

The 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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LIGHT IN DARKNESS.

Oh, the sweetness of affliction!
None who have not felt can know
What mysterious peace may soothe us
When our tears most sadly flow.
In proportion to the trouble
That our shrinking hearts must bear,
The Great Comforter revealeth
His celestial presence there.

Oh! when earthly cares press deepest,
When our gloom grows most profound,
And no ray of sunshine glimmers
Through the darkness all around,
Then within the heart a glory
Riseth, so supremely bright,
We forget the utter darkness
Looking inward to that light.

MARION BERNSTEIN.
Dunrobin Place, Paisley Road, Glasgow.

General Articles.

CAN SEVENTH-DAY ADVENTISTS JOIN THE GRANGERS?

Of course they can, but what I mean to
ask is, Can they do it consistently with their
profession as Seventh-day Adventists? To
this we unhesitatingly say, No; and pro-
pose to give a few reasons why we say so.
1. Because Seventh-day Adventists, as a
body, are utterly opposed to all secret soci-
eties. This doctrine our people have al-
ways held. It has been taught by all our
teachers, in our publications, through our
conferences, &c. All our people under-
stand that this is our position, and the
world understand us to take that position.
However, then, among us departs from this
position, some secret society takes one
step toward leaving our people, bring-
ing in division, and throwing discredit upon
the teachings of the whole body. He has
the right to make division, and Paul says
that such should be marked and avoided.
Rom. 16:17. Those who have been mem-
bers of secret societies before they embraced
the truth of course are not so censurable,
though equally unfortunate.

2. Those who join the Grangers have to
fellowship ungodly and wicked men. In-
fidel, spiritualists, blasphemers, gamblers,
horse-racers, and many such like characters,
and do, join the Grangers. It is claimed
that openly immoral men, such as adulterers,
drunkards and the like are excluded.
This may be so to a certain extent, yet there
are characters as above mentioned who are
not excluded, as a man's religion is not in-
cluded into.
All who join the Grange are called broth-
ers and sisters, and they have to and do call
each other so. Here, then, is a Seventh-
day Adventist in fellowship with Sabbath-
breakers, with blasphemers, with infidels,
spiritualists, with worldlings, with tobacco-
smokers, with the covetous, and other unhol-
y spirits. They call him brother, and he calls
them so. Now read what Paul says, "But
now I have written unto you not to keep
company, if any man that is called a broth-
er, or a fornicator, or covetous, or an idol-
ater, or a railer, or a drunkard, or an extor-
sioner; with such an one no not to eat."
Cor. 5:11. "Be not unequally yoked to-
gether with unbelievers; for what fellow-
ship hath righteousness with unrighteous-
ness? and what communion hath light with
darkness? And what concord hath Christ
with Belial? or what part hath he that be-
leaveth with an infidel? And what agree-
ment hath the temple of God with idols? for
ye are the temple of the living God; as

God hath said, I will dwell in them, and
walk in them; and I will be their God, and
they shall be my people. Wherefore come
out from among them, and be ye separate,
saith the Lord, and touch not the unclean
thing; and I will receive you, and will be
a father unto you, and ye shall be my sons
and daughters, saith the Lord Almighty."

2 Cor. 6:14-18.
My brother, I earnestly commend to you
a careful consideration of these Scriptures.

3. Ungodly men are put forward to offer
prayer to God in the Grange. Some form
of religion is professed to be practiced even
in the Grange. A Granger told me that
he had to stay at one time and hear a drunk-
ard offer a prayer to God, and that he was
half drunk while doing it. To this our
brother had to say, Amen. What a solemn
mockery for a child of God, a believer in
the present truth, to be partner in such blas-
phemy.

4. Call no man master. Jesus says, Call
no man master, neither be ye called master.
But both these precepts of Christ are disre-
garded in the Grange, because one man
among them is called master, and all the
members have to call him so. Brethren,
when you are bowing your necks to that
yoke, remember this precept of your divine
Lord.

