for this long talk. You may put my name down on the tithing pledge; and if you will hand it to me, I am now ready to sign the teetotal pledge, also.

A.—When we take one advance step, with the light we have, it always affords us an opportunity to see where we can take another. I am glad to know that you will be at our next camp-meeting. You missed a great deal by not being present at the last one. At these meetings the wants of the cause at large are usually presented and talked over, and the spiritual interests of those who are present are considered. Our institutions at the head of the work,—the Publishing Houses, the College, the Sanitarium,—and our foreign missions, all need our support. And as we learn from the servants of God, of the struggles and embarrassments under which they are laboring; of the extent of the field which, in the providence of God, is opening up before them, and which is greater than their facilities can operate; of the amount of good which these institutions are accomplishing; and of what might be done—and must be done speedily—had they the means,—we are led to embrace the privilege of assisting them with our freewill-offerings, our sin-offerings, and our thank-offerings, in sending this present glorious message "to every nation, and kindred, and tongue, and people."

Mr. I.—Is it so that the S. D. A. church make this tithing system a test of fellowship? It was reported to me that you compelled every one to adopt it before they could join your church.

A.—No; there is no compulsion about it. It is called among us "systematic benevolence." We understand that all our service rendered to the Lord must be voluntary. I have been a member of the church for some time, and I have never yet seen any rejected or expelled because they did not pay tithes. We cannot see how a forced service can be acceptable to God. The soldiers of Christ must be volunteers. He wants no drafted or conscript recruits. Our tithes, gifts, offerings, and sacrifices must be given of our own free will. The Father gave his Son, and the Son gave his life, for the world, not because they were compelled to do so, but because they loved the world. The same principle must actuate us.

Mr. I.—I have listened with much interest to this evening's talk, and I must say, the more I learn of it, the more I like it. I look at it as a perfect system of raising means for the support of the gospel. Its author must be the Author of salvation. This will obviate any necessity for church fairs, church raffles, festivals, and lotteries. If every one would adopt it, and bring "all the tithes" into the treasury, there would be a sufficient supply to meet every demand. I have been so disgusted with this modern mode of raising means, and with the weekly custom of passing "around the hat," that I have come to the conclusion, that I would rather remain away from church than to be dunned, and compelled every time I go, to hand out something under a tremendous pressure on my pride of character; for a niggardly person I despise. I call that a system of *systematic compulsion*.

I have said that if I could find them, I would unite myself with a people who were not indulging in any of these wrong practices to draw money from sinners, in order to relieve themselves of the burdens which they ought to bear; who were carrying out some system of equality in which all could share according to their respective financial conditions; and who were willing to send their ministers out to labor for sinners instead of keeping them at home to preach for themselves. How many develop into spiritual dwarfs, because they do nothing in the Master's cause but listen to a sermon once or twice a week, while they grow into giants in worldly affairs, and become masters in music, millinery, and mantua-making! I am much pleased with the idea that those who have the light of the gospel should be ready to sacrifice for the good of those who have it not; and the fact that your people are all, with undivided interest, enlisted in the support and prosperity of such institutions, is, to my mind, the best evidence that their leader is Christ. Viewing this subject as I do now, I can see no way to avoid the conclusion that simply being a member of the Seventh-day Adventist church does not make this duty any more binding. It rests upon all alike, whether a man is a member or not; whether he likes it or hates it. The reason why any hate it is because they are ignorant of its beauty and justice. I am ashamed that I suffered false reports and rumors about this people to blind my eyes so long; and now, since they are opened, I look upon this tithing system as the crowning feature of the whole system of truth which your people are laboring so ardently to spread before the world. If fully adopted and carried out, it cuts the cords of avarice, selfishness, and haughty pride, and connects us with God, and identifies us with Him who died to take "away the sin of the world." If you will, you can put my name on that pledge with Bro. C.'s. Good night.

—Christian criticism builds up as fast as the infidel iconoclast tears down the structure of revelation; and sacred writings disclose their divine interpretation and harmony with the universe as soon as experiment in natural law becomes actual science. Sanctified faith has never yet been obliged to stand abashed in the halls of science, and it never will.—*Zion's Herald*.

THE SOUL.—NO. 4.

BY REV. N. WARDNER, D. D.

THE Doctor shows a peculiar disposition to push aside every passage of Scripture that conflicts with his theory, under the plea that it is figurative language, while he relies upon the most figurative of all compositions—Hebrew poetry—to prove his doctrine, and insists that it must be taken literally, irrespective of its context. He refers to Eccl. 9: 5, "The dead know not anything." The context clearly shows that Solomon was talking about what occurs "under the sun," i. e., in this world. To human view, the wicked are as well off as the righteous. One event (death) happens to all, and then they cease to know or be known "under the sun." But see how careful the Doctor was to quote only part of a sentence. The reason is very apparent. The other part of the sentence spoils his argument. "The dead know not anything, neither have they any more a reward." Now the Doctor insists that there is to be no rewards or punishments till after the resurrection. But Solomon says that these have no reward after their "breath goeth forth." Thus the Doctor stabs his own theory with his own weapon. Solomon repeatedly states that he was talking about what was occurring in this world, "under the sun," "under the heaven." "What profit hath a man of all his labor under the sun?" Again, Ps 146: 4 is quoted, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Does this teach that he will never think again? If so, there can be no reward or punishment after the resurrection, and so this also demolishes the Doctor's theory, who insists that there are no rewards and punishments till after the resurrection. The psalmist evidently meant that their worldly schemes, what they thought to accomplish, would come to naught at death; and here is the ground of his exhortation: "Put not your trust in princes, nor in the son of man, in whom there is no help" (verse 3). Why? because "his breath goeth forth" (verse 4). But "happy is he that hath the God of Jacob for his help," because his plans cannot be affected by mortality. He "exalteth judgment for the oppressed," "giveth food to the hungry," and "looseth the prisoners." Everything goes to show that the psalmist is talking about the affairs of this life.

As a parallel to 2 Cor. 12: 2-4, "Whether in the body or out of the body, I cannot tell, God knoweth," etc., the Doctor quotes 1 Cor. 5: 3, "For I verily, as absent in body, but present in spirit," and says that in both cases, Paul was present only in imagination. This may be the Doctor's idea, but evidently not Paul's idea. The first passage was written fourteen years after the event occurred, and he had had all that time to decide whether it were a fact or an imagination. He declared it to be a fact that he was so caught up, and a fact that he did not know whether he was, at the time, in the body or out of it. He emphasizes this part by repeating the statement twice. This proves that he believed it possible for the inner or spiritual man to be thus conscious, apart from the body (outer man), or else the statement was a deliberate deception. Any man would destroy his reputation for veracity, who should practice making such positive statements, if he did not mean what he said. Paul's expression in 1 Cor. 5: 3 was a form of speech common then and now, and could deceive no one. He knew where he was, and that he was not out of the body. Hence the passages are not parallel.

In regard to my comment upon Luke 24: 39, "A spirit hath not flesh and bones," hence no brains, the Doctor says, "This seems to be a strong argument for the possibility of a conscious existence independent of a brain, but a little attention to the original words employed will relieve the difficulty." He evidently hangs all his hopes of relief from his difficulty upon the Greek text—a hope doomed to perish. He says, "According to the learned Griesbach, the word rendered spirit in verse 37, is not *pneuma*, but *phantasma*, and that Christ referred to the same kind of a spirit which the disciples supposed they had seen, viz., a phantom." But Griesbach, in his Greek Testament, put *pneuma* into verse 37, and not *phantasma*. Even if *phantasma* were in that verse, it would in no sense invalidate, or even weaken, my argument; for the disciples believed they saw Christ's spirit. Had they thought it was merely an imaginary phantom, they were men of too much sense and courage to be so afraid of it. Christ's sudden and unexpected appearance among them, the resemblance he bore to him who they knew was slain a few days before, and their disbelief of the report about his resurrection, were what made them think it was his spirit. It proves that they believed it possible for the spirits of the dead thus to appear to the living. And the fact that Christ used the word *pneuma* when assuring them that it was not his spirit, shows that he knew they thought it was his spirit which they saw. I have Griesbach's Greek Testament before me, in which *phantasma* not only does not appear in verse 37, nor anywhere in this chapter; nor in Greenfield's or Tichendorf's Greek Testaments, or any other text I ever saw or heard of; nor is it referred to as being in this verse in any concordance, lexicon, author, or commentary (except Dr. Kellogg), and I have taken unwearied pains to ascertain. It is stated that Griesbach, in his original work, put *phantasma* in the margin, which is, doubtless, all the foundation there is for the Doctor's statement. But Griesbach says *phantasma*, though suggested as a reading in verse 37, is yet without authority, and is to be repudiated; while in respect to verse 39, no such reading had ever been suggested. As stated before, even with *phantasma* in verse 37, the fact that Christ used *pneuma* as meaning what the disciples had in their minds, makes his testimony positive and unequivocal.

But the fact that *pneuma* is in both verses, makes the testimony of Christ as positive as is possible for language to make it, that spirits have a conscious, intelligent, existence, without flesh and bones or brains. What Christianity can go back upon such testimony as this? If there be no such thing as a disembodied spirit, Christ knew it, and this was the time and place to correct their idea. But neither he nor the apostles ever showed the least inclination to do so, nor toward the Sadducean sentiment; but all the other way. His language is a positive confirmation of the truth of the idea of the conscious existence of disembodied spirits, or else he meant to deceive them, and through them deceive the world at large. Luke wrote this account thirty years after the occurrence; and if "the Spirit of truth," whom Christ sent to guide them "into all truth," and "bring all things to their remembrance whatsoever he had said unto them," had given them any different instruction, he would not have recorded this so without a word of explanation. But in harmony with its teaching, the disciples went on casting evil spirits out of those possessed by them, just as Christ did, and declared them to be *pneumas*, as was generally believed, giving no hint that there was any error in that belief, while all they said and did went to confirm its truth beyond question.

Again, the Doctor says, "The kind of spirits which Christ cast out must have been of a different order; and, as shown, his (Christ's) remarks had no reference to them. He only said, 'A phantom hath not flesh and bones;' which is evidently true, since it is only an imaginary existence." Reply: Where is the evidence that the spirits which Christ cast out were of a different order, since he called them by the same term, *pneumas*? Such an effort to escape shows that he feels himself to be in a tight place. Christ never said "a phantom hath not flesh and bones." I call for an instance. Why should the Doctor say, "Christ asserted that he was not a phantom," when there is no such statement in the Bible? Let the reader notice the significant fact that he very prudently passes over in silence the proofs I adduced that the demons cast out by Christ and the apostles were believed to be the spirits of dead men, and that they acquiesced in, and confirmed, that belief. I will add, Josephus (b. 18, vol. 4, chap. 1, sec. 3) says, "They [Pharisees] also believed that souls have immortal vigor in them, . . . and that under the earth there will be rewards and punishments, according as they have lived virtuously or viciously in this life, and that the latter are to be detained in everlasting prison. But the former shall have power to revive and live again; on account of which doctrine they are able greatly to persuade the body of the people; and whatever they do about divine worship, prayer, and sacrifice, they perform them according to their direction, insomuch that the cities gave great attention to them, on account of their virtuous conduct." The Sadducees' doctrine is this, that souls die with the body. "The doctrine of the Essenes is this, that all things are best ascribed to God. They teach the immortality of the soul." Now when Paul declared himself a Pharisee, with direct reference to the point of their difference with the Sadducees (Acts 23: 6-8), he clearly indorsed their sentiment upon this question. Dr. Campbell, of Scotland says that according to the pagan antiquity, "All their divinities were ghosts of dead men." Dr. A. Campbell says, "The demons of paganism, Christianity, and Judaism were the spirits of dead men." Justin Martyr says, "Those who are seized and tormented with the spirits of the dead, whom all call demons," etc. Lardner says, "The notion of the demons, or the souls of the dead having power over living men, was universally prevalent among the heathen at that time, and believed by many Christians." Now, is it credible that Christ and his apostles should teach as though they believed the same, and confirm their teaching by miracles, while they entertained a different idea, and never give any explanation? Did they mean to deceive, and did God connive at the deception in empowering them to work such confirmatory miracles? We are shut up to the necessity of believing that they deliberately deceived, and God helped them, or else that they indorsed the common belief on this subject. The Doctor, denying this, is bound to prove that such was not the sentiment of the Pharisees, and that when Paul said he was a Pharisee he was not one. If he were a Pharisee, he held with them on this point, since he sided with them against the Sadducees upon this issue. The Sadducees did not deny that man had a spirit while he lived, but that it ceased to exist at death. And as the Pharisees believed in the existence of angels and disembodied spirits of men, and Christ (Luke 24: 39) and Paul (Acts 23: 6-8) clearly indorsed the Pharisees' views on this point, leaves no ground for doubt as to their position. It also gives positiveness to what Paul and Peter meant by departing from, or going out of, their bodies at death, and being with Christ.

The Doctor, who claims that a spirit cannot exist without a body, and that it is mere breath or life, labors to make it appear that where the Scriptures say, evil spirits entered into and were cast out of men, it does not mean that they actually did enter into or go out of them. Such is evidently his only hope of escape out of his dilemma. He says, "The language is figurative, evidently referring to the mental condition of the individual, having particular relation to the purposes and motives. A person in this condition would be really possessed by Christ, having become, as expressed in 2 Cor. 5: 17, 'a new creature.' Just so with demoniacal possession. The evil spirit did not actually enter into the person possessed, but controlled him by filling his mind with evil thoughts and purposes. Casting out evil spirits was simply delivering an individual from its influence, and thus casting out of the mind the evil designs and purposes placed

there by it." Let it be remembered that the Doctor insists that a *pneuma* (spirit) has no life nor mind, but is mere "life-imparting breath;" that it "is never represented as having life." Then how can an unintelligent, lifeless breath of air control men and fill their minds with evil thoughts and purposes? Or how can one puff of air do it more than another?

Again, the Doctor claims that the brain, and not the mind, controls the man; and that "mind is merely the manifestation of its action." If a man's brains, and not his mind, has power to control him, how could another brain outside of him control him by thrusting thoughts and motives into his mind, yet not get into his mind after all? What he says about becoming "a new creature" could only, according to his theory, result from a change wrought in the brain, and thus cause it to originate thoughts of a different kind. This would make man an irresponsible machine.

It seems, according to the Doctor, that a legion of spirits (breaths?) got after one man, and so filled his mind with evil thoughts and purposes, that no fetters or chains could bind him; and when Christ appeared for his deliverance, they asked to be allowed not to enter into, but to go near to, a herd of two thousand swine, that they might "fill their minds with evil thoughts and purposes;" and their request being granted, they went for them, and so vitiated their "purposes" that they ran near to the sea and were choked, not by the water getting into their lungs, but near by. Again, when Christ and the eunuch were baptized, they did not actually go down into the water or come out of it, but near to it. This may explain, also, why the three worthies were not destroyed in the fiery furnace. They did not get into the fire at all. And Daniel was not cast into the lion's den, but only near by it. No wonder they all escaped unharmed. The Doctor's rule of interpretation also opens a very comforting thought to the wicked, as it removes all occasion to fear of being cast into hell, or into the lake of fire, but simply close by, outside. On the other hand, it cuts off all hope of the saints getting into Heaven or the New Jerusalem, but only near enough to see and feel their privation and loss. The very identical words used in the Greek and English texts, where it says these demons entered into and went out of the possessed, are used when stating that Christ and the eunuch went into and came out of the water when baptized, and where it says the wicked shall be cast into hell, into the lake of fire, and that the saints shall enter into the heavenly Jerusalem, etc. The Doctor would find it hard to resist the weapons he thus furnishes when wielded by Pedobaptists and infidels. They have as good authority for using these words in such a figurative sense as he has. If he insists upon a literal interpretation of Scripture language when it favors his theory, and upon a figurative sense when the literal goes against his theory, he thus justifies such liberty in them. The only show of necessity he has for so interpreting these words, is that his theory is endangered and can only be saved by this means.

The Doctor closes his paragraph by saying, "We do not find the evidence that either Christ or the apostles sided with any one of the various sects which existed among the Jews at the time of the first advent, or indorsed any of their notions which were contrary to the Bible." Well, who does? This last clause looks as though the Doctor is so thoroughly convinced that Christ and the apostles did side with the Pharisees in regard to disembodied spirits, that he dare not deny it, and therefore threw in that remark so as to give the appearance of denying it and yet not do it. If otherwise, why did he tack it on? The fact, which is indisputable, that they indorsed the prevailing sentiment, that disembodied human spirits could and did exist, proves it to be not "contrary to the Bible," but in harmony with it. It proves, also, that Paul and Peter meant as they said, that at death they should leave, or depart out of, their bodies and be with Christ.

In his summary, the Doctor says, in regard to the soul and spirit, "The question is a peculiarly scientific one." This implies that he despairs of sustaining his position by the Bible; which he complains leaves us so much in the dark. I do not wonder that he wants to get away from the Bible in this investigation, when he feels driven to such extreme methods of interpretation in order to present even a plausible apology for his position, and then fail. If this "is peculiarly a scientific question," let us have scientific demonstrations that a human soul is an immaterial concept, a mere abstraction, a form, pure and simple, aside from matter or any other means of representation; that God and other spiritual beings are mere breaths; that life results from organization, and not organization from life. Let us have proofs, and not mere assertions.

REPLY.

Eld. W. seeks to weaken the force of Eccl. 9: 5, which is a complete refutation of his view of the nature of man, by asserting that Hebrew poetry is very figurative, and does not mean what it reads. Upon this basis he contends that Solomon did not really mean, "The dead know not anything," but, "The dead know not anything" "under the sun," or "in this world." In other words, according to Eld. W., the real fact, according to Solomon's statement in this text, is that while the dead know more than they ever did during life, they know nothing about what is going on "under the sun," or "in this world." According to this view, there is something within a man which leaves his body at death and leaves this world, goes off to some other planet, to some other

part of the universe, or to some subterranean place in this globe, perhaps, as the ancient Jews believed; at least, gets so far away from the scene of earthly activity that it can know nothing of anything which transpires here. The reader will please mark this point, and observe that Eld. W. emphasizes his statement by repetition, that Solomon "was talking about what was occurring in this world, 'under the sun,' 'under the heaven.'" We shall revert to this point again, for we shall soon find that our reviewer "stabs his own theory with his own weapon." We have no difficulty at all with the text, notwithstanding the attempt to make it appear otherwise. Solomon says, "The dead know not anything." We believe him, and take his testimony without questioning. He also says, "Neither have they any more a reward," which we believe just as much. Does Eld. W. believe that a dead man can have a reward? He speaks as though he really believed it possible for a dead man to be both rewarded and punished. We believe no such absurd doctrine, and we have Solomon's testimony to sustain us. The prophet Isaiah evidently agreed with Solomon also; for he said, "The grave cannot praise thee." "The living, he shall praise thee." Isa. 38: 19. So also did the psalmist. "In death there is no remembrance of thee," Ps. 6: 5. "The dead praise not the Lord." Ps. 115: 17. There is perfect unanimity of sentiment among Bible writers on this point; yet Eld. W. will insist that a dead man knows more than a live one; that death is not death, but an introduction to a higher state of existence; that the grave is not a place of silence and gloom, and a state of unconsciousness, as always described in the Bible ("In the grave who shall give thee thanks?" Ps. 6: 5), but the opposite in every particular. Undoubtedly Hebrew poetry is highly figurative, but even poetic license will not excuse such liberties in the use of language as to employ it to express exactly the opposite of what is meant. Solomon says, "The dead know not anything." Eld. W. holds that *the dead know more than the living*. Solomon says, "Neither have they any more a reward." Eld. W. holds that they are both rewarded and punished. We agree with Solomon in both particulars. While a man is dead, he knows nothing, and is incapable of being rewarded or punished. When he is resurrected, he is capable of receiving both rewards and punishments. Will our reviewer point out to us a little more clearly how "the other part of the sentence" spoils our argument?

Referring to Ps. 146: 4, "In that very day his thoughts perish," Eld. W. asks, "Does this teach that he will never think again?" Of course not. It teaches simply that *while a man is dead, he does not think*, instead of thinking clearer and faster than ever before, as held by Eld. W. The question is utterly irrelevant, and the poor pretense of an argument based on his irrelevant query, is utterly worthless. Our reviewer's language needs a little modifying to make it read in accordance with truth. It should be, "And so this [does not] also demolishes [demolish] the Doctor's theory." This argument irresistibly reminds us of the toy balloons often seen on the streets on pleasant days. Just cut the string, and the gas bag quickly goes up out of sight of its own levity and explodes.

Eld. W. asserts that we show "a peculiar disposition to push aside every passage of Scripture which conflicts" with our theory. We are unconscious of doing so, and shall not feel convicted of such illogical conduct until the texts thus pushed aside are mentioned. We have been surprised, however, that notwithstanding our repeated references to such texts as Ps. 146: 4, Isa. 38: 19, Ps. 6: 5, 115: 17, our reviewer has made no serious attempt to explain or reconcile them with his view. If this is not pushing aside, it is ignoring altogether whatever scripture cannot be made to appear to support a favorite position.

Eld. W. again brings up Paul's figurative expression in 2 Cor. 12: 2, "Whether in the body or out of the body." We have given a fair explanation of this text (See our third article in reply), and Eld. W. has not shown our explanation to be in any way unfair nor invalid. If he will give as good an explanation of the texts just referred to which represent death as a state of unconsciousness, we shall feel in duty bound to abandon our position and accept his. The learned Dr. Benson says that Paul had a vision. In this all commentators agree. Indeed, we do not need to refer to any commentator; for Paul himself says at the beginning of his account of his extraordinary experience, "I will come to visions and revelations," and then immediately begins his description of a vision which he had, probably when in the trance referred to in Acts 22: 17. Paul simply had a vision; that is, he had a mental representation which made so strong an impression upon him that he could not tell whether he was taken bodily to Heaven or whether he had had

an ordinary vision. In expressing his doubt he used "a form of speech common then," similar and entirely analogous to that used in 1 Cor. 5:3, "absent in body, but present in spirit." It would be just as reasonable for a person to insist that Paul actually asserted that his spirit was in Corinth while his body was at Ephesus, basing the position on 1 Cor. 5:3, as to take Eld. W.'s position respecting the meaning of 2 Cor. 12:2. Paul does not say that there is in man an intelligent, conscious entity that can leave the body and retain consciousness. That he held a very contrary view is evident from the following passage from his first letter to the Corinthians, 15:17, 18: "If Christ be not raised, your faith is vain; . . . they also which are fallen asleep in Christ are perished." According to Eld. W., they "which are fallen asleep in Christ" are "happier than while in the flesh." According to Paul, their only hope of happiness is through the resurrection. Will Eld. W. assert that Paul taught one doctrine to the Corinthians in his first letter, and the very opposite in his second epistle?

Again, according to Eld. W., the separation of the "outer" and the "inner" man is death. Then "in the body" is the state of being alive, while "out of the body" is the condition of death. It follows from this that Paul's meaning in the expression, "whether in the body, I cannot tell, or whether out of the body, I cannot tell," was simply that he did not know whether he was alive or dead. That is, according to Eld. W.'s view, he did not know whether he was taken to Heaven bodily, or whether he died, his body remaining in a state of death while his spirit was in Heaven, being resurrected again upon its return. If this was what happened to Paul when he had a vision, it must be held that the same thing happened to Samuel, David, Isaiah, Daniel, Peter, John, and all others who have ever had visions, as well as to Paul himself on every occasion when he had a vision. Paul must have experienced death and resurrection many times in the course of his life! Really, this view is too absurd for credence when carefully examined. The fact is, Paul had a vision, and his query was whether he really went to Heaven, or only in imagination, just as he made a visit to the Corinthians while writing them from Ephesus. John, the Revelator, describes a similar experience thus: "He carried me away in the spirit." John seems to have had a more definite idea of his condition than did Paul, for he knew that he did not go bodily, but only in mind or imagination, "in spirit."

Our authority for the statement with reference to the word translated "spirit" in Luke 24:37, was Greenfield's Greek Testament. The word *φάντασμα* *phantasma* is put in the margin, with a reference which indicates it to be "a reading adopted into the text, while the received reading is placed by Griesbach at the bottom of the page." If our statement is incorrect, we must make Greenfield responsible for it, unless we greatly misunderstand him. The evidence is at least positive that some manuscripts contain *phantasma*, else the word would not be suggested as an emendation. If, as Eld. W. states, Griesbach has *pneuma* instead of *phantasma*, it is high time that the publishers of Greenfield's Testament should be made aware of so grave an error. As we have not a copy of the original edition of Griesbach's Testament published at Leipzig in 1805, we cannot decide between Eld. W. and Mr. Greenfield. Dr. Oldhausen, the well-known and eminent German theologian, commenting on Matt. 14:26, "And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit [*phantasma*]; and they cried out for fear," remarks, "Πνεῦμα, *pneuma*, stands in a similar connection at Luke 24:37. The term is to be understood in all its latitude like our word apparition." According to this learned authority, the meaning of the word in Luke 24:37, is phantasm, or apparition, whether the original is *pneuma* or *phantasma*, so we need not have any difficulty about the original text. Tertullian, who lived in the second century after Christ, regarded the text in the very same light. In referring to it he remarks: "When they were doubting whether he were not a phantom, — nay, were supposing that he was one," etc. The evidence is, it appears to us, as strong as need be that the position taken by us on this question in a former article is the correct one; viz., that the disciples were frightened when the Saviour appeared to them after his resurrection, for the same reason that they were when they saw him walking upon the sea (Mark 6:49), because "they supposed it had been a spirit," (*phantasm*). Nevertheless, if it should be shown conclusively that *pneuma* is the proper word, and that it is here used with the significance of spirit or angel, we are still prepared to meet the argument fully and conclusively, since the term is not in a single instance used with words which indicate that it means an immortal, immaterial entity.

It makes not the slightest difference to our view whether a *pneuma*, or spirit, an angel, has flesh and bones or not, provided it is material, the contrary of which still remains to be proven.

Our reviewer next attempts to prove that Christ and the apostles were believers in the doctrine that demons were the spirits of dead men. He thinks it a "significant fact" that we passed over in silence the proofs he adduced to sustain this position. It certainly did not occur to us before that an attempt had been made to "prove" so strange a position as this. But we will show our willingness to consider the argument adduced as fully as our reviewer can desire.

The chief argument made, is this: The Pharisees believed that the spirits of dead men have power to take possession of living persons. "The notion of the demons, or the souls of the dead, having power over living men, was universally prevalent among the heathen at that time." Paul said he was a Pharisee, hence he believed that demons were the spirits of dead men! Now let us try the same reasoning on another point. The Pharisees believed in works of supererogation, in self-atonement for sins by good works, and that thoughts were not sinful, no matter how vile, unless carried into action. If Eld. W.'s style of argument is worth anything, Paul also believed these unchristian doctrines. The Pharisees also held many foolish notions; for example, they believed it to be wrong to eat eggs laid the day following a feast-day, because they were formed the day before, or on the feast-day. Was Paul a believer in this foolish doctrine? According to Josephus, the Pharisees held the doctrine of transmigration, according to which the souls of human beings at death enter the bodies of lower animals. Paul said he was a Pharisee. According to Eld. W.'s mode of reasoning, Paul also believed this Egyptian fallacy. According to the quotation from Josephus cited by Eld. W., the Pharisees believed that the dead receive rewards and punishments "under the earth." Did Paul believe the same?

If Eld. W. is willing to accept the above results of his theory, he must also accept these absurd notions. According to the quotation cited from Lardner, this notion in question was a heathenish doctrine which was adopted by some Christians, just as the doctrine of transmigration was adopted by Origen, Porphyry, and others of the "early Fathers." How does this prove anything? Is it probable that Christ would adopt and teach a doctrine which originated in heathen darkness? Our reviewer must offer stronger evidence than he has yet presented before we shall be willing to believe such a doctrine as this.

Says Eld. W., "The Doctor, who claims that a spirit cannot exist without a body, and that it is mere breath or life," etc. This is not a fair presentation of our definition of spirit. It may refer to the mind, to the spiritual or moral nature or faculties in contrast with the carnal nature or the propensities. It is also used as relating to the influence of a being.

Eld. W. attacks our position respecting the manner in which Christ and the apostles cast out devils, and the nature of demons, with ridicule and "borrowed wit," but presents nothing worthy the name of substantial argument. It seems too evident to require demonstration that the nature of spirit possession was as we claim; viz., that the demon, or evil angel, did not get inside of an individual, but simply obtained an influence over his mind. Casting out the demon was simply delivering the individual from the demoniacal influence. This seems to us much more consistent than the opposite view, that an evil spirit actually got inside of the person possessed, so that he had two souls or spirits in one body; or will it be claimed that one spirit went out as the other came in?

It is quite as easy for us to conceive how an agent outside of the body could control or influence the mind through the brain, as how an immaterial agent outside could affect another immaterial agent or entity inside; and much easier than to conceive how an immaterial entity can govern the material body.

The old question of the will and moral responsibility comes up again. Eld. W. will please not forget that the question of the will must be settled for the beast as well as for man. If it proves the possession of an immaterial soul for one, it does the same for the other. The question of human will is no more difficult than all other questions which relate to the nature of force. When Eld. W. has asserted that the willing power is an immaterial entity within man, he has explained nothing, but only put the question back one step. This is a favorite method of getting rid of difficulties which is often indulged in by scientists as well as by theologians. It is just as easy to conceive of a human brain which is self-controlling as to conceive of an immaterial entity which is not only self-

controlling but also able to control the body. If the brain is not self-controlling, and needs a regulating entity, what evidence is there that the same necessity may not exist for the entity which controls it, so that it also requires a regulating force or entity. Thus we might go back, finding a necessity for something back of all, as far as we can calculate. The great defect in the immaterial-entity theory, as an explanation of the will, is that it leaves us exactly where we start, viz., wholly in the dark as to the nature of the controlling power. Before Eld. W. offers this argument again, will he have the kindness to present a more credible theory which will remove these difficulties.

Eld. W. asserts that the fact is indisputable that Christ and the apostles "indorsed the prevailing sentiment that disembodied human spirits could and did exist;" but he has not yet presented anything more than assertions on this point. We are, indeed, not a little astonished that our reviewer should adopt a position which is the very foundation of modern spiritualism. If, as he asserts, the spirits of the dead have power over the living, what can prevent them from "rapping," "table-tipping," giving communications, presenting "materializations," and, in short, doing all that is claimed for them by believers in modern spiritualism? Judging from the positions taken in the latter part of this article, our reviewer is as firm a believer in the main doctrines of spiritualism as its warmest adherents.

Again we are compelled to call attention to the disposition of our reviewer to commit the logical blunder of attempting to ride two horses at the same time. In this very article he has maintained that when Solomon said, "The dead know not anything," he had reference to what occurs "under the sun," "in this world." This position he was driven to take to avoid the undesirable conclusion that the dead are unconscious. Now, in order to sustain another point, he has assumed the opposite position. If he can reconcile his position that when Solomon said, "The dead know not anything," he "was talking about what was occurring in this world," "under the sun," with his later assertion that "the demons cast out by Christ and the apostles were . . . the spirits of dead men, [his very words]," he will be able to convince us that black and white are precisely alike, and that the most diametrically opposite views are identical. Is it possible that a demon could get into a man, impel him to commit acts of violence, and finally be cast out of him by a miracle, and yet "know not anything" "about what was occurring in this world," "under the sun?" Such obtuseness in such lively demons as those that drove the herd of swine into the sea, is utterly incomprehensible. Our reviewer must be very much at a loss for arguments to be compelled to resort to such contradictory positions as these. Indeed it seems to us that his logical forces are getting sadly demoralized when they allow him to run into such a dilemma as this.

In his last paragraph Eld. W. calls for scientific demonstrations, etc. In reply we have only to remark that we do not think it worth while to offer more arguments until what we have offered have received attention. In our last article we called attention to the fact that of the several primary positions in our view only one, and that really a conclusion, had been attacked, no notice being taken of the other and more important ones.

J. H. KELLOGG.

WRONG, WRONGER, WRONGEST.

BY E. LANPHEAR.

THERE are no three doctrines more clearly taught in the Bible than that the seventh day of the week is the Sabbath; that true baptism is by immersion; and that the wicked are to be destroyed. The Seventh-day Baptists acknowledge the seventh-day Sabbath and baptism by immersion, but deny the destruction of the wicked. The First-day Baptists believe in immersion for baptism, but reject the seventh-day Sabbath and the doctrine of the destruction of the wicked. The Pedobaptists deny the seventh-day Sabbath, baptism by immersion as binding upon them, and the doctrine of the destruction of the wicked. Am I getting into deep water in thus making these charges? Let us see if these positions can be sustained.

1. *The Sabbath*.—"Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:9, 10. (See also Lev. 23:3.) "And God blessed the seventh day, and sanctified it, because that in it he had rested." Gen. 2:2, 3. Our Saviour testified, "The Sabbath was made for

man, and not man for the Sabbath." Mark. 2: 27. In Acts 13: 42, we read: "The Gentiles besought that these words might be preached to them the next Sabbath." This shows that in Paul's day there was a Sabbath which was recognized by both Jews and Gentiles. At Corinth, Paul "reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18: 4. The Seventh-day Baptist considers this point clear enough without further proof-texts; but the Baptist and the Pedobaptist deny that the Sabbath is binding, some saying that it has been abolished, and others that it has been changed to the first day of the week in consequence of the resurrection of Christ on that day. But neither of these positions can be sustained by a single text of Scripture; all is based upon inference.

2. *Baptism by immersion.*—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark 1: 5. Jesus "was baptized of John in Jordan." Mark 1: 9. And when the eunuch was converted under the preaching of Philip, as recorded in Acts 8: 35-39, we read that they went down into the water, and came up out of the water. Enough, enough, say both Baptists and S. D. Baptists; the subject is as clear as the noon-day sun. But the Pedobaptist denies, and claims that sprinkling or pouring is just as good, and that baptism is only the answering of a good conscience, but he can bring no Bible authority to prove his position.

3. *The final destruction of the wicked.*—The S. D. Baptist, Baptist, and Pedobaptist now unite, and claim that the soul of man is immortal and can never die or be destroyed; yet they cannot find in the Bible a single text where immortality or eternal life is attributed to the soul, or spirit, or is promised to the wicked in any case. To the righteous it is promised only as the gift of God through our Lord and Saviour Jesus Christ; and it is to be sought for by patient continuance in well doing, and put on at the resurrection of the just.

Let us turn to the word of God for evidence in this case. In 1 Tim. 6: 16, it is said of the Father, "Who only hath immortality." From 2 Tim. 1: 10, we learn that our Saviour "hath abolished death, and hath brought life and immortality to light through the gospel." Plain evidence, it seems to us, that Christ came for this very purpose; for without him there was no hope beyond the grave. Man was without immortality, and could not attain to it.

In the Judgment, God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2: 6, 7. Read a few following verses, and see the distinction in the two classes of men. Paul, speaking of Christ's second appearing and the resurrection of the just, says: "This corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15: 53. And in the next verse he declares, "Death is swallowed up in victory." Is this victory anywhere promised to the wicked? Let us see. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever." Ps. 92: 7. "I will early destroy all the wicked of the land; that I may cut off all the wicked doers from the city of the Lord." Ps. 101: 8. "The Lord preserveth all them that love him; but all the wicked will he destroy." Ps. 145: 20. "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out

of the chimney." Hosea 13: 3. Remember this is God's language, not mine. Does it sound as though wicked men have immortal souls, and will live on through an endless eternity in the torments of the damned? Or does the second death end their existence, while it has no power over the righteous?