5. You have to assent to, and indorse
doctrines which you believe to be false.
The immortality of the soul, going to
Heaven at death, &c., is believed and
taught in all the Granges. When a mem-
ber dies, certain ceremonies are gone
through with at his grave, teaching that
this brother is not dead, but has simply
passed to a better world. An evergreen
bough is cast into the grave by the mem-
bers to indicate this. Among these is a
Seventh-day Adventist who believes that
this is all a lie of the devil, and yet, by his
association with them, he gives his consent
and approbation to it, without any protest.
Furthermore, the dead man may have been
a non-professor, an ungodly man, or even
an infidel, and yet our brother stands by
and says that he believes that he has now
gone to Heaven. Shame on you, my brother.
And what is the glorious object for
which you will thus sacrifice your faith and
conscience? It is the mean consideration
of being able to save a few dollars in money
by joining this society; because this is the
object proposed by the Grange, and the
very inducement for every one to join.

6. Festivals, dances, gambling, &c., are
indulged in by the Grangers. One promi-
nent feature of the Grange is that they
frequently have festivals; and in connec-
tion with them there is generally a dance.
Both of these things Seventh-day Advent-
ists are utterly opposed to, and yet all who
join the Grange, to say the very least, have
to fellowship these things. They join a
Grange; they pay in their money; they
give their influence to it, and then that
Grange with this influence and this money
either builds, buys, or hires a hall, fits it up,
buys the provision, hires the musicians, and
has a grand festival, concluding with a
dance.

Suppose our brother does not attend, yet
his money and his influence has been lent
to get this up. He simply absents himself
and tries to save his conscience in that way,
but it is of no use. It is only a dodge.
A man is always held responsible for the
actions of any society, company, firm, or as-
sociation to which he belongs unless he
protests against their actions and withdraws
from them. No principle in the world is
better established than this. Society so re-
gards it, the law so regards it, and so God
regards it.

Take the case of Achan in the Old Testa-
ment. Josh. 7. When he committed a sin
by stealing, God held his whole regiment
accountable for it, and punished them till
they ferreted it out and punished the trans-
gressor. To the Corinthians Paul said, "A
little leaven leaveneth the whole lump." 1

Cor. 5. So if a man is a Granger he is re-
sponsible for what his Grange does.

A short time ago I heard a sister tell how
she was led away from the truth and the
Lord by going to a Grange festival. Little
by little she was led on till at last she found
herself taking part in the dance on the floor.

Passing through a village in the north-
ern part of Michigan a short time ago, I
observed that the whole conversation and
excitement was about a certain quilt to be
drawn as a prize that evening at a Grange
festival. The quilt was made, costing some
\$13. Then two hundred tickets, fifteen
cents each, were issued, one of which was
to draw the quilt. Every body was urged
to buy. What was the inducement? To
obtain \$13 for fifteen cents. This is un-
varnished gambling. Brethren, how do
you quiet your consciences on such mat-
ters as these?

7. The Grange is a business company. In-
deed, this is the main feature of the Grange.
The one sole object proposed is to make
and save money to the members. It is a
regularly organized company, having of-
ficers, records, clerks, agents, places of busi-
ness, capital, &c. A man who joins this
joins the company, shares in its profits and
loss, the same as a member of any com-
pany. But this company does its business
upon the Sabbath. It buys and sells upon
the Sabbath; indeed, its chief meetings, have
been held upon the Sabbath. It is a Sab-
bath-breaking company. Who is respon-
sible for this? Public opinion answers, the
law answers, God answers, Every mem-
ber of the company.

Suppose a company is formed to carry
on blacksmithing, lumbering, the mercan-
tile business, or any other business, could
one of our brethren conscientiously join that
company, and simply absent himself from
business on the Sabbath? No, indeed.
We say that by doing so he would break
the Sabbath just as truly as though he
worked himself. So we say that all our
brethren who join the Grange are guilty
in the same manner and for the same rea-
son.

8. We must regard our brother's con-
science. How plainly Paul lays down the
principle that we must not offend our
brother's conscience, even if the act itself is
not wrong. See Rom. 14. "It is good
neither to eat flesh, nor to drink wine, nor
anything whereby thy brother stumbleth,
or is offended, or is made weak." Verse
21. "Wherefore, if meat make my brother
to offend, I will eat no flesh while the world
standeth, lest I make my brother to offend."
1 Cor. 8:13.

Now it is a cause of offense among our
brethren generally for a brother or sister
to join the Grangers. Any brother or sis-
ter who does it, knows beforehand that he
will offend not only his own church, but
the whole body of our brethren. He knows
that it will grieve them and probably
bring trial into the church. How any
brother can take such a course is more
than I can comprehend. It is very evi-
dent to my mind that either he has not
been properly informed as to what he is
doing, or else the love of the church and
the brethren has become very small in the
heart.

9. The advantage gained by joining the
Grangers is exceedingly small. The one
leading object proposed by the Grange is
to put money into the pockets of the pro-
ducing class,—farmers, mechanics, &c. It
holds out the inducement that they can buy
what they need much cheaper, and sell
what they market at much better prices.
But I have inquired into this in many
places, and find that largely it is a delu-
sion. The gain, if any at all, is very small.
Several members of the Grange have told
me that they have paid out much more for
membership, &c., during the year than
they had saved on what they bought and
sold.

Taking what a person has to pay for in-
itiation fees, and other expenses during the
year, for time wasted in running to their
Grange meetings, &c., and what little an
ordinary farmer would make through them,
even if it is anything, is exceedingly small,
and yet, I am sorry to say, the un-
certain hope of making \$5 or \$10 a year
is enough to induce some of our brethren
to risk all the considerations above pointed
out. He professes to believe that the
Lord is immediately coming, and that all
earthly things are soon to perish, and yet
he will run all this tremendous risk to gain
a little filthy lucre.

Many other good reasons might be add-
ed to the above why Seventh-day Advent-
ists should not join the Grange. To all
our brethren and sisters we say, Beware.
We all believe that the following script-
ure has a special application to this time; I
think it is good counsel and we had better
heed it:—

"Associate yourselves, O ye people, and
ye shall be broken in pieces; and give ear,
all ye of far countries: gird yourselves, and
ye shall be broken in pieces; gird your-
selves, and ye shall be broken in pieces.
Take counsel together, and it shall come to
naught; speak the word, and it shall not
stand; for God is with us. For the Lord
spake thus to me with a strong hand, and
instructed me that I should not walk in
the way of this people, saying, Say ye
not, A confederacy, to all them to whom
this people shall say, A confederacy; nei-
ther fear ye their fear, nor be afraid. Sancti-
fy the Lord of hosts himself; and let
him be your fear, and let him be your dread.
And he shall be for a sanctuary; but for a
stone of stumbling and for a rock of offense
to both houses of Israel, for a gin and for a
snare to the inhabitants of Jerusalem. And
many among them shall stumble, and fall,
and be broken, and be snared, and be taken.
Bind up the testimony, seal the law among
my disciples. And I will wait upon the
Lord, that hideth his face from the house
of Jacob, and I will look for him. Behold,
I and the children whom the Lord hath
given me are for signs and for wonders
in Israel from the Lord of hosts, which
dwelleth in Mount Zion. And when they
shall say unto you, Seek unto them that
have familiar spirits, and unto wizards that
peep and that mutter, should not a people
seek unto their God? for the living to the
dead? To the law and to the testimony: if
they speak not according to this word, it is
because there is no light in them." Isa.
8:9-20.

D. M. CANRIGHT.

"WHEREFORE THEN SERVETH THE LAW?"

This is a question which often arises up-
on the presentation of the full claims of
the law of God, and is answered in differ-
ent ways—two at least. One answer that
satisfies some is this: The law was abol-
ished by the death of Christ, and therefore
we are no longer under it. But there are
those who are not turned away with such
an evasive answer, and they press the per-
tinent inquiry, "If God's law of ten com-
mandments, which we have ever been
taught was holy, just, and good, was made
void by the death of Christ, then why was
it given?" The answer is usually returned:
"The law was our schoolmaster to bring
us unto Christ, that we might be justified
by faith; but after faith is come we are no
longer under a schoolmaster. For ye are
all the children of God by faith in Christ
Jesus."