As I am alone against the three classes mentioned, let us hear further what the Bible says on this subject. In Matt. 10: 28, Christ charges his disciples to "fear Him which is able to destroy both soul and body in hell." How much can be left of a man when he has been destroyed, both soul and body? Let the immortal-soul man answer. Again, Eze. 18: 4: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." "Sin, when it is finished, bringeth forth death," is the plain teaching of the word of God; yet men claim that man—the soul, the real man—can never die, however sinful. Were a man's horse to die, and should I tell him that the horse was not dead he would charge me with foolishness or falsehood; but if a man dies, he is not dead, but lives on through an endless existence in happiness or misery. Strange delusion! But I leave the reader to draw his conclusions from the word of God, and the three classes to which I have referred to fight out their own agreements and disagreements on their own line; for the arguments used by all against the destruction of the wicked resemble those used against the Sabbath, baptism, etc. They are all erroneous, and based upon assumption instead of God's word. Let those nearest right, become entirely so, that they may enlighten those who are altogether in error.

I have quoted only a few texts on the destruction of the wicked, as space forbids; but I trust I have given enough to excite in the reader a desire to investigate the subject. Other expressions are applied to the wicked that are equivalent to the word "destruction;" such as, "They shall be burned up, root and branch;" "they shall perish;" "shall be consumed;" "shall be devoured;" "cut asunder;" "cut down;" "cut up;" "rooted out;" "blotted out;" "shall pass away;" "shall be as though they had not been," etc. Let the reader, if he has never done so, take the Concordance, and look out all these as applied to the wicked, and see how wonderfully the truth on this subject will be developed.

According to the views here presented, the Pedobaptists are wrong on the three great doctrines of the Sabbath, baptism, and the destruction of the wicked; the Baptists are right on baptism, and wrong on the other two points; the S. D. Baptists are right on the Sabbath and baptism, and wrong on the third point; but the S. D. Adventists are right on each of these important subjects.

The foregoing is respectfully submitted for the consideration of the reader.

SELF-EXAMINATION.

BY M. WOOD.

SELF-EXAMINATION is an important duty, and it has never been more necessary than at the present time, when another quarter is drawing to a close. Soon Seventh-day Adventists in nearly all parts of the world will celebrate the ordinance of our Lord's humility, and partake of the emblems of his broken body and spilled blood. But are we ready? Have we made suitable preparation for that solemn occasion? If there is ever a time when we ought to go below the surface and search the innermost recesses of our hearts, it is certainly just before engaging in these sacred commemorative ordinances.

The psalmist says, "Stand in awe, and sin not; commune with your own heart." Ps. 4: 4. Do not rest satisfied with a theoretical knowledge of the truth, and thus shut out the practical part of Christianity; but commune with your own heart until you are perfectly satisfied that there is nothing there that intervenes between you and the Saviour, nor anything that will cause you to be alienated from the

commonwealth of Israel. To be consistent with our high profession, our lives should be exemplary, reflecting the impress of the divine in all the walks of life.

The commandments are exceeding broad. I think the young lawyer came to this conclusion, when Jesus answered his question relative to the great commandment of the law by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." The law of God is the only standard of Christian character, and it is by this august document that the apostle Paul would have us measure our lives when he says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves how that Jesus Christ is in you, except you be reprobates." 2 Cor. 13: 5.

We are doing work for the Judgment, for eternity; and we cannot afford to make a mistake now, and at last find ourselves wanting. Nor can we afford to come up to the Lord's house to engage in the sacred ordinances instituted by the Saviour with our hearts all seared and blackened with unrepented sins, and filled with hatred, variance, emulations, wrath, strife, seditions, envyings, etc.; for they which do such things shall not inherit the kingdom of God. Gal. 5: 19-21. And yet, in the face of the plainest declarations of Holy Writ, individuals, members of churches, considered in good standing, voluntarily absent themselves from the house of God whenever the ordinances are to be celebrated, because of estrangements. These things ought not so to be. No church or company need expect our Father and Elder Brother to favor them with their divine presence and the outpouring of the Spirit until the vessels are made clean. How can we repeat the Lord's prayer, and expect God to forgive us our sins, when we will not forgive those that we think have wronged us? Christ says, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24.

God's promises are sure. Brethren, they are yea and amen; and whoever will come unto him on the terms prescribed in his holy word, he will in no wise cast off. James says, "Confess your faults one to another, and pray one for another." We sometimes hear wholesale confessions, which might be summed up in a few words thus: "If I have wronged my brethren and sisters, I ask their forgiveness." Just as though we did not know that we had wounded the feelings of Bro. B. or Sister C. Yes, brethren, that little monitor within will give timely warning of every transgression, if we are trying to live for God; and we may rest assured that "if our heart condemn us, God is greater than our heart, and knoweth all things." And the apostle adds: "Beloved, if our heart condemn us not, then have we confidence toward God;" and we have confidence toward man also. If we possess in our hearts and lives the fruits of the Spirit, which are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, there will be no alienation either at home or abroad; and we shall ever be ready to extend the right hand of fellowship to him who is traveling toward that city which hath foundations, whose builder and maker is God.

As I pen these lines, my life passes in review before me like the shifting scenes in a panorama. I see no good thing in it; it is a life of mistakes, a life of failures, selfishness, and imperfections. Unfaithfulness has marked every step I have taken, and I can only say as the little children do sometimes, "I want to be a Christian; pray for me."

—One of the reasons for so much unanswered prayer, we believe, is that those offering it would shrink from the demand of God, which says, "Shall I answer in the way I think best?"—*Presbyterian*.

The Family Circle.

MEMORIES OF THE PAST.

BY ELIZA H. MORTON.

An old man tottered along the street
With trembling step and slow,
His form bent down with weight of years,
His features marked with woe;
His heart seemed closed to life's great Light,
Its sunshine and its song;
To him the world was but a mass
Of selfishness and wrong.

He paused; before him on the walk
A child's sunbonnet lay,
A little treasure, pure and white,
All trimmed with ribbons gay;
And wearily down the old man stooped,
And with a gentle hand
Removed the bonnet from its place
Of resting in the sand.

A sleeping baby, rosy, sweet,
Next caught his restless eye.
Was it an angel floating down
From mansions bright on high?
And as he gazed, a vision grand
Appeared before his view,
Another little face he saw,—
A little face he knew.

He gasped for breath,—the vision changed;
A grassy mound instead
Reminded him the child he loved
Was numbered with the dead.
The tears ran down his visage grim,
Like showers of April rain,
And then the world, with all its care,
Came back to him again;

And bending down, with bated breath
He kissed the dimpled cheek,
And checked the sob that shook his frame
With grief he could not speak;
And there before that little child
He sought for love and grace,
And found the Lord a refuge sweet,
A rock and hiding-place.

The memory of the past still lives;
No veil can cover o'er
Its pictures, so that glimmering gleams
Will come again no more;
A little word or snatch of song
May touch a tender chord,
And lead the weary wanderer back
To home and rest and God.

Battle Creek, Mich.

THE DEACON'S WAY.

How would I go to work to keep my children from reading sensational books? The best way to answer that question is by telling you what I have done.

The other evening, coming into the sitting-room, I saw James reading a dime novel; at least I thought it looked like a dime novel. Mother had her sewing; Jennie was working on an afghan; Tommy was making a set of jackstraws out of a piece of red cedar. "Let's have some reading aloud," said I. "James, you seem to have got hold of an interesting book there, suppose you read it aloud to us." James looked up with a flush on his face.

"I do n't believe you would care for this," said he; "it is n't much of a book."

"You're mightily interested in it," said Tommy, "for a book that is n't much of a book."

"Yes! come," said Jennie, "let's have some reading aloud. Why not, James?"

"Mother would n't like this book," said he.

"Why not?" said mother.

"Oh! you would n't, that's all," said James. "It's just stuff."

"If it is n't worth reading aloud, it is n't worth reading at all," said Jennie.

"That does not follow, by any means," said I. "There are a great many books worth reading that are not worth reading aloud. But if James is too much interested in his story to put it aside, the rest of us will form a reading circle and get something that is worth reading aloud."

"Oh! I do n't care anything about it," said James. "I was just reading to get through the evening. If you have got anything better on hand, let's, by all means, have it." With that he laid the book by with a shove that sent it half way across the table.

"What shall it be?" said I.

"How would it do to begin a course of history?" said Jennie. "There's our 'Hume' in the bookcase. I don't believe that any of us ever read it through. How would that do?"

I thought to myself that probably none of us ever would read it through, but I did not say anything. I waited for some one else to respond.

"I've got a bully book up stairs," said Tommy.

"What is it?" I asked.

"David Crockett," said Tommy. "I will go and get it." With that, and before any of us could decide whether we wanted it or not, Tommy was off up stairs after his "bully book." He is as quick as a flash in everything. It proved to be one of Mr. John S. C. Abbott's *Pioneers and Patriots* series.

"What is there bully about it?" said I to Tommy, when he had produced it.

"Well, father, I did n't mean to say bully; only you know that word comes awfully convenient, and I ring it in without thinking. But it's full of adventure, about a fellow that lived in the wilderness when the country was new, and even Ohio was as wild as an Indian—what-do-you-call-it?"

"Reservation," said Jennie.

"Yes, reservation," said Tommy.

"What do you say, James," said I; "will you read aloud for us while I go to work on the shoe-box I am making for mother?"

James said he would; and we then and there inaugurated a reading circle. We have kept it up so far, all winter; James and I taking turns in reading aloud and the rest going on with their work. Tommy is quite expert with his knife; and he has begged off from the reading to go on with his carpentry. We followed "David Crockett" with "Daniel Boone," and then took up Mrs. Brassey's "Voyage Round the World in the Yacht, 'Sunbeam.'" We are reading that with an Atlas, and look up the places in the Atlas, and Jennie sometimes looks them up further in the Cyclopaedia, and tells us more about them at the next reading. And I have n't seen anything more of James' dime novel. My way to keep our boys from the bad literature is to overcome evil with good.

How can I find the time? Well, I believe that he that does not provide for his own family is worse than an infidel. And I think that it is part of my duty to provide my children with good books, and good company in reading them. And I won't take so much work on hand that I cannot do something for my own children. It is true that when we had extra meetings during the week of prayer I only went to two of them; and I do not always go to the church sociable; and I have no Lodge to go to; and, in fact, I generally spend my evenings at home. I do not know any way in which a father and mother can spend all their evenings out, and make their children contented to spend them at home. My neighbors grumble a little, but my children do not; and, on the whole, I would rather bear the grumbling of my neighbors than of my children.—*Christian Union*.

DRESSING FOR THE CHILDREN.

"I AM glad of a rainy day once in awhile," said Mrs. Lake, "especially when I have some work I want to finish off as we have to-day, Lucia. There will be no one calling to-day, surely, so what is the use in your stopping to dress? Your husband is away for the week, and we can just take our ease in these morning dresses, and keep on with our sewing."

"The boys will be at home at three o'clock," said her friend, taking down her wavy hair, and proceeding to dress it in her accustomed graceful fashion. I will just remark that it was not done up in "bangs," or "frizzes," or snarls of any sort, but was arranged in rich, classic style, which gave her the appearance of the noble, beautiful, matron that she was.

"Dressing for your boys!" exclaimed the other. "No wonder folks talk of the extravagance of the times, when mothers make such a parade just to meet their school boys at the tea-table," and practical Cousin Eunice snipped off a thread in a very energetic way.

"It pays," said the mother quietly, as she took out a fresh pair of cuffs, and slipped into them a pair of sleeve-buttons Freddie had given her on her birthday. He had saved up his pennies to buy those garnet buttons, and he liked to see her wear them, as she did almost every afternoon, though she had prettier ones.

Cousin Eunice could dress up very richly on occasions, but for the bosom of her family she had a set of "old gears," as William said, which if they were useful were not ornamental. The children did not admire mother as they might in those dresses, though she was quite a good-looking woman in good clothes.

"But, Lucia, you can't afford to put on that pretty cambric suit, which it took such a time to iron, what is the use of mussing it this rainy day?"

"I am not going out in the rain, and the duller it is out of doors, the more cheerful I like to have it in the house. The boys always like this dress, and I like to see them pleased. Indeed, I think I care much more for the opinion of the folks under my own roof than I do for those away. I would rather be admired

by my own boys than by an indifferent company in somebody's parlor. And, Eunice, I think all these little things help us to keep our hold on our boys when they grow older. When they are just passing out of childhood into youth, I feel that they need a mother almost as much as when in their cradles. Indeed, another might give the baby his food and clothing; but boys at their later age need great mother-love and care to keep them from going wrong. Everything that draws them nearer to a mother, and makes them respect her more, is worth attention. My boys never think of a walk in the streets of an evening, but sometimes spend an hour at a friend's house, or ask a few boys here. Mother is always importuned to join in any games or plays, and very often takes a hand with them. Oh, it would be dreadful to me to feel that my boys were slipping away from mother's influence, and I hope never to know it, even when my head is gray."

It is such mothers who retain their hold of the children while life lasts, and who are mourned with heart-broken sincerity when they are removed. And the same guiding hand reaches out still through the mists of time, and helps to shape the child's destiny forever.—*Arthur's Home Magazine*.

TWO KINDS OF TEMPTATION.

YOUNG people are in especial danger from temptations which may be classified as the gradually destructive and the immediately destructive. They accomplish their work slowly, but none the less surely. Like the tide, they wear away the most durable substance by constant assault. Temptations to vulgarity, to lying, to meanness, to a low, coarse life, are like swarms of insects such as strip the orchard of its foliage and blossoms, leaving it bare and desolate, or like parasitic plants which derive their growth from the trees and plants about them. Such are the sapping, exhausting temptations of life, that push their feeders out to lay hold on human hearts—to draw from goodness its vitality, and to rob manhood of its strongest and noblest elements.

Temptations which are immediately destructive exist in frightful abundance. They are swift-flying arrows, and the fall of so many weak natures shows how deadly is their aim. To change the figure, they may be likened to the American plant known by the botanical name *Dionea*. It is endowed with strange destructive capacity. It is a malignant trap-like contrivance for the destruction of insect life. At its summit are two leaves joined together on one side and surrounded on the other side with sharp, sensitive bristles. It opens by day that it may be prepared to close upon the hapless insect that may even carelessly brush against one of its slender spirals; then suddenly closing it holds its prisoner in an unyielding clasp, pressing more and more closely together as the insect struggles vainly to escape, till at last the captive, worn out by its exertions, falls dead in a receptacle at the bottom of the fatal interior. Then the plant again opens to repeat its work of death. Wherever men and women seek toil or pleasure, these temptations spring up around them; and once enfolded within their power, escape is as impossible as it would be through a wall of leveled bayonets.

Only one power is a protecting shield, and that is divine. The One who can invest us with this power is familiar with all the arts, the seductions, the illusions of temptation. He knows it in the awful sweep of the malignity it inspires and in the terrible scope of the disaster it effects, and he can bestow deliverance and victory upon him who will manfully struggle for the mastery of self and the world.—*Golden Rule*.

TRUE CHRISTIAN LIFE.

If I am to *live* as a son of God, I must *be* a son, and I must *know* it; otherwise my life will be an artificial imitation,—a piece of barren mechanism, performing certain excellent movements, but destitute of vital heat and force. Here many fail. They try to *live* like sons, in order to *make* themselves sons, forgetting God's simple plan for attaining so ship at once. "As many as *received him*, to them gave he power to become the sons of God." John 1:12.

The faith of many among us is, after all, but a trying to believe, their repentance but a trying to repent; and and in so doing, they but use words which they have learned from others. It is not the love of holiness that actuates them, but at best, the love of the love of holiness; it is not the love of God that fills them, but the love of the love of God. In many, the love of the truth is but partial. In some, it is but the *sentimental* side of the truth that is loved; in others, the *logical*; in others, the *traditional*; in others, the *pictorial*; in

others, the poetical; in others, the beautiful. Very far short does this fall of what the apostle calls receiving the love of the truth that they might be saved. 2 Thess. 2:11.—*Bonar.*

Educational.

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

LETTER FROM A BOARDING-SCHOOL MISS TO A FRIEND.

DEAR DOLLY: Just think, now! It's not so at all; After all we have heard of our loss by the Fall. The New-lights of Science now make it quite clear That that's not the cause of our sinning, my dear!

Papa says, "Our preachers will now have to change The field of their vision, and take a new range; For the world has, at length, grown too wise to believe The old-woman's story of Adam and Eve!"

He says, "Mr. Darwin conclusively shows, That man was not made in his present fair shape; He was not created, as people suppose, But grew by degrees, from the monkey or ape!"*

But who made the monkey he could not explain, And so answered sharply, "Now, Kate, I must beg That you will not expose thus your folly again— Don't you know he came forth from the primitive egg?"

But what that egg came from, or how it was hatched, Is more than this poor brain of mine can conceive; Or that the first ovum, like quilt-work, was patched With all shapes of life, is too much to believe!†

There's father! I'm sure, now, that people must own, That he's noble and manly—quite free from low sins— And his father, and his; why, as you go down, Pray where, tell me where, this new process begins.

It must begin somewhere! For don't you suppose, If monkeys were given to turn into men, We should sometimes fall in with the cases of those Who were true to this law of their kindred again?

It would be too funny—part monkey, part man, The one fading gradually off to the other, Till what as the meanest of monkeys began Grows into the laughing Miss Blank or her brother!

Perhaps, too, it is so! Papa says it's clear— How else could it be that the very same men Should one day so noble and manly appear, And the next jabber off into monkeys again?

But is n't it awful? Just think of it, dear! For just as you're thinking you're something divine, And how lovely the lists of your kindred appear— To find an old ape at the head of the line!

But pa says there's one thing that can't be explained; One question, to solve which no labors avail; You can't guess what it is? After all they have gained, They can give no account of man's losing his tail!‡

It's the fly in the amber, that can't be removed; The dross in the silver, that wont purge away; It's the test of their folly, that can't be disproved, Let them argue against it as much as they may!

And then, too, I think that too much is required, When we're not to believe that food strengthens the frame; But that hunger itself, at the first, was acquired, To furnish the pleasure of filling the same!§

I prefer to believe, as I've always been taught, That language was God's gracious gift unto man; And cannot but smile at the comical thought That an ape, accidentally, hit out the plan.||

If these are the New-lights of Science, my dear, We'd better hold on to the old-fashioned creed; For the Bible, although not in all things quite clear, Still shows us that God and the Saviour we need!

And it's something to know, though not wholly divine, There's a spirit within us, that came from above; And learns 'mid the changes of earth, to recline Like a babe on the bosom of Infinite Love

—*The Covenant.*

*"Man is descended from a hairy quadruped, furnished with a tail, and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World."—*Darwin's Descent of Man*, Appleton's Ed., vol. ii. 372. "In a series of forms graduating, insensibly, from some ape-like creature to man as he now exists," etc.—*Ibid.*, vol. i. p. 226. "The early ape-like progenitors of man,"—*Ibid.*, vol. i. 81, 82, etc. "Man alone has become a biped."—*Ibid.*, vol. i. 135.

†It is evident that Miss Kate had not profited by her reading; for has not Hugh Miller put into the mouth of the Lamarckian philosopher, this comprehensive declaration: "Where the ditch now opens, the generations of the man atop, lived, died and were developed. There, flourished and decayed his great great great grandfather, the sea-pen; his great great great grandfather, the mussel; his great great grandfather, the heron; his great grandfather, the frog; his grandfather, the porpoise; and his father, the monkey."—*Footprints of the Creator*, p. 219.

‡"No explanation, as far as I am aware, has been given of the loss of the tail, by certain apes, and man!"—*Ibid.*, p. 144.

§In the same manner, as the sense of hunger and the pleasure of eating were, no doubt, first acquired in order to induce animals to eat."—*Ibid.*, p. 77.

||"It does not appear altogether incredible that some unusually wise, ape-like animal should have thought of imitating the growl of a beast of prey, so as to indicate the nature of the expected danger. And this would have been a first step in the formation of a language."—*Ibid.*, p. 55.

HEARTS OVERWORKED.

NO ORGAN in the body is so liable to be overworked as the heart. When every other part of the body sleeps, it keeps on its perpetual motion. Every increased effort or action demands from the heart more force. A man runs to catch a train, and his heart beats audibly. He drinks wine, and his blood rushes through its reservoir faster than ever was intended by nature. His pulse rises after each course at dinner. A telegram arrives, and his heart knocks at his side. And when any one of these "excitements" is over, he is conscious of a corresponding depression—a "sinking" or "emptiness," as it is called. The healthy action of all the members of our frame depends upon the supply of blood received from this central fountain. When the heart's action is arrested, the stomach, which requires from it a large supply of blood, becomes enfeebled. The brain, also waiting for blood, is inactive. The heart is a very willing member; but if it be made to fetch and carry incessantly; if it be "put upon," as the unselfish member of a family often is, it undergoes a disorganization which is equivalent to its rupture. And this disorganization begins too often nowadays in the hearts of very young children. Parents know that if their sons are to succeed at any of those competitive examinations which have now become so exigent, high-pressure is employed. Hence, young persons are stimulated to overwork by rewards and punishments. The sight of a clever boy who is being trained for competition is a sad one. These precocious, coached-up children are never well. Their mental excitement keeps up a flush, which, like the excitement caused by strong drink in older children, looks like health, but has no relation to it. In a word, the intemperance of education is overstraining and breaking their young hearts.

If in the school-room some young hearts are broken from mental strain, in the playground and in the gymnasium others succumb to physical strain. "It is no object of mine," says Dr. Richardson, "to underrate the advantages of physical exercise for the young; but I can scarcely overrate the dangers of those fierce competitive exercises which the world in general seems determined to applaud. I had the opportunity once in my life of living near a great trainer, himself a champion rower. He was a patient of mine, suffering from the very form of induced heart-disease of which I am now speaking, and he gave me ample means of studying the conditions of many of those whom he trained both for running and for rowing. I found occasion, certainly, to admire the physique to which his trained men were brought; the strength of muscle they attained, the force of their heart; but the admiration was qualified by the stern fact of the results." The symptoms of failure of the heart from overwork are unusual restlessness and irritability. Sleepless nights are followed by an inability to digest a proper amount of food; and meals, which have probably been taken at irregular intervals and in haste, become objectionable. Stimulants are now resorted to; but these nourish a workingman as little as a whip nourishes a horse. They give him an exciting fillip; but the best medical men tell us that in nine quarts of alcohol there is less nourishment than could be put on the blade of a table-knife.

We speak now of the heart-breaking effect of anger. A man is said to be "red" or "white" with rage. In using these expressions we are physiologically speaking of the nervous condition of the minute circulation of the man's blood. "Red" rage means partial paralysis of minute blood-vessels; and "white" rage means temporary suspension of the action of the prime mover of the circulation itself. But such disturbances cannot often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and of the brain. One striking example is given by Dr. Richardson in the case of a member of his own profession: "This gentleman told me that an original irritability of temper was permitted, by want of due control, to pass into a disposition of almost persistent or chronic anger, so that every trifle in his way was a cause of unwarrantable irritation. Sometimes his anger was so vehement that all about him were alarmed for him even more than for them selves; and when the attack was over, there were hours of sorrow and regret in private, which were as exhausting as the previous rage. In the midst of one of these outbreaks of short, severe madness, he suddenly felt, to use his own expression, as if his 'heart were lost.' He reeled under the impression, was nauseated and faint; then recovering, he put his hand to his wrist, and discovered an intermittent action of his heart as the cause of his faintness. He never completely rallied from that shock; and to the day of his death, ten years later, he was never free from the in-

termittency. 'I am broken-hearted,' he would say; 'physically broken-hearted.' And so he was; but the knowledge of the broken heart tempered marvelously his passion, and saved him many years of a really useful life. He died ultimately of an acute febrile disorder."

Wine is commonly said to "make glad the heart," but such hilarity is short-lived; and it would seem, from the latest discoveries of science, that the drunkard is even physically a heart-broken man. The heart is nothing more than a force-pump to keep up the circulation of the blood. The pulse indicates the beats or strokes of the pump. If the beats be more than seventy per minute in a middle-aged person, something is wrong; there has been some kind of over stimulus. The use of alcohol increases the number of beats, just as a violent fire makes a kettle boil over. This overaction of the heart is a terrible enemy to good health. It is killing by inches. The fact, however, only breaks on people when the mischief is far advanced, and past remedy. Our counsel to habitual imbibers of alcohol is, "Look to your pulse;" for, on the proper working of the heart, length of days, in a great measure, depends. The throbbing of the heart is a criterion and guide which all can understand.

These few illustrations show us that, if we would keep our hearts whole, we must cultivate that self-knowledge, self-reverence, and self-control, that "alone lead life to sovereign power." Knowing well that the "pains and penalties of idleness" are even greater than those of over-work and anxiety, we warn the indolent not to lay the flattering unction contained in the foregoing words to their souls. They are quoted for the sake of those whose danger lies in an opposite direction.—*Chamber's Journal.*

DON'T DAWDLE.

THE word "dawdle" means to "waste time, to trifle." When a boy does a thing in a "poky," lazy way, he "dawdles" over it.

It is a bad thing to fall into a dawdling habit. It helps to make a boy unmanly, and a girl unwomanly. The dawdler's life is apt to be a failure. He does little for himself or for others. "In books, or work, or healthful play," he does n't amount to much.

Don't dawdle. Do things with a will and do them well. You must not splutter or be "fussy" over your work. The fussy fellow can waste time in his haste as well as the dawdler in his slow trifling. Have a quick eye, and a ready hand, and a patient heart always.

If you have an hour in which to do a half hour's task, do it in that half hour. Get through on time, then play with briskness and sparkling enjoyment. Do your errands promptly. Brush your hair with a lively hand. Sweep your room with decision in every motion of the broom.

Take one "degree" in a useful line of "D. D.'s."—Don't dawdle.—*Selected.*

Our Basket.

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

—Backsliding always begins at the closet door.

—If you do not wish to trade with the devil, keep out of his shop.—*Thos. Fuller.*

—The life free from care, and from any buffetings of fortune, is a dead sea.—*Seneca.*

—The gospel is love and mercy from God to man, but it is also right and justice from man to man.—*Interior.*

—Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—*Samuel Smiles.*

—Real friendship is a slow grower, and never thrives unless ingrafted upon a stock of known and reciprocal merit.—*Chesterfield.*

—I have read the Bible through many times. It is a book of all others for lawyers, and I pity the man who cannot find in it a rich supply of thought and a rule for conduct.—*Webster.*

—What the churches have to fear to-day is dry rot within, rather than skepticism without. A certain fleet was once captured by a squad of cavalry, but it was because it was frozen in.

—"In everything, by prayer and supplication with thanksgiving, make your requests known unto God." So said the apostle Paul. But we limit the everything, and we neglect the thanksgiving. Thus we have stupid, melancholy prayer-meetings, and go about with long faces and sad hearts.

The Review and Herald.

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

BATTLE CREEK MICH., SEPTEMBER 23, 1880.

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

Corresponding Editors.
Resident Editor.

PRESENT AND FUTURE.

AND WHAT SHALL THIS MAN DO?

PETER, ardent, inquisitive Peter, seeing John, asked his Lord, "And what shall this man do?" The answer of the Son of God, who was ever gentle in his reproofs, was designed to teach that every man should understand his own business and attend to it, and let others do the same. "If I will that he tarry till I come, what is that to thee? Follow thou me." John 21:21, 22.

If all the Lord's disciples of the nineteenth century followed the Master as closely as they should, they would understand their duty better and would be more anxious to do the will of God themselves, than to dictate duty to others. Scriptural organization brings the people of God in relations where mutual counsel and forbearance are necessary to union. In a certain sense, each member of the church is amenable to all the rest; and yet, each one has a duty to do for which he is individually responsible.

All should lose their will in the will of Christ. And with that respect and love which the Sacred Scriptures teach that each should cherish toward all the rest, each should move forward in the path of duty, guided by sanctified judgment.

We have labored long and hard in the cause of God, and are weary in the work. Industry and economy have been our strength in laboring to build up the cause in the days of our poverty, and the poverty of the cause. We sat down to write and edit the first number of the little sheet entitled *The Present Truth*, in 1849, with a library consisting of a three-shilling Bible, Cruden's Concordance, and Walker's Dictionary, minus one of its covers. There were no high-priced books offered to S. D. Adventists in those days, and no debts on the cause.

In the early history of the cause, we wore poor clothing, and suffered for want of proper food, rather than to allow a debt to fall on the infant cause. The rapid growth of the cause made it necessary that large sums of money should be raised for the College, the Sanitarium, and the Pacific Press, or that debts should be made. The friends of the cause would not raise the necessary means, and the debts were made, with our consent, to a certain extent. Our natural caution, which ruled in the earlier history of the cause, has made it hard for us to adopt the more recent policy of extending our present field of labor, which is already too wide, and adding to our debts, which are now too large. We recommend a return, as far and as fast as consistent, to the habits of industry and economy which God greatly blessed in the beginning of our work. Great changes in these things cannot be made at once. Changes, however, should take place, and efforts in the direction of retrenchment of expenses and the payment of debts, should be carried steadily forward. If others think differently, "What is that to thee? Follow thou me." We will not consent to be held responsible for their course, nor seek to control their consciences and actions; and we ask the same freedom.

We are under the strong conviction that we have too long labored beyond our strength, and that in taking more responsibilities than we could well bear, we have from necessity done many things imperfectly and have exposed ourself imprudently and unnecessarily to the criticisms of those who refuse these responsibilities. We take the blame. Have others been too cautious of coming in contact with work and care? We have greatly erred in trying to do too much. We complain only of self. If others take a different course, "What is that to thee? Follow thou me."

Experience is a lamp to our feet, which we should let shine along the future path of life. If that experience be good, we should be comforted, and encouraged to pursue the same wise course. But if that experience be bad, by it we should learn to avoid those errors in our future course which have marked and marred the past. Our individual influence on others has been bad, in that we have tried to do more than we could do well. The pioneers in the cause, who are beginning to feel the weight of years, are failing under the weight of labor and care.

The missionary work has raised up believers everywhere, who have called for missionaries to come among them, and we find our feeble forces spread over more territory than we can well improve. May God give the General Conference wisdom in all these important matters.

We ask freedom from the labor and care of the several branches of the work, excepting our publishing interests, for the period of one year. It is our conviction that we should write more for our periodicals on the theme which presses upon the mind constantly; namely, Christ the Way of life from Paradise lost to Paradise restored. We have sermons and books to write, and ask time to do that which presses on the mind as a neglected duty. If others think differently, "What is that to thee? Follow thou me." J. W.

THE CAUSE IN VERMONT.

THE cause in old Vermont has a history of loyalty and liberality on the part of its friends. At an early date the labors of Elder Bates were successful in the Green Mountain State, followed by meetings held at different points by the writer, accompanied by Mrs. W. And from the time of that first visit, our testimony has been received by the brethren in Vermont as we have made our annual visits to that State.

For the period of thirty-two years, with few exceptions, we have met our brethren in Vermont, and have enjoyed seasons of refreshing with them, with hardly a cloud of discouragement. These Vermonters, though generally in limited circumstances, have ever been ready to respond to calls for means to sustain the cause in its several departments.

And for a quarter of a century there has been a constant emigration of our people from the Green Mountain State to the West. Vermont has furnished members for our churches in all the States west, extending to the Pacific coast. Of those who have observed the original Sabbath since Elder Bates' first visit to Vermont, probably not one-half are living in the State. Very many have fallen asleep, and have made graves all the way from the Green Mountains to the Pacific. And among the living Vermonters west, are several preachers and many worthy members of churches.

And yet the Vermont Conference holds her own, and grows a little stronger each year. At her northern border a new Conference is organized in the Province of Quebec, embracing many who were members and supporters of the Vermont Conference.

Each one of the sisterhood of Conferences in its youth, with few exceptions, has been a burden on the General Conference. Our ablest and most efficient ministers have been supplied to the feebleness of Conferences, and in some cases have been supported from the General Conference Treasury. The faithful brethren in Vermont have been the first and most liberal to support the cause. And yet that Conference has not had the labors of efficient ministers from other States for any considerable length of time, even at its own expense. And while other States less destitute of ministerial help, have enjoyed the labors of our efficient men, Vermont has done her share in supporting them there.

The President of the Vermont Conference is a feeble man. Elder C. W. Stone, the strongest man in the Conference in some respects, is called to Battle Creek, and there is no small anxiety on the part of those who know the past history and present condition of

this Conference, as to its future. We have ever opposed the removal of Elder Stone from his Conference, unless his place be supplied by a minister of more experience and efficiency in building up the cause. A man of experience, ability, and deep piety is needed in Vermont. The Vermonters are just the men for counsel and co-operation, but can never enjoy being led and having their duty dictated to them by inferiors. It is hoped that the General Conference will, at its near session, be able to furnish the right man for Vermont, a man physically strong, one of experience, who has the cause at heart, and who will counsel with the old hands in that State who have so long borne well the burdens in the heat of the day.

J. W.

A POINT EXPLAINED.

IN *Thoughts on the Revelation*, p. 246, this remark is made concerning the 144,000: "So the 144,000 ripening up for the heavenly garner here on earth, during the troublous scenes of the last days, being translated to Heaven without seeing death, and occupying a pre-eminent position [in the kingdom], are, in this sense, as we understand, called the first-fruits unto God and the Lamb."

But on page 258, it is said respecting those mentioned in Rev. 14:13, who die in the Lord under the third message, that they are "doubtless that company spoken of in Dan. 12:1, who are raised to everlasting life at the standing up of Michael. Thus, escaping the perils through which the rest of the 144,000 pass, they rise and share with them in their final triumph here, and occupy with them their pre-eminent place in the kingdom."

A correspondent asks if there is not here a contradiction; for how can some be spoken of as never seeing death, who, at the same time, have passed into the grave and are raised therefrom? We well know what the views of the author of *Thoughts on Revelation*, on this point, are and ever have been; and they are simply these: That those who die under the third angel's message are a part of the 144,000; there are not 144,000 in addition to these, but these help make up that number. They are raised to mortal life shortly before Christ comes, and, like those of the 144,000 who have not passed through the grave, they are changed to immortality when Christ appears. They are exceptions to some of the general statements made concerning the 144,000, as, for example, Rev. 7:14. And so the expression in *Thoughts*, p. 246, was designed to be understood. In a general sense it may be said of the 144,000 that they pass to Heaven without seeing death; but inasmuch as some do die, the expression was not used with sufficient care.

THE NEW ENGLAND CAMP-MEETING.

BY ELDER GEO. I. BUTLER.

THIS meeting, held in West Boylston, Mass., Aug. 25-31, was a very profitable one for the cause in the N. E. Conference. It was the largest held since we started on our trip to the Eastern camp-meetings. Some sixty family tents were erected, besides the large tent, 80x125 feet, for meetings, and several other lecturers' tents. Probably four hundred of our people attended this meeting. Nearly all stayed till the close, which was a great improvement on some meetings I have attended.

The meeting was conducted according to the usual plan adopted by our people. The religious interests were made primary. The Conference, the Sabbath-school, and temperance work, all received attention. Our usual model Sabbath-school Sabbath morning was well attended, and was a success. Excellent instruction was given in this department by Sister White and J. E. White at different times. Eld. Robinson was elected President of the S. S. Association for the coming year. The temperance question was quite carefully considered. Bro. J. E. White gave an instructive temperance lecture Sunday afternoon, which contained much important information concerning alcoholic preparations, the wine of the Bible,

adulterations, etc. Eld. Haskell was again elected President of the Conference, and Eld. Robinson Secretary.

The religious meetings were interesting from the first. From one to five were usually upon their feet ready to speak in the social meeting. The time was well filled up. I have been in no other camp-meetings this year where there seemed to be so general a readiness to take part in the meetings. Those desiring to seek the Lord were called forward at three different times, and many responded. Several hundred came forward on Monday. Bro. and Sr. White seemed to be more than usually free in laboring for the people and in making efforts to help them. On Monday, especially, we had most solemn meetings. Good confessions were made, and heart-searching appeals addressed to those in the dark, urging them to come to the light. We trust these were effectual to the conversion of precious souls. If souls were not benefited, it was not the fault of those making the solemn appeals.

The congregation on Sunday was not as large as usual in this Conference. The meeting was located some distance from any village. Quite a number came on the train from Worcester. Some of these were candid people, and listened attentively. We shall be much disappointed if this camp-meeting does not have a permanent influence for good in the New England Conference. Evils existing among our people were checked and corrected, and wrongs pointed out, by the servants of God, which will, we trust, be put away. May all walk in the light they have received.