Do the Scriptures bring to view any
other way for us to be adopted into the
family of God but by faith in Christ? No.
Since our first parents through transgres-
sion lost their title to God's favor their off-
spring could only regain it through faith in
Christ; and every one of them, however re-
mote they may be, if saved finally, will be
saved through the only name given under

Heaven whereby we must be saved. Acts 4:12. Hence it was by faith that Abel's offering was accepted, and God gave him the witness that he was righteous. Heb. 11:4.

Abraham was not justified by works, but by faith in the promised Messiah. He did, however, receive circumcision as a token, or sign, of his faith in the promise of God. Rom. 4:2, 11, 13. Yet we are informed that the *reason* why God adopted Abraham was because he kept his commandments. Gen. 26:5.

Paul says that this promise to Abraham extended to his seed, which is Christ, Gal. 3:16, and that God confirmed it to him by an oath. Heb. 6:13, 14. Yet it was necessary for Abraham to express his faith in the promise by some outward act, and therefore he submitted to the rite of circumcision as a seal of the righteousness of that faith. Now Paul says, that the law, given four hundred and thirty years after the confirmation of that covenant, could not disannul the promise that God had sworn to perform, though it was added *because of transgressions*. Gal. 3:19.

If God had no law prior to his speaking one on Sinai, then there could be no transgression. Rom. 4:15. But because God's holy law did exist, and sin was imputed to them in consequence of its transgression (See Rom. 5:13, and Gen. 4:4-8), it was necessary to give a law which would foreshadow Christ, and by which, in its performance, their faith in him could be kept alive until he should come and take away those sins. Therefore this law to prescribe and regulate the ceremonies and offerings was added to the former ceremony of like nature—circumcision.

But why add these ceremonies, if circumcision was only necessary before? says one. We understand that sacrifices were necessary before, and were *offered*, but without regularity and precision. Therefore they were not added, but only the law to regulate them, so to have a regular system of faith and worship.

This is a matter of necessity. For while in Egypt, in association with that idolatrous nation, the children of Israel had to a great extent, through their transgressions, lost sight of the promise of God, and, if left to themselves and the influence of the nations around them, they would soon become gross idolaters. Hence to keep them together, and teach them faith in the atonement, it was necessary to give a law that would regulate their worship, and be a schoolmaster that would each day point them to, and bring them unto, Christ.

And it (the law) was ordained by angels in the hand of a mediator. To ordain means to establish or appoint. Though it is true that the law of ceremonies came by the approval of God, yet he says that he did not give that law. He does, however, acknowledge that he commanded them to *obey his voice* (Jer. 7:21-23), which Moses says was the law of ten commandments. Deut. 4:12, 13.

Again he says in verse 21: "Is the law then against the promise of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." He also says, in writing to the Romans, that the law which slew him (the ten commandments), "was *ordained to life*," and was therefore a different law from the one under consideration in Gal. 3:21, which could not give life, but could only point to Jesus Christ as the only source of life for sinners.

There can be no difficulty in understanding the frequently occurring expression, "the law," as used by the apostle in his writings, and determining its application if taken in its several connections. But some, in order to evade the force of the fourth commandment, which enjoins the observance of the seventh day as the Sabbath, class the moral and ceremonial precepts together, and with one sweeping assertion abolish them all, leaving the world to infer from their teachings that no law exists by which to regulate our lives.

This ever seems inconsistent to Bible readers, and causes them to lose confidence in its teachings. For, say they: Paul, in writing to the Romans, states that faith in Christ does not abolish the law, while he writes to the Galatians that it was only a schoolmaster, and to continue only till Christ. What shall we conclude from this? We conclude there are two distinct codes brought to view by the apostle: One, which he claims is spiritual; Rom. 7:14; another, which he calls "the law of a carnal commandment." Heb. 7:16. The first is not made void through faith. Rom.

8:31. The second is abolished in Christ. Eph. 2:15.

To those who earnestly desire to know and do the will of God, I would say, Before you decide to renounce God's holy law, in order to be released from the observance of his day, weigh well the evidence of the Bible upon the point, and then remember