Morrisville, Vt., Sept. 3, 1880.

OLD AND NEW.

BY ELD. R. F. COTTRELL.

UNIVERSALISM is one hundred years old. Its centenary has been celebrated. The truth is much older than that. Still, antiquity does not prove a thing to be true or false; for truth and error have been contemporaneous, and run parallel, ever since the first lie was introduced into the world, when the serpent said unto the woman, Ye shall not surely die. Since the first lie was believed, truth and error have existed in the world.

But there is this remarkable difference between truth and error: Truth is of God, and like God it does not change; but error is constantly changing its form,—assuming some new dress to hide its deformities,—that it may pass for truth. Truth is simple and easily told. It is so palpable that it requires no extraordinary faculties to affirm it, provided we are willing that the truth as it exists shall be truth. Not so with falsehood and error. One lie needs ten more to make it believed. The support of error taxes the inventive faculties of the mind to the utmost. Hence new discoveries and inventions are in constant demand.

We have a good illustration of this in the medical profession. The people have the idea that when sickness is upon them, which is in consequence of the violation of the physical laws of our being, they must, instead of returning to obedience of those laws, swallow something to make them well. This calls out all the wonderful discoveries of the all-healing medicines that flood our land. And as long as this fundamental error exists in the minds of the people, so long will quackery flourish, and the inventive genius will be taxed to discover the true panacea, the all-healing balm, which is to supersede all others, restoring health to our degenerate, and degenerating, dying race, and filling the pockets of the discoverer; especially the latter.

To regain health we must go back to temperate living, and the observance and obedience of the physical laws of our being. And to obtain the truth and moral health, we must follow the directions of the word of God,—“Thus saith the Lord, Stand ye in the ways, and see, and ask for the *old* paths, where is the good way, and walk therein, and ye shall find rest for your souls.” But the response of the people is, “We will

not walk therein.” Jer. 6:16. Hence the constant demand for new discoveries. The doctrine of the conversion of the whole world, and Universalism, both cry, “Peace and safety;” one to a favored race in the future, the other to all men, past, present, and future. They are not twins; for one is about two hundred years old, the other one hundred. In these progressive times the latest invention always claims to be the best; and if God is to compel the conversion of the whole world, notwithstanding the increasing wickedness, the unprecedented corruption, of these last days, would it not be a still greater improvement to decree the salvation of all those who have died in their sins?

And just here another child is born, completing the trio, or trinity, of doctrines corresponding in a considerable degree, though advancing by steps of about a hundred years each. Spiritualism, the latest improvement, combines the improvements of the two former, and claims, of course, a decided preference over any of its predecessors.

But what about Adventism, with its new teachings? The new teachings of genuine Adventism are all found in the old Bible. We go back to the fountain of truth, and sustain the truth that was contradicted by the first lie; namely, Ye shall not surely die. We search up the old paths,—obedience to all the commandments of God,—obligations that have existed ever since God made the world in six days and rested on the seventh. We teach “repentance toward God, and faith in our Lord Jesus Christ,” as the only preparation to pass the test of the Judgment, and stand before the coming One, who is to be revealed from Heaven taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ. These are some of the new things which we find in our old Bible; and we content ourselves with repeating those truths which have been true from the beginning, and obeying those commandments which date from the creation. Hence we are saved the trouble of inventing something to meet the exigencies of the times. We are thoroughly furnished in the Scriptures of truth. And we recommend to all to reject the wonderful discoveries of these later times, and seek for spiritual health and eternal salvation in obedience to the established laws of our Creator and Redeemer.

TO THE BRETHREN AND SISTERS IN TEXAS.

BY ELD. R. M. KILGORE.

THE time of our annual camp-meeting is drawing near. From present prospects, this will be the largest and the most important gathering of our people ever held in the State. The presence of one or more of the members of the General Conference Committee is expected. Such instruction as they will impart, you cannot afford to lose. The importance of hearing the testimonies which they will bear, you should not lightly esteem. Even though it require a sacrifice and some expense, you should not neglect this means of grace and this opportunity to receive instruction. Your worldly interests may seem to you importunate, and may press you to remain at home; but the demands of your spiritual interests are greater, and much more imperative, even as the things of eternity are of more importance than those of earth.

If God required his people anciently to assemble at Jerusalem three times every year, he had a good reason for it. It was for their good always that he required anything of them. Surely, *once* a year is none too often for us to assemble together, where we shall learn more perfectly the way of life from the chosen servants of God; where we can become acquainted with the workings of this last glorious message in its different departments; and where we may gather from each other, in the varied experiences related, the strength to more successfully resist our common enemy, and may encourage each other to greater diligence and zeal in these, the closing years of our probation. Then, brethren, begin now to make preparations, and let nothing but sickness or death prevent

you from attending. Bring your families and your friends and neighbors with you.

Many of you were deprived of the benefits shared by others at the arbor meetings. This is now your only available opportunity this year, and in order to enjoy the blessings of the meeting, be sure to be on the ground at the commencement and remain until the close. At our last two arbor meetings, those who remained till the closing service were the very ones who were blessed, and went home determined to be at the camp-meeting. When our brethren pack up and leave the ground before the meeting closes, it not only brings sadness and discouragement upon the minds of the servants of God who have come to labor for and to help them, but it is a sure index that their hearts are more set on the “stuff” at home than on the things of God and the advancement of his cause. Note carefully when the meeting begins and closes, and make your arrangements accordingly.

The ground is more admirably located this year than last, and there is just as good water and plenty of it. It is about two miles north of the business portion of Dallas, between the Denton and Sherman-Preston roads. Going out on the Denton road, you turn to the right, at the Oak Lawn school-house; and on the Sherman-Preston you will turn to the left at James Cole's. Those coming from Denison, Sherman, Savoy, Plano, etc., should leave the McKinney road about five miles north of Dallas, turn west at the last R. R. crossing, go to the Sherman and Preston road, and turn to the right at James Cole's.

Ample provision for both man and beast will be made, and can be obtained on the ground; therefore, brethren, it is not necessary to load your teams with corn, hay, flour, and groceries. These will be furnished on the ground, at such prices as you can buy them for in the city of Dallas. You might better sell at home such things as you would bring to feed your teams, and with the money buy there. You will thus save the freight, and also relieve us of what the committee furnishes for that purpose. Do not stop in Dallas to buy your groceries, butter, honey, etc., till you see whether they are furnished on the ground at Dallas prices. Any profit accruing from these sales benefits no one individual, but goes to create a camp-meeting fund to defray the expenses of the meeting as far as possible. These meetings cost a great deal, and if you can help in this way, and by your donations to this fund, it is your duty to do so.

While many of the brethren are providing themselves with tents, I hope no one will remain away because he has none, for provision will be made for such. Come with bedding sufficient to keep warm at night, and your winter clothes to keep you comfortable during the day. Bring bed-ticks, and straw will be provided to fill them. Leave your dogs at home.

Remember, the meeting begins Thursday morning, Nov. 11, and closes the following Tuesday. Come to learn, work, watch, and pray.

FOURTEEN KEEPS.

HE will keep thee as the apple of his eye. He will keep thee in all thy ways, lest thou dash thy foot against a stone. He will keep thy foot from being taken. Lest any hurt thee, he will keep thee day and night. He will keep thee as a shepherd doth his flock. He will keep thee from the evil that is in the world. He will keep thee from falling. He will keep thee from the hour of temptation. He will keep thee in all places whither thou goest. He will keep thee in the way and bring thee into the place which he has prepared. He will keep the feet of his saints. He will keep that which thou hast committed to him.

—Selected.

—That man is in darkness who never brings himself forth into the living presence of the Most High; who never brings his thoughts, his aims, his principles, his works, to the test of divine righteousness and truth.

IN HIM WE LIVE.

O MASTER, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

O Master, let me walk with thee
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide thy light,
The sore distrust of souls sincere
Who cannot read thy judgments clear,
The dullness of the multitude
Who dimly guess that thou art good.

Teach me thy patience; still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong,
In hope that sends a shining ray
Far down the future's broadening way,
In peace that only thou can'st give,
With thee, O Master, let me live!

—Washington Gladden, in *Sunday Afternoon for March*.

Our Tract Societies.

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

GOD'S CLAIMS.

BY ELD. S. N. HASKELL.

PEOPLE become very liberal toward the Jews when some of God's claims are presented to them. Especially is this so when attention is called to the Sabbath of the Lord. With many, the most convenient way to dispose of the question is to say that the Sabbath was given to the Jews, and was, therefore, designed exclusively for them. But those who take this position evince great ignorance of the Scriptures. The first mention of the Sabbath is in connection with the creation: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The Saviour himself declares that "the Sabbath was made for the man" (Greek), referring to Adam while in Eden, who represented the human family.

The same reasoning is also used when the Scripture claims relating to our worldly possessions are presented. After the fall, it was necessary that the good news of salvation through Christ should be preached and published to the human race; and God has ever claimed one-tenth of man's increase for this purpose. He called men to do this work, and instituted a plan for their support which was to run parallel with the proclamation of the gospel. Each person who receives the blessings of the gospel is considered a debtor, to give of his temporal things for its promulgation. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "And their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." "Let him that is taught in the word communicate unto him that teacheth in all good things." "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 9:11; Rom. 15:27; Gal. 6:6; 1 Cor. 16:1, 2.

None of these scriptures state how much should be laid aside, but merely that it should be a continued weekly contribution as God has prospered the person. No one having food, clothing, and a shelter can say that he has no prosperity. The inspired writer whom we have just quoted says, "Having food and raiment, let us be therewith content." 1 Tim. 6:8.

Giving according to our prosperity must, therefore, be giving a certain proportion of what is received. This would be just and equitable. Some would thus give more and some less, in proportion as they should, in receiving this world's goods, share God's weekly bounties.

But, the question is, How much should be given on each hundred dollars received? and upon this point the Scriptures return but one answer. It is repeatedly stated that a tithe, or tenth, is the Lord's. This is the least which he has ever proposed to accept, under any circumstances, from his created intelligences, while men have the privilege of giving as much more as they please. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." "And concerning the tithe of the herd or of the flock . . . the tenth shall be holy unto the Lord." Lev. 27:30-32. But here, as in the case of

the Sabbath, which is as universally needed as salvation through Christ, we are told that the tithing system is Jewish, and it is generally supposed that the system originated and terminated with the Mosaic economy. But is it so? This question we propose to answer.

There are two orders of priesthood spoken of in the Bible, the Melchisedec and the Aaronic, or Levitical. The Melchisedec existed from Adam to Moses; the Levitical, from Moses to Christ. "Christ was made a priest after the order of Melchisedec;" hence the Melchisedec order exists from Christ to the closing work of the gospel. The tithing system originated in and belonged to this order. The first mention we have of it is incidental, and found in Gen. 14. Paul speaks of it as follows: Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." Heb. 7:1, 2; Gen. 14:17-20. Abraham did not reserve anything, "from a thread to a shoelatchet," with which to pay his taxes or feed any of his household. The young men and those that went with him ate out of the nine-tenths.

Jacob, the grandson of Abraham, who lived under the same order of priesthood, was the next to make mention of paying tithes. He evidently had the same view of the matter as his father Abraham. He made a solemn vow to God, "Of all that thou shalt give me, I will surely give the tenth unto thee." If he had reasoned as many do at the present day, he would have said, "Of all that thou shalt give me over and above my living, I will surely give the tenth unto thee." Jacob had only asked for bread to eat and raiment to put on; but he realized that a tithe of this was the Lord's, and that if he returned to God the things that were his, God would provide for his needs. God speaks expressly upon this very point. He says: "Bring ye ALL the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. 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.

The Creator of the heavens and earth here calls upon the creatures of his love and care to acknowledge him in their temporal matters by returning to him one-tenth of their income, and if they do this he promises them temporal as well as spiritual blessings. The question for us to settle is, Does God require this? and will he fulfill these promises during the gospel dispensation, while Christ is priest under the order of Melchisedec? In every religious body there have been some who, believing that it was right, have cheerfully given the tenth of their income for the support of the gospel, and from them there comes but one response to this inquiry; namely, that God has blessed them in basket and in store. There is not a State in the Union, nor a civilized nation in the world, in which there are not at the present time persons who will testify to the truthfulness of these words of the prophet of God. S. D. Adventists, as a people, are prepared by their own experience to vindicate his testimony.

(Concluded next week.)

SKETCHES FROM THE LIVES OF THE JUDSONS.—NO. 14.

MR. BOARDMAN died in February, 1831, about five years after his arrival in Burmah. Thus his expectation of an early grave was realized; but his life, although short, was replete with labor in the Master's service. Mr. Judson, in speaking of him after his death, says: "One of the brightest luminaries of Burmah is extinguished. . . . He fell gloriously at the head of his troops, in the arms of victory. Disabled by mortal wounds, he was obliged, through his last expedition, to be carried on a litter; but his presence was a host, and the Holy Spirit accompanied his dying whispers with almighty power." He was greatly beloved by all who knew him, especially by those who had become converted to the Christian religion under his efforts.

The death of her husband brought a crisis in Mrs. Boardman's experience. Three paths in life were now open before her; either to devote herself to her domestic duties, educate her darling boy, and in quiet seclusion pass the weary days of her widowhood; or to continue to employ her time and faculties in instructing and elevating those in whose service her husband had worn out his life; or, thirdly, to return to her native land

where dear parents, brothers, and sisters were waiting to welcome her with open arms, and where she could give her son those advantages which he could not have in a heathen land. Five years of hardships, dangers, sickness, and affliction, have been hers in a strange land; has she not fulfilled her mission? Will not her obligations to dear ones at home, or her only remaining child, cause her to withdraw from the scene of action? Two lovely children have fallen, and her own health has become greatly enfeebled in consequence of the unhealthfulness of the climate. Will she not, for the sake of the only one left to her, seek a more healthful one? In her great grief, urged by her natural disposition, which was singularly modest and retiring, will she not choose a position involving less sacrifice of feelings? Will her early missionary zeal, ardent though it was, survive and overbalance all this? Now she can withdraw from the life she has selected if she chooses, but she does not. One devoted laborer was gone; there was, therefore, the more need of activity in those that remained. The honored lips that had instructed, guided and comforted the ignorant natives were sealed in death, but as these natives continued to turn their eyes and steps to the residence of their beloved teacher, when in difficulty or distress, she could not refuse any guidance or consolation which it was in her power to give. Quietly, meekly, she instructed the ignorant, consoled the afflicted, led inquirers to the Saviour; and warned the impenitent to flee to him. Thus, almost unconsciously she came to fill, in a great measure, her husband's place. From sunrise in the morning until ten in the evening her time was occupied in the superintendence of schools, and other matters connected with the mission, in which her trials were, at least, equal to her encouragements.

It had been one of Mr. Boardman's practices to make frequent tours among the Karen villages, to preach the gospel, and strengthen the disciples and feeble churches. From even this duty Mrs. Boardman did not shrink; but, attended by faithful Karens, her little boy borne in their arms, she threaded the wild passes of the mountains, and the obscure paths of the jungle, fording the smaller streams, and being conveyed in a chair over the larger ones by her attendants. Thus she went from place to place, carrying joy and gladness to the hearts of the simple-minded villagers, and cheering her own by witnessing their constancy and fidelity. As in the case of Mrs. Judson, it was circumstances of affliction and suffering which so fully developed the beautiful traits of Mrs. Boardman's character, in which sweetness and strength, gentleness and firmness, were most happily blended. The offering she made on her Saviour's altar was unreserved, and we do not find that she ever cast back to the world, where she might have shone so brilliantly, one longing, lingering look. She is said to have made wonderful proficiency in the Burman language, into which she translated "Bunyan's Pilgrim's Progress."

Some may not possess the natural or acquired qualifications with which either Mrs. Boardman or Mrs. Judson were endowed, but all are under like obligations to yield themselves to the service of the Master. Whatever talents or acquirements a person may have to devote to the world and selfish gratification, he can give to God and his service. The possession of either much or little will excuse no one. If these missionaries took a wise course in sacrificing ease and worldly considerations for Christ's sake, so will those who follow their example, not in the particular sacrifices which they made, for what was appropriate for them might not be for others, but in the possession of the underlying principles which caused them to make these sacrifices. Many read the lives of such persons with a feeling that in some way they were not subject to like passions with themselves, or that they were under some special obligation to do as they did, from which they themselves are free, as though Christ had not died for all alike.

Having presented to the reader a brief sketch of Mrs. Boardman's early history, we now come to the time when she united her interests with Mr. Judson, April 10, 1834. She then removed to Maulmain, which had undergone wonderful changes since she left it in 1828. Then, the only church had but three native members; now, there were three churches with a membership of two hundred persons. Here her duties differed from what they had been, but were no less important. In addition to other cares, she took upon herself the task of learning a new language, in order to instruct the Peguans, a people who had revolted from the Burmans and put themselves under British protection. Into this language she afterward translated the New Testament and several tracts.

M. L. H.

THE RESERVE FUND AND THE V. M. SOCIETIES.

BY ELDER S. N. HASKELL.

BELOW we give a table showing the standing of the various T. and M. societies with the *Signs* Office, Jan. 1, 1880; also the amount of business done on the *Signs* of the *Times* during the following six months, and the standing of these societies at the close of this time. The greater part of this business was done during the last four of these six months. The indebtedness of the societies thus shown includes the full year's subscription for the *Signs*.

To make the matter more complete, we give a similar table showing the business done by the same societies with the REVIEW AND HERALD Office, and their indebtedness to that Office, Jan. 1 also July 1, 1880.

The facts brought out by these tables clearly show the importance of the reserve fund. The societies having such a fund do the most business with both offices in proportion to their membership, and are the least embarrassed at the present time.

When the importance of this fund, and the bearing it will have on the societies and our publishing associations, is fully understood, and the plan is carried out by all the societies, the amount of business done can be increased tenfold, and it can be done with less embarrassment than has attended the work in the past.

The societies are arranged according to the amount of business done by them with the offices, and it will be noticed that in the *Signs* table those Conferences in which V. M. societies are the most successful, in proportion to their membership and wealth, stand first.

California ranks No. 1. This might be expected, as the *Signs* is published here. Michigan, much the largest Conference in the country, No. 2; New England, which in means and membership would rank about No. 8, No. 3; Minnesota, No. 4, and so on.

The same is true, to a large extent, of the business done with the REVIEW AND HERALD Office, especially if the periodical business is taken as a basis. Some societies had procured a large stock of books previous to Jan. 1; others established a State depository soon after; so that the order given in this table would not be uniform throughout the year. Vermont and Maine purchase their books principally of the New England society, while the California and the North Pacific Conferences obtain theirs of the *Signs* Office.

BUSINESS WITH SIGNS OFFICE.

States and Territories.	In debted-ness Jan. 1, 1880.	Amount of Business.	Indebted-ness July 1, 1880.
California.....		\$1695 48	\$ 79 50
Michigan.....	\$ 586 75	1129 33	228 07
New England.....	30 47	1030 59	.....
Minnesota.....	158 75	574 40	.....
Iowa.....	224 20	526 04	142 84
New York.....	217 17	366 12	46 94
Kansas.....	144 48	237 85	148 62
Wisconsin.....	82 90	227 20	12 10
Illinois.....	141 80	185 99	6 79
Missouri.....	312 30	164 15	345 51
Nebraska.....	10 65	153 27	46 62
Pennsylvania.....	43 65	146 60	50 54
Indiana.....	32 82	137 53	67 95
Maine.....	109 60	118 17	115 77
Vermont.....	2 40	115 22	14 62
North Pacific.....	81 55	94 45	.....
Ohio.....	50	82 63	20 38
Texas.....	51 70	54 10	25 35
General Society.....	.....	35 05	.....
Dakota.....	23 95	32 00	51 50
Quebec.....	15 60	26 75	6 75
Kentucky.....	6 18	20 50	26 68
Tennessee.....	6 00	15 00	8 00
Virginia.....	10 50	7 20	3 78
Colorado.....	16 85	2 20	8 00
Total.....	\$2280 87	\$7177 82	\$1456 32

BUSINESS WITH REVIEW AND HERALD OFFICE.

States and Territories.	Indebted-ness Jan. 1, 1880.	Value of Books Bought.	Value of Periodicals Ordered.	Indebted-ness July 1, 1880.
Michigan.....		\$ 1530 32	\$1065 82	.....
Iowa.....	423 24	1886 68	893 01	489 11
Minnesota.....	1063 78	1740 24	496 78	2196 76
Ohio.....	193 00	1264 37	520 07	616 12
Wisconsin.....	1183 83	855 78	495 60	1776 51
New York.....	362 67	538 04	530 31	322 63
New England.....	624 89	422 78	551 00	725 80
Pennsylvania.....	570 82	533 62	416 93	1053 23
Kansas.....	1428 24	263 23	414 10	1264 82
Indiana.....	399 55	384 44	227 40	535 52
Nebraska.....	519 91	213 95	181 06	489 97
Missouri.....	625 95	250 29	122 78	803 17
California.....	29 36	4 60	339 90	35 50
Dakota.....	453 02	192 20	180 37	696 40
Illinois.....	532 28	166 67	178 12	329 44
Vermont.....	44 05	4 05	230 46	.....
Kentucky.....	150 61	164 61	31 50	225 21
Texas.....	823 12	73 53	106 97	427 88
General Society.....	.....	128 56	49 13	.....
Maine.....	248 44	2 00	129 30	299 19
Tennessee.....	2 05	37 46	38 25	17 76
Virginia.....	.....	30 67	39 80	13 95
North Pacific.....	159 97	22 00	43 25	61 77
Colorado.....	95 28	60 07	.....	105 47
Quebec.....	90 21	6 06	7 00	108 27
Wyoming.....	73 78	.....	.....	73 78
Total.....	\$10207 10	\$10827 32	\$7218 91	\$12757 86

TRACT AND MISSIONARY INSTITUTE IN IOWA.

BY ELDER GEO. I. BUTLER.

LAST week, in arranging the time for T. and M. Institutes in Iowa, Kansas, and Texas, we intimated the probable time when the one in Iowa would be held,—Oct. 14–26. This week we wish to call more special attention to the importance of this meeting and of a general attendance from all parts of the Conference.

Our Institute last spring at Sigourney was comparatively short, and not largely attended. It came in a hurrying time of year, and our people were not aware of the value of the instruction there given. But so highly did those present appreciate the privilege that they recommended a larger one this fall, and were all anxious to attend. At the State Conference in June, a resolution was passed recommending that an Institute be held this fall, and that there be a general attendance. We have now reached the time when all should be planning to come, and making the necessary arrangements. Not quite a month remains in which to get ready. This time would be very short had there not been a general expectation of such an Institute at about this time.

The principal object of the Institute is to impart instruction in the T. and M. work. We cannot overestimate the importance of this branch of the cause. Our people ought all of them to be intelligent in it, and able to work effectually. Directors, secretaries, librarians, and T. and M. workers ought all to understand how to work, and how to keep accounts properly. This will be just the opportunity. Every minister and licentiate in the Conference should be sure to be present, to gain a knowledge in the work for himself, and to learn how to give instruction to others.

This Institute, however, is not to be confined entirely to the T. and M. work. The Conference, temperance, and Sabbath-school departments will no doubt receive their proper share of attention. Instruction in the organization of churches, making out reports, and keeping accounts in all these branches, will be given. Some time will be devoted to parliamentary practice and to music. Elder Whitney, an excellent instructor in vocal music, will give instruction each day, and assist you in learning the beautiful pieces in the Song Anchor and the new temperance song book. To those who do not have such opportunities in their small churches, this instruction will be very valuable. In short, these Institutes are to be crowded full of instruction in just those branches in which our people need help, in all the different departments of the work. Besides this, and above all in importance, we intend it shall be a special season of religious benefit,—a time to seek God. "The one thing needful" shall not be neglected.

We have appointed this meeting in a time perhaps more favorable than any other which could be selected, coming, as it does, after all the perishable crops have been gathered, and just before the time for corn-picking. If our people do not make a general rally to this meeting, they will make a great mistake, and lose a precious opportunity for improvement. We appeal to our people in Iowa to immediately prepare for this Institute. Come, bring tents, and prepare to care for yourselves, all who can. If you cannot do this, come. Urge our young people especially to come. We want them to become workers, and here is the chance to learn. The Institutes held in the past have been of great benefit; but still there is much to be done. Before the winter sets in, we want to prepare to do a great work in our T. and M. society. Here is a precious opportunity. Let us all improve it. Come to the T. and M. Institute at State Center, Iowa, Oct. 14–26.

QUESTION.

A CORRESPONDENT makes the following inquiry: "If a person, having joined a local T. and M. society, should have occasion to move away, or travel through the State, should he send to the society of which he became a member for tracts? and to what society should he report?"

If a person moves to a place where a local society has been formed, he is expected to transfer his membership to that society. If it is in the same State, this does not require the second payment of his initiation fee; if not, it does. Should he move to a place where there is no society more convenient to him than the one of which he is already a member, or if his life is an itinerant one, he should retain his membership with that society. Members, with the exception of ministers and agents, who usually do business directly with the State Secretary, are

expected to obtain their tracts from, and to report to, the society of which they are members.

Persons traveling from place to place can be of great service to local missionary societies, as they thus have an opportunity of conversing with people, obtaining subscribers for periodicals, the addresses of those to whom the *Signs* can be sent, and learning where missionary labor can be successfully bestowed, etc. It is, therefore, for the interest of these societies to retain such members, and by a correspondence with them secure their co-operation and interest.

M. L. H.

DIST. NO. 5, MINNESOTA CONFERENCE.

We hope the brethren in this district will not overlook the notice of our general meeting to be held on the 6th of October. There has been unavoidable delay in fixing the time and place; but as most of our brethren knew that a meeting was expected, we hope the notice will find them looking for it. The time is a little late in the season; but as farmers are very busy earlier, it was thought to be the best that could be done. If our hearts are warmed with the love of God, we hope to be able to endure all inconveniences patiently.

Dear brethren and sisters, we seem to have fallen on "perilous times;" the love of many seems to be waxing cold. "We are just on the borders of the eternal world," the Testimonies say; and few, very few indeed, "have any hold upon God or Heaven." Should not this rouse us up? Do we not need a deeper work, a special consecration to the Lord? Let us break loose from the world for a few days at least, and try to so humble ourselves before the Lord that we may increase in faith and grow in grace. Begin now to pray for God's blessing, that our meeting may be a help to the cause, "and strengthen the things that remain."

JOHN OLIVE.

ILLINOIS T. AND M. SOCIETY.

THE eighth annual session of this society was held in connection with the camp meeting at Decatur, the first meeting being called to order by the President, Sept. 2, at 5 P. M. Prayer by Elder T. M. Steward.

On motion, the reading of the minutes of the last annual session and the report of labor for the past quarter was omitted, and they were approved as given in the REVIEW. The summary of labor for the past year was given by the Secretary.

On motion, the following committees were appointed by the Chair: On Nominations, J. F. Ballenger, C. H. Foster, and J. L. Dekson; on Resolutions, C. H. Bliss, E. O. Hammond, and A. A. John.

What shall we do in regard to furnishing *Signs* and *Good Health* to reading-rooms, and our denominational books to public libraries? This important question was discussed by Elds. Steward, Bliss, and other brethren, after which the following resolutions were adopted:—

Resolved, 1. That each district raise a fund for the purpose of placing our publications in the public libraries and reading-rooms within its bounds.

2. That we indorse the action of the last State T. and M. quarterly meeting in regard to furnishing our periodicals to those of our brethren in this Conference who are unable to pay for them.

3. That the action of our President in ordering fifty copies of *Les Signes* to be paid for by the Illinois T. and M. Society be sustained and that the number be increased to one hundred copies.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 6, AT 4 P. M.—Prayer by Elder John. The minutes of the previous meeting were read and approved.

The Committee on Nominations having submitted their report, each name was voted upon separately, and the following officers were elected for the ensuing year: For President, Elder R. F. Andrews; Vice-president, Elder E. O. Hammond; Secretary and Treasurer, Lizzie S. Campbell; Directors: Dist. No. 1, D. W. C. McNett; No. 2, Robert Vickery; No. 3, C. Turnipseed; No. 4, Cary Dryden; No. 5, B. F. Merritt; No. 6, Wm. Pepper; No. 7, Matthias Taggart; No. 8, L. A. Logan; No. 9, A. O. Tait; No. 10, H. P. Ritchey; No. 11, S. Glascock.

The Committee on Resolutions reported the following, which, after being spoken to by Elds. Corliss, John, and others were unanimously adopted:—

Whereas, The efforts of our tract societies have proved the *Signs of the Times* to be a most effectual agency in the advancement of present truth, therefore

Resolved, That we recommend all our churches to secure clubs of this periodical for judicious distribution.

Resolved, That our tract societies are recommended to use as many copies of the *College Record* as they can judiciously distribute, as many not of our faith can thus be induced to attend our College, and thereby become acquainted with the truth we believe and teach.

Adjourned sine die.

L. S. CAMPBELL, Sec.

R. F. ANDREWS, Pres.

GUIDED.

Up the long, slippery slopes we toil and strain,
Amid the ice and snow,
Untrodden heights above us to attain,
Untrodden depths below;
Danger to left and danger to the right,
All wearily we go.

Cruel and beautiful the blue crevasse
Yawns close beside the way,
The avalanches topple o'er the pass,
Their cold, white torrents stay
Only a moment ere they roar and plunge,
To rend, and overwhelm, and slay.

Each following each, we mount, as we are led,
Up the long, steep incline;
Our Guide walks calm and fearless at the head
Of the long, faltering line,
And shows the narrow path where safety is
By word and look and sign.

Marking His footsteps, treading where He trod,
Close following on His track,
We cannot faint or fail or miss the road,
Though deep the snows, and black
The precipices yawn, and rough and steep
The forward path and back.

Intent on Him, we do not mark or see
These hard things by the way.
It is enough that we are led, and He
Whose guidance we obey
Has gone before, and knows how hard it is;
What He has done we may.

Above the mists we catch a faint, far chime,
And glimpses heavenly fair
Shine through and seem to beckon as we climb—
How distant, bright they are!
Dear Guide, lead on! We do not ask for rest.
Would God that we were there.

—Susan Coolidge, in *Independent*.

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

NEBRASKA.

Fremont, Sept. 13.—We closed our meetings at this place last evening. Five have signed the covenant. A small Sabbath-school has been organized.

A. J. CUDNEY.
N. CLAUSEN.

Beaver City, Sept. 8.—The grove-meeting just held near this place was well attended by the Sabbath-keepers in this section of country. From the commencement, the Spirit of the Lord was evidently among us, and we trust fruits of this meeting will be seen in the soon-coming kingdom. Six were baptized; and some decided to attend the camp-meeting who before thought it impracticable.

CHAS. L. BOYD.
GEO. B. STARR.
F. G. HARRIS.

KENTUCKY.

Custer, Breckinridge Co.—I think we have a prospect of a good church here as soon as we can get them into working order. We now take down the tent, and go about eight miles to Hardin Springs, Hardin Co., which will be our post-office address for the present.

S. OSBORN.

TEXAS.

Dresden, Navarro Co., Sept. 12.—Commenced meetings here Friday, Sept. 10, with about forty in attendance. We are in a new place, and unless the cotton-picking interferes, we hope to see a good interest. We shall labor with our might, looking to God for his blessing. I am alone, with Bro. Stevenson as tent-master. Brethren and sisters, pray that souls may be saved.

R. M. KILGORE.

MICHIGAN.

Montague, Sept. 10.—Since our last report, we have had discouraging times on account of rainy weather and cold evenings, which have nearly ruined our interest. However, we find by visiting that several have decided to keep the Sabbath. With those already keeping it, there will be enough to form a church. We expect to soon close our tent season for this year.

E. B. AND E. S. LANE.

Tent No. 1, Linden, Sept. 10.—We pitched our tent in this place, Aug. 26. The interest is good, and the attendance excellent, ranging from one hundred and fifty to two hundred. Last Sunday the tent was literally packed,

and in the evening there were about one hundred unable to gain admittance. We should judge there were at least five hundred on the grounds, striving to catch the words of truth. The best of order has been maintained throughout the entire meetings.

The donations thus far have been very liberal. We have great reason to hope that the Lord has a people in this place who will take their stand with his commandment-keeping children.

Brethren, pray for us, that we may so present the word of God that his name may be glorified.

E. P. DANIELS.

Hartford.—Having stayed at this place over five weeks, we took down our tent Sept. 13. Perhaps no place in Michigan has been imposed upon more with false isms connected with the advent doctrine than Hartford and vicinity. Among these isms were "time-setting," "Cranmerism," and the age-to-come doctrine as preached by one Mr. Paton; but by the blessing of the Lord something has been accomplished for the truth. Sabbath meetings have been established, and ten signed the covenant to keep the commandments of God and the faith of Jesus. Five of these embraced the truth during the tent-meeting. Others are interested, and acknowledge that the things they have heard are the truth, but how to obey is yet a question with them.

The people donated \$7.53 toward our expenses, besides quite a liberal supply of provisions. We continued our tent effort as long as practicable, and left with a feeling that more labor should be bestowed at this place in the near future.

H. M. KENYON.
M. B. MILLER.

INDIANA.

Tent No. 3, Zionsville, Boone Co.—We closed our meetings in the tent here on the 7th inst. While here we sold \$14.50 worth of books, obtained two subscribers for the REVIEW and four for the *College Record*, and received donations to the amount of \$9.63. We leave twenty or more keeping the Sabbath. Some are quitting the use of tobacco, and giving up other injurious habits. We feel to thank God, that although we have met with bitter opposition he has constrained so many to obey his truth. May he keep them in the hour of temptation.

W. W. SHARP.
VICTOR THOMPSON.

PROVINCE OF QUEBEC.

Stanbridge, Sept. 16.—I propose to hold a series of meetings at Stanbridge Ridge. The prospect for success seems fair. Pray that a harvest of souls may be gathered into the heavenly garner.

Blessings received at the late Vermont camp-meeting awaken gratitude, and strengthen the already strong ties uniting us to the work and people of God in our native State.

We spent last Sabbath with the few believers in St. Albans, Vt., and obtained two names for *Les Signes des Temps*.

D. T. BOURDEAU.

MINNESOTA.

Rochester, Sept. 10.—I came here last Monday; but the evenings are so cold that we need our overcoats, and of course but few come out to the meetings. The work moves very slow here; it is hard for the people to break away from the church and other influences that hold them. Ten or twelve have commenced to keep the Sabbath since the tent was pitched here. The interest is still good, and we hope for many more.

There will be a general meeting held in this district commencing Oct. 14 and continuing till the 17th. The place for holding the meeting will be given next week.

HARRISON GRANT.

IOWA.

Postville, Sept. 13.—We closed our tent labor at Fayette, Aug. 29. Three have decided to keep all the commandments of God, and others are almost persuaded to join them. These meetings were a great help to the brethren in this vicinity. Sold books and tracts to the value of \$10, received \$15 in donations, and obtained one subscriber for the *Signs*.

Commenced meetings at Postville, Sept. 3, and have spoken twelve times to a full tent. They all pay good attention, and seem to be interested in the subjects presented.

"Oh, for a closer walk with God," that we may so labor as to win souls to Christ.

J. S. HART.
J. D. PEGG.

Correctionville, Sept. 13.—We commenced meetings in this place July 28. The attendance was good during the first three weeks. At that point, and just as

we had presented the Sabbath question, the Methodists held a large camp-meeting near here. Of course that drew our audience away for a few days. Much was done at the meeting to prejudice the minds of the people against us, and some of the members readily imbibed a spirit of persecution and came from the meeting prepared to stoutly oppose us in every branch of our work. But they only disgusted those of well-balanced minds, and made those who were free from religious bigotry our friends.

As a result of our labors, eight have promised to keep the Sabbath. We do not feel, however, that the truth has taken as deep root in their hearts as it should, as it has not caused that great change in their intentions, manners, and feelings which the religion of Christ should produce. It seems impossible for us to continue the work longer here, as our tent was destroyed by a wind storm, and we were shut out of the school-house, and we now have to pay 50 cents for every meeting we hold. We hope to return soon, and establish the friends here more firmly in the truth. Brethren and sisters, stand in great need of your prayers.

A. G. DANIELS.
J. BARTLETT.

CALIFORNIA.

Grass Valley, Sept. 3.—We took down the tent in this place yesterday morning. I continue the meetings in private dwellings. The Spirit of the Lord seemed to be in our meeting last evening. Three names were added to the covenant, making eight in all who have covenanted to keep God's commandments.

E. A. BRIGGS.

East Oakland.—Considerable interest is manifested here in the truth presented. A few have signed the covenant, and several others are keeping the Sabbath. Still others are anxiously seeking to be thoroughly satisfied that this is indeed the "present truth." Like the noble Bereans, they are searching the Scriptures daily, to see if these things are so. Acts. 17:11.

J. D. RICE.
E. J. WAGGONER.

UPPER COLUMBIA CONFERENCE.

Patit Creek, W. T.—We held tent-meetings here nearly four weeks. One was immersed; two commenced keeping the Sabbath; a band of nineteen brethren and sisters was formed, and we organized a Sabbath-school of three classes. Our review of the Disciple minister on the law and Sabbath may result in a debate. We expect to effect a church organization here sometime the coming autumn. Three adult Sabbath-keepers, living near, have not yet joined the band.

We are now at Alpowa. Our pavilion is erected on one of the high "foot-hills" of the Blue Mountains. We have been told that our elevation is 4,000 feet above sea level, but for this we cannot vouch. The situation is delightful. Our auditors are kind and attentive, and some have decided to obey.

G. W. COLCORD.
A. T. JONES.

VERMONT H. AND T. ASSOCIATION.

THE first annual session of this Association was held at Morrisville, Vt., Sept. 5, 1880. The President, M. E. Kellogg, in the chair. Meeting opened by singing and prayer, after which the Secretary's report of the organization was read and approved. All full members were invited to take part in the deliberations of the meeting.

On motion, the Chair was granted power to appoint the usual committees.

Bro. J. E. White then gave some instructions in regard to clubs, the duty of a committee on arrangements for club meetings, etc., after which the President announced the following committees: On Nominations, C. P. Whitford, H. Peebles, and Lewis Bean; on Resolutions, C. W. Stone, T. H. Purdon, and H. Barrows. Adjourned to call of Chair.

SECOND MEETING, MONDAY P. M., SEPT. 6, 1880.—Opened by singing.

The Committee on Nominations reported as follows: For President, Eld. R. S. Owen; Secretary, H. W. Pierce. These persons were separately elected.

Remarks were made by Eld. Butler. He said we should take a lively interest in the temperance work, which is intimately connected with the cause of present truth, and that our pledges were the best and strongest he ever saw presented. He was sorry to learn that quite a number of Seventh-day Adventists were addicted to the use of tea and coffee; but as the ice was being broken, he hoped all would sign the "true-blue," or teetotal pledge.

After remarks by Eld. D. T. Bourdeau, the newly elected President, Eld. R. S. Owen, appointed M. E. Kellogg, C. E. Powell, and L. W. White as remaining members of the committee on discipline for the ensuing year.

Adjourned *sine die*. M. E. KELLOGG, Pres.
FRANK S. PORTER, Sec.

ILLINOIS H. AND T. SOCIETY.

The first annual session of this society was held at Decatur, Sept. 6, 1880. The meeting was called to order at 5 P. M. by the President, Eld. R. F. Andrews. The minutes of the organization of the society and the annual report were read and approved.

The following officers were elected for the ensuing year: For President, Eld. R. F. Andrews; Secretary, L. S. Campbell.

Adjourned *sine die*.

On Sunday at 4 P. M., Sister Ida W. Ballenger gave an address on temperance before a large and attentive audience, after which pledges were circulated, and forty names were obtained to the teetotal and nine to the anti-rum and tobacco pledge.

The present membership of the society is as follows: Full members, 177, of whom 175 have signed the teetotal and 2 the anti-rum and tobacco pledge; pledge members, 122, of whom 104 have signed the teetotal, and 18 the anti-rum and tobacco pledge; total, 299.

R. F. ANDREWS, Pres.

L. S. CAMPBELL, Sec.

NEW ENGLAND H. AND T. SOCIETY.

This society held its first annual meeting on the camp-ground at West Boylston, Mass., Friday, Aug. 27, 1880, with its President in the chair. The meeting was opened with the singing of some choice pieces from the new temperance song book, and prayer by Eld. Geo. I. Butler.

Opening remarks were then made by the President, after which the Secretary's report was read and approved. The report showed that during the past year eight local clubs had been organized, with an increase of membership of 340.

At the present time the standing of the society is as follows: The total number of full members is 340, of whom 321 have signed Pledge No. 1; 14, Pledge No. 2; and 5, Pledge No. 3. The whole number of pledge-members is 239, of whom 164 have signed Pledge No. 1; 51, Pledge No. 2; and 24, Pledge No. 3. This makes the entire number of members, 579.

According to the financial report, the sum of \$34.00 has been received on initiation fees; of this sum \$79.00 has been forwarded to the Secretary of the General Association, leaving \$5.00 yet to be sent.

There has been paid on annual dues \$4.10; the expenses of the society for letter heads, postage, cards, money orders, and checks have amounted to \$5.93, making the excess of expenses over annual dues \$1.83.

It was then moved that the Chair appoint a Committee on Nominations, and also a Committee on Resolutions. Interesting remarks were made by Bro. J. E. White and Eld. Geo. I. Butler. The speakers urged that S. D. Adventists should take the lead in the great work of temperance; that if we would have others speak favorably of our society and work, it must be because we have something better than others. The Chair then appointed as the Committee on Nominations J. C. Tucker, J. Y. Wilcox, and Josiah Webber; on Resolutions, J. E. White, E. T. Bedee, and Joel Crandall.

Adjourned to call of Chair.

SECOND MEETING, MONDAY MORNING, AUG. 30.—Prayer by Eld. Geo. I. Butler. Report of previous meeting read and approved.

The Committee on Nominations reported for President, Eld. D. A. Robinson; for Secretary, Eld. G. F. Haines. These persons were elected by a unanimous vote.

The Committee on Resolutions then presented the following:—

Whereas, We regard the temperance work as an important branch of present truth, therefore

Resolved, That as individuals we take a deeper interest in this work; and that we endeavor to interest others by bringing them to the meetings of the club and obtaining their signature to some of our pledges.

Resolved, That the Leader and the Committee of Arrangements in each club should do their best to provide an interesting and instructive programme for each monthly meeting, by providing good singing, by procuring speakers, and by inducing members to read essays or appropriate selections or to give recitations.

Resolved, That no speaker shall be engaged who will strike against the principles advocated by the American Health and Temperance Association, or whose character does not entitle him to the respect of the community.

Resolved, That individuals living remote from our churches should connect themselves with some organized club most convenient to them; that they should do all they can in their vicinity to interest their friends and neighbors by a judicious circulation of temperance tracts and temperance pledges; and that, if possible, they should organize a club in their own locality.

The above resolutions were adopted with very little discussion. Interesting remarks were then made as to how to make club meetings interesting.

Adjourned *sine die*.

D. A. ROBINSON, Pres.

G. F. HAINES, Sec.

Sabbath School Department.

"Feed my Lambs." John 21:15.

—Let me, then, be always growing,
Never, never standing still,
Listening, learning, better knowing
Thee, and Thy most blessed will;
That the Master's eye may trace,
Day by day, my growth in grace.

ILLINOIS S. S. ASSOCIATION.

ACCORDING to appointment, this Association held its second annual session at Decatur, the first meeting being held Sept. 6, at 4 P. M., the President in the chair.

After the usual opening exercises, delegates were called for, and eighteen responded, representing fourteen schools.

On motion, the following committees were appointed by the President: On Nominations, Geo. Hobbs, W. H. Bradley, and Alfred Foreman; on Resolutions, D. Morrison, C. H. Bliss, and L. S. Campbell.

Adjourned to call of Chair.

SECOND MEETING, AT 6 P. M.—The Committee on Nominations submitted the following report: For President, A. A. John; Secretary, L. S. Campbell; Executive Committee, Elds. A. A. John, R. F. Andrews, and C. H. Bliss. On motion, the nominees were elected in a body.

The Committee on Resolutions reported the following, which, after being freely discussed, were unanimously adopted:—

Resolved, 1. That our teachers and scholars should feel the necessity of a more thorough and extended study of the lessons.

2. That we recommend that our superintendents and teachers secure and study such lesson helps as will assist in teaching and in all that pertains to Sabbath-school work.

3. That all our schools are hereby requested to keep complete records.

4. That we recommend that teachers' meetings be held by all our schools, if possible.

Papers upon Sabbath-school work were read by Mrs. N. F. Craig and L. S. Campbell.

Adjourned *sine die*.

A. A. JOHN, Pres.

L. S. CAMPBELL, Sec.

ONE SABBATH-SCHOOL CLASS.

THERE is now one class in our Sabbath-school which is pretty sure to be full in fair weather or foul, heat or cold. It is not that Mr. Earnest has any special gift at teaching, but, as Joe Green says, "He makes a feller feel that there is a difference twixt him an' a parrot."

If the questions asked in the lesson papers are somewhat abstruse, he simplifies them. If in his reading during the week, he runs across anything illustrative of the lesson subject, he jots it down. And, above all, he evolves something of practical value from every lesson, which he specially impresses upon these boyish minds.

"Now what I am telling you," he says, "is not intended simply for Sabbath wear, to be laid one side with your best jacket to-night; but remember, it is like your every-day working or school clothes, to be put on as you go about your daily duties."

I recall hearing him give them this pithy sermon at the end of one lesson not very long since: "A good thought for the week is this, boys, which I lately read in a certain book, 'It is not necessary for a man to be happy, but it is necessary for him to be good.'" And I am sure every one of them remembered it, as they brought it up for a little explanation on the following Sabbath.

Not one of these boys has as yet sprung at one bound upon the higher plane of Christian living which is the ultimate end and aim of all true teaching. But I honestly think, from what I see of them in daily life, that the most of them are trying to put out of their pathway some of the obstacles that prevent them from climbing higher. And it may be that other teachers, seeing this, may be led to copy somewhat of the pastor's methods.—*Christian Weekly*.

THE PLEASURE OF DOING GOOD.

THERE is a satisfaction in the thought of having done what we know to be right; and there is a discomfort amounting often to bitter and remorseful agony in the thought of having done what conscience

tells us to be wrong. This implies a sense of the rectitude of what is virtuous. There is instant delight in the first conception of benevolence; there is sustained delight in its continued exercise; there is consummated delight in the happy, smiling, and prosperous result of it. Kindness and honesty and truth are of themselves, and irrespective of their rightness, sweet unto the taste of the inner man. Malice, envy, falsehood, injustice, irrespective of their wrongness, have, of themselves, the bitterness of gall and worm-wood.

SPECIAL MENTION.

BEECHER'S ELMIRA CHURCH.

UNDER this heading the Philadelphia Times thus fittingly rebukes that travesty of religious worship maintained by T. K. Beecher at Elmira, N. Y.:—

Among the blessings showered upon a hardly appreciative world by the family of Beechers, not the least important is an invention of Thomas K., the brother of Henry Ward, who lives at Elmira, in New York. This Doctor Beecher shares the Plymouth ideas to the extent, at least, that any religion is better than none, and that anything is better than to preach to empty benches. Addressing his powerful mind—was there ever a Beecher mind that was n't powerful in its way?—to the problem of making the house of God a popular place of resort, he has invented, and will no doubt patent, a style of church which we are sure needs only to be known to become the rage wherever Beecherism, in the mild form propagated by Thomas K., has votaries. A church constructed on this principle is warranted to draw crowds in any weather, and it is asserted by the local journal whence our item is clipped that already the one in Elmira has thrown the other great institutions of the city, the Female Seminary and the Water Cure, completely in the back-ground. How this can be will not be apparent to those who are familiar only with churches constructed and managed on the old-fashioned plan, but we have only to give details to convince the most skeptical.

Briefly stated, the underlying principle of the Elmira plan is the making of a church as little like a church as possible. The great thing to be kept in view is, to make religion and religious association so subordinate to everything else that men and women who are seduced within the walls of the building will never suspect for a moment that they are in a sacred edifice. There are the parlors, furnished in the East-lake style; the black walnut floors carpeted with rich rugs; the walls adorned with no pictures that are likely to give offense to the sensitive skeptic. Here there is a regular round of tea parties, kettle-drums, game suppers, and, for aught we know, Germans, not to speak of such mild dissipations as sewing societies, which do anything else but sew. Convenient to this are the well-stocked pantry, and a kitchen with all the modern improvements, but the flavor of religion is never obtruded in the culinary department any more than in the parlors. Some of the Elmira people, however, did not succumb either to the parlor or kitchen, and were equally proof against a well-supplied reading room. So a billiard room was thoughtfully added for the recreation of the young men, and the tap of the cue and the kiss of the balls are now heard by day and by night. This, again, is supplemented by a cozy little theater, playfully styled a "ramp room" in the guide books and the play bills. At one end of this apartment are the scenery, drop curtain, foot-lights, orchestra stall, and all the other indispensable adjuncts of a play-house. Here there are performances of a varied nature, but as a general thing the children are assembled once in two weeks for amusements in which the stage effects are not necessary, and a high old time they have. The Shakespeare Club meets weekly in the reading room. We would like to say something about the place where divine service is held, but no reference is made to it in the descriptions of the church furnished the public. There must be some closet or corner somewhere for this thing.

Enough has been said to show what Doctor Beecher's invention is doing for the cause of Christianity. The idea is capable of indefinite expansion and variation. The time has passed when churches were used simply for singing and praying. Those exercises may be indulged in at discretion by the fireside. A church is to be a place of amusement, and, if it is to be a place of amusement, is not the Elmira-Beecher's plan better than Henry Ward's or Bro. Talmage's? Why not give the young man his first lessons in billiards under the pastor's directions? Afterward, if he yearns for more steady employment in that noble game, or if he happens to be in a city where the churches have not the Elmira improvements, he may drop in at the

more gorgeous establishments, where the bar is handy and the winner sets up the drinks. And why stop at square dances in the church parlor, or comedy in the church theater, or billiards in the church saloon? When these things pall upon the young, or they learn to go elsewhere for the same things on a large scale, new attractions may be devised. Every church may have its card tables on the Saratoga plan, or its weekly or monthly balls, or a variety show now and then, or its race track within walking distance of the sacred edifice, membership in the church society to entitle one to admission to the grounds. Doctor Beecher's is a happy thought. We commend it to Christians generally for careful consideration. It may not please the old school, but it will bring recruits to the new, and soon the old landmarks will be replaced entirely by those to which the unregenerate can offer no objection.

THE JESUITS.

EVER since it was founded, the order of the Jesuits has been the subject of a good deal of discussion; of awe and fear on the part of some persons, and of reverence and devotion on the part of others.

Just now a great deal is being said of this truly wonderful body of men, who claim to be devoted, heart and soul, to the cause of Christ, and who have survived many efforts, sometimes on the part of popes and of kings, to abolish their famous society.

It cannot fail to be interesting to our readers to know something of the Jesuits; and while we shall not now refer to the question whether their works and influence are good or evil, we propose to give a few details of their organization.

The "Society of Jesus," as it is called, was founded by a Spaniard of noble birth and military education, named Ignatius Loyola, about four hundred and thirty years ago. Loyola, after serving with much bravery in the Spanish wars of his time, became deeply religious, and eager to make converts in the Holy Land, then as now under the dominion of the Turks.

In order to carry forward his missionary work, he gathered together some pious companions, and they formed a society. Out of this small beginning grew the great order of the Jesuits. Loyola resolved that this society should be founded on a military model, and his own military career enabled him to carry out his object.

The society, as it exists to-day, is little changed from that over which its founder presided. Its objects are declared to be to further the cause of the Catholic religion, its members being devoted to that cause, to the exclusion of every other, abandoning all selfish ends, and becoming absolute, unquestioning instruments in the hands of their superiors. This entire obedience to commands from their official superiors is the most prominent trait of the order. No matter what the chief officers command, the Jesuits must obey without question.

The society is divided into three great divisions, and is organized on a strictly military principle. The lowest division is that of the "Probationers," to which ~~no one~~ under fourteen years of age can be admitted. The "Probationers," as their name implies, are admitted to the society on trial; and their promotion depends on the qualities they exhibit during this period.

The next division is that of the Fathers, who take the three vows of "obedience, chastity, and poverty." ~~No one can reach this degree until he has been a novice for a certain period.~~ When admitted to it, he becomes a full member of the order, and can only be expelled by the principal council of the order.

The last and highest division is that of the "Select Fathers," who have taken the fourth vow,—that of special obedience to the pope. A Jesuit must be forty-five years of age before he attains this supreme rank. He must be ready to go wherever, and do whatever, the pope commands.

At the head of the order is a supreme officer, with absolute power, called the General. The Jesuits must also obey every order proceeding from the General; while abuse of power on the part of the General is prevented by the perpetual watchfulness of certain officers appointed by the society, who follow him everywhere, so that he is never alone.

Though possessed of almost unlimited power, he is as closely dogged by these men as by his own shadow; and there are certain rules which he must obey, or, if he does not, he may be deposed. Everywhere there are officers under the command of the General, who must obey him without question, and who, in turn must be as blindly obeyed by those below them.

Thus we see in the Jesuits a vast and wide-spread society, as strictly ruled as is an army, doing the work laid down for it by the General and his advisers at

Rome, and bound by the most solemn vows to renounce the temptations of the world, and go blindly, even unto death, if so ordered, along the often tortuous path which is pointed out to them.—*Youth's Companion*.

A REASONABLE DEMAND.

A ROMAN CATHOLIC merchant in Amsterdam died recently, leaving some \$7,000 to the church, "to deliver his soul from purgatory." Well, the executor now refuses to pay the legacy until proof shall be furnished that the soul of the dead man has really been delivered! The point seems to be well made. What proof will the church bring?—*The Covenant*.

Certainly proof should be furnished, and no money paid until it is. The demand is entirely reasonable. But what proof of the deliverance of the soul from purgatory will be conclusive? "What proof will the church bring?" "Aye, there's the rub."

—Against the strongest skeptical tendencies, against the authority of all our theologies, the spirit of truth is bound to win its way and become the all-commanding incentive in all investigations, whether scientific or religious. And then it will be seen that no pride of opinion, no private or party interests, can afford any satisfaction to be compared with the delight of seeing things as they are.—*William Henry Furness*.

Notes of News.

- France has 5,000 telegraph offices.
- The Spanish cortes has been dissolved.
- In New London, Ct., diphtheria of a very fatal type is prevalent.
- In one day, Sept. 4, 347 Mormon converts left Liverpool for Utah.
- Foreign gold comes into this country at the rate of about \$1,000,000 per day.
- It is said that the Prince of Wales owes between \$2,000,000 and \$3,000,000.
- The Marquis of Bute has a villa on the Mount of Olives, overlooking Jerusalem.
- The recent earthquakes in Manila destroyed property to the value of \$6,000,000.
- President Hayes and his party received an enthusiastic welcome in San Francisco.
- It is estimated that in Texas this year the sales of cattle will reach 7,000,000 head.
- Texas has apportioned \$782,000 for the support of the schools during the current year.
- In Quebec several lives and much valuable property have been destroyed by forest fires.
- Beet-sugar factories are to be established in Canada by a company that has been formed in Paris.
- Next year Vienna will celebrate the 400th anniversary of the printing of the first book in that city.
- In Charleston, S. C., there are over 2,000 cases of dengue. Dengue is also reported at New Orleans.
- The German government has ordered the expulsion of French Jesuits who have gone to Alsace-Lorraine.
- By a railway accident between London and Hampton Court on the 11th inst., 4 persons were killed and 30 wounded.
- A dispatch from St. Petersburg states that symptoms of the Siberian plague have appeared in a village near Odessa.
- By order of the authorities of Yokohama, copies of the New Testament in Japanese have been placed in the schools of that city.
- Intelligence has been received that a serious insurrection has broken out in Herat, and the governor of the city has been murdered.
- A telegram dated the 16th says that flooding rains are again passing over Texas. The streams are higher than during the recent freshet.
- By a recent fire, 150 houses have been destroyed in Serinagur, Cashmere. Some lives were lost, and a number of persons were injured.
- It is said that at a recent heathen festival in India, the value of the offerings, most of which came from poor people, amounted to \$1,000,000.
- Mr. Moody will commence a season of evangelical work in San Francisco, Cal., on the 1st of October. He intends to remain there during the winter.
- There is a prospect that the long war between Chili and Peru will soon be terminated through the intervention of the United States and the European powers.
- The Methodists propose to celebrate the semi-centennial anniversary of their first mission, which occurs in 1882, by raising \$1,000,000 for foreign missions.
- This year the rise of the Nile is several weeks late, and the inundation is lower than at the corresponding period last year. There is some anxiety as to the result.
- Chinese are emigrating in large numbers to the Sandwich Islands. In the Hawaiian group there are already 12,000 of these "disturbers of the public peace."
- In many parts of New England a severe drouth has prevailed during the past season. Cisterns have failed, and in many towns wells are dry, except where one is unusually deep.
- Mr. Charnay, in charge of the Lorillard expedition in Mexico, writes that he has unearthed a grand Toltec man-

sion of 25 rooms, with numerous corridors, grand columns, and stairways.

—E. P. Adams, of Dunkirk, has been deposed from the ministry of the Presbyterian Church for preaching against the doctrine of endless punishment. In the estimation of the Presbytery of Buffalo, Mr. Adams was preaching hereby.

—It is a forcible comment on the decadence of Sabbath observance among the ancient people of God, that the *Jewish Messenger* entertains fears that a proposed synagogue, whose membership is to be limited to Sabbath-keeping Israelites, will have a small congregation.

—The *Christian Weekly* states that immense clouds of flies, stretching as far as the eye could reach, have been observed at Havre, France, and far out at sea on the French coast; also on the Hudson River above Newburgh, and in Nova Scotia. It is not known whence these flies came or whither they went.

—Joseph Tapson, formerly Secretary of the Metropolitan Railway Company's Provident Savings Bank, of England, was arrested at Philadelphia on the 11th inst., on a charge of appropriating, at different times during the past 4 or 5 years, sums of money belonging to the depositors of that institution aggregating about \$50,000.

—The wheat crop in Illinois this year is the largest ever known in the history of that State. The Board of Agriculture report that it will reach nearly 54,000,000 bushels, with a value of over \$44,000,000. After taking out the amount needed for home consumption and for seed, the surplus will be about 46,000,000 bushels.

—One of the oldest towns in Texas, Columbia, in Brazoria Co., was visited by a destructive fire on the 15th. Every business house is in ruins. The total loss is \$125,000. There was no insurance, as the rates were high, there being no fire department. The town is a total wreck, the majority of the business men are ruined, and many of the oldest families are homeless. The fire was the work of an incendiary.

—A mine of dynamite was recently found under the rails of the London and Northwestern line, England. When it was discovered, the dynamite had been thoroughly soaked by the rain. The express to Scotland had passed over the rails only two hours before, and it was thought a deliberate attempt was made to wreck the train. Suspicion points to two or three discharged railway servants.

—The strike of the nail-makers of Worcestershire and Staffordshire, England, has come to an end, on account of the destitution of the men. The Accrington weavers now propose to take up the strain. They will be supported during their strike by a levy of two pence per loom throughout Northeast Lancashire. The strike is very complicated, and it is said 100,000 operatives will be affected by it. It is a clear case of the banding together of labor against capital and capital against labor.

—Among the aristocracy of St. Petersburg, there appeared recently a new Protestant sect known as the Apostolic. At its head stands General Major von Erdberg, and among its members there are princes, counts, courtiers, and the highest military and civil officers. Recently the Princess Dolgoruky, an orthodox lady, has joined it. The peculiar belief is that the end of the world, the second descent of Christ, and the last Judgment, are at hand. The members perform services according to the example of the apostles, and have prophets, apostles, and teachers.

—The admirals in command of the fleet operating against Turkey have decided to immediately warn the foreign consuls at Scutari and Dulcigno to remove their families to a place of safety. Until this is done, the orders under which they are acting cannot be carried out. The powers have presented their joint note to the Porte. They insist on the cession of all the territory mentioned in the note of Aug. 3, except Dinosh and Gruda, and notify the Porte that the combined fleet will now take action in the Montenegrin matter.

Obituary Notices.

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

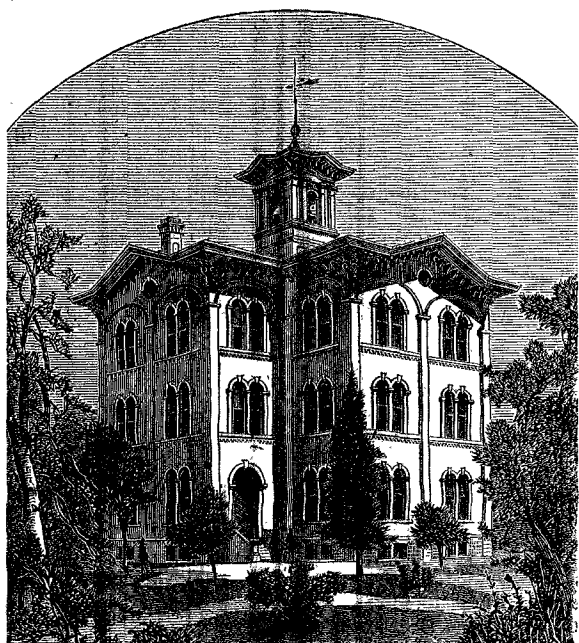
TORRENCE.—Bertie A., only child of I. J. and Jennie Torrence, died in Maiden Rock, Wis., aged 1 year, 11 months. M. BREWER.

GIBBS.—Charles Owen Gibbs, only son of Sister Adeline Demming, died at his residence at Kickapoo Center, Wis., Aug. 18, 1880, aged 37 years, 1 month, and 18 days. JOHN ATKINSON.

NEWEL.—Died of consumption, at her home near Spencer Creek, Mich., Aug. 24, 1880, Mary L. Newel, aged 34 years and 5 months. Sister Newel espoused the cause of Christ about eight years ago, and after four years of Christian experience became acquainted with the present truth and united with the S. D. Adventist church at Ligonier, Ind. She parted with her friends believing that she would meet them in the first resurrection. Words of comfort by the writer, from Isa. 53:4. J. SISLEY.

JOHNSON.—Died of typhoid malaria, in Peoria, Hill Co., Texas, Aug. 25, 1880, Eliza Johnson, in the fifth year of her age. Sister Johnson was born in Pickens Co., Ala. For twenty-four years she was a member of the Baptist church, from which she, with others, was excommunicated for keeping the commandments of God and the faith of Jesus, having embraced the present truth in 1877 while the tent was at Peoria. She has since loved the truths of the third angel's message, and has been at her post on every occasion possible both in the church and the Sabbath-school, at home and at all our general gatherings. She was loved and respected by all, and we shall miss her. She died in the full hope of a blessed immortality when Jesus comes. A husband and many friends mourn her loss; but we sorrow not without hope. R. M. KILGORE.

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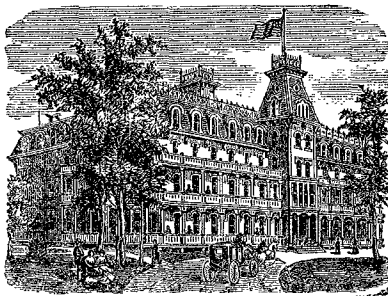
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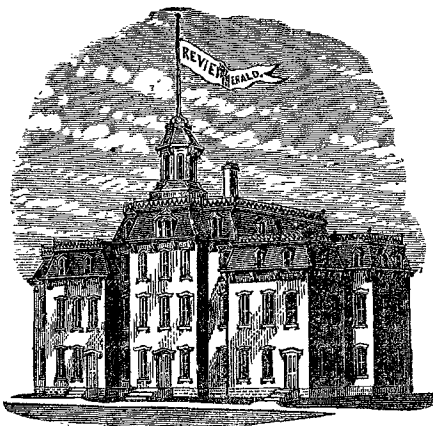
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The Review and Herald.

Battle Creek, Mich., Thursday, September 23, 1880.

REMAINING CAMP-MEETINGS FOR 1880.

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.

THE GENERAL CAMP-MEETING.

The general camp-meeting to hold at Battle Creek, Mich., September 28 to October 11, will be the largest meeting of S. D. Adventists ever held. In connection with this meeting will be held the General Conference, the annual business meetings of our several Associations and Societies, and the Michigan State Conference.

This will be the most important meeting ever held by our people. The members of the General Conference Committee will all be present. Preachers and lay brethren are expected from other States, especially from those States adjoining. They should bring their tents. All should make their calculations to be on the ground at the commencement of the meeting, and remain till the close. J. W.

BOOKS WANTED.

THOSE who have Thoughts on Daniel, Thoughts on Revelation, History of the Doctrine of the Immortality of the Soul, The Saints' Inheritance, and the Way of Life engraving on hand, will please bring them to the Michigan camp-meeting, or send them by those who may come to that meeting. J. W.

The friends of the cause will please notice that the \$10,000 fund to circulate the writings of Mrs. White is not yet made up. There is room for many more \$100 men and women. It is hoped that one-half of this sum, at least, will be made up by the time of the General Conference, the first of October. J. W.

NOTICE.

THE REVIEW, according to our usual custom, will be omitted one week during Conference. This will be the number for Oct. 7. Let 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.

GENERAL T. AND M. DELEGATES.

ACCORDING to the Constitution of the General T. and M. Society, each State society, or company of S. D. Adventists, is entitled to as many delegates as there are State society officers and life members. It is important that all State societies be represented at its next annual meeting, Sept. 11, as possible. J. W. HASKELL, Pres.

A "CONFIDENTIAL" LETTER.

TO THE EDITOR OF THE REVIEW.—I am sorry to see by the REVIEW of August 26 that you deny your statement that he and I went to Rochester he wrote a letter in Wisconsin, which I saw and copied. If necessary, I think his words should be produced; I am confident they are still in existence. In this letter he expressed his disappointment at the course of Eld. White in not admitting the views into the REVIEW. He said that we should make an effort to induce him to change his course in this respect, and if they failed in this, an effort would be made to take the paper out of the hands of Eld. White.

Mr. Stephenson may have forgotten some of these things, but the circumstances caused them to be so deeply impressed upon my memory that they can never be forgotten by me. I am willing to give him the benefit of his forgetfulness, but not willing to allow him the benefit of a denial of that which I know to be truth. J. H. WAGGONER.

Los Angeles, Cal., Sept. 6, 1880.

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. 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.

SABBATH-SCHOOL ASSOCIATIONS.

The annual meetings of the Michigan and General Sabbath-school Associations will be held in connection with the camp-meeting at Battle Creek, Sept. 28 to Oct. 11. A full representation of all the Sabbath-schools and State Associations, by delegates, is earnestly solicited. PER ORDER.

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. ALLER, Pres.

THE Kentucky camp-meeting and Conference will be held at Hart Co., on the same ground occupied last year, beginning Tuesday evening, Oct. 19, and continuing one week. Bro. and Sr. White will be present, and this will be a profitable occasion to our people. Those prepared to take care of themselves as far as possible, come at the beginning of the meeting, and stay as long as possible. Bring your unconverted friends, and come. S. OSBORN, Pres.

THE Kentucky Sabbath-school convention will be held in connection with the camp-meeting. Let all bring the last year's reports and the Instructor. S. OSBORN, Pres.

There will be no T. and M. meeting this quarter in Dist. No. 5, Minn. The camp-meeting is to be held in this district. Excuse the librarians from reporting to the meeting. They should be prompt. M. B. MILLER, Director.

No providence preventing, I will be at Amherst, N. H., Sept. 25, 26. Hope to see all out. D. A. ROBINSON.

THERE will be a meeting of the State H. and T. Association during the camp-meeting at Battle Creek, commencing Sept. 28. We request all club secretaries to report the standing of their clubs to the State Secretary, Miss Jennie Thayer, Battle Creek, Mich., previous to this meeting. M. B. MILLER, Pres.

THE isolated members of the church in Dallas, Texas, are requested to meet with us at our coming quarterly meeting on the first Sabbath in October, and to bring their s. b. with them. If any cannot come, let them report by letter, that we may know their standing. We intend to follow our Constitution and by-laws strictly in future.

A. SWADEN, Elder.
A. H. KING, Clerk.

GENERAL MEETING IN DIST. NO. 5, MINN.

THERE will be a general meeting for this district near Harvey Morton's place, five miles from Martell, on the Martell and Beldenville road, and eight miles south-west of New Centerville on the Beldenville road, commencing Oct. 6, 1880, and continuing over Sabbath and Sunday. We hope to see all the brethren and sisters in that part of the Conference at the meeting, and especially request all the librarians, T. and M. officers, and Sabbath-school officers to be there and bring their books, as this part of the work will have a share of the time. There will be hay, straw, and oats on the ground. All who have tents should bring them; but those who have none, need not stay away, as there is a large, comfortable, unoccupied house, where many can find shelter, also a good workshop and barn. But all must bring provisions and bedding, and be prepared to take care of themselves, as there are no brethren near who are prepared to entertain others. The place is five miles from Ellsworth, on a good road, and of easy access to nearly all in the district, and we hope all will make an earnest effort to be present. HARRISON GRANT.

GENERAL MEETING IN MINNESOTA.

THERE will be a general meeting held in one of the large tents at Walnut Lake, on the farm of Bro. Kelsey, commencing Sept. 24, and holding till the 27th. We hope to see all the brethren and sisters from the following churches: Wells, Blue Earth City, Tenhassen, Milford, Mankato, and Mansfield. Come out to the meeting and help to lay plans to carry forward our T. and M., Sabbath-school, and temperance work the coming winter. As there are but few Sabbath-keepers here, the brethren must come prepared to care for themselves. HARRISON GRANT.
JOHN FULTON.

DISTRICT QUARTERLY MEETINGS.

DIST. No. 1, Neb., at the "Thasp school-house," six miles west of Blair, Washington Co., the first Sabbath and Sunday in October. H. A. WHITTAKER, Director.

DIST. No. 2, Neb., Oct. 10, 1880, in Seward, Seward Co. Let all the societies of this district endeavor to pay up their indebtedness to the State by that time. E. D. HURLBURT, 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.

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

B. P. DAWSON, Fenton, Genesee Co., Mich., would like to work a farm on shares. He wishes one in some of the Western States, Iowa or Northern Missouri preferred. Address as above.

A young man would like to get employment among Sabbath-keepers. Is a good chopper or teamster, and can do any common work. A situation in Wisconsin preferred. Address, Wilmot V. Sharp, Custer, Portage Co., Wis.

TO WISCONSIN CHURCH CLERKS.—I wish every church clerk in the Wisconsin Conference to send me, without fail, a report for the quarter ending Oct. 1, 1880, that we may know the standing of each church. I have sent blanks to all clerks whose address I have, and others can be supplied by sending in their names. Of forty-six churches, only eight reported last quarter. Brethren, this "ought not so to be." W. D. STILLMAN, State Sec.
Madison, Wis., Sept. 19, 1880.

Books Sent by Freight.

Lizzie Hornby \$160.45.

Books Sent by Express.

F W Moore 3.00.

Cash Rec'd on Account.

James Sawyer per L. Hornby \$15.00, Iowa T. and M. Society per L. H. \$17.00, A. H. King 3.56, Mo. T. and M. Society L. M. Mynatt 1.00, Am. H. and T. Association, Vermont per F. A. Porter 5.40, F. A. Porter 1.00.

Mich. Conf. Fund.

Hickory Corners, O. V. Pratt \$5.80, Jackson per L. A. Bramhall 48.17.

Gen. Conf. Fund.

N. Y. Conf. tithe \$100.

Gen. T. & M. Society.—Donation.

Geo. Brown \$5.00.

Gen. T. & M. Society.—Life Members.

Martha A. Andrews \$10.00.

S. D. A. E. Society.

Mrs. M. M. Turnipseed \$10.00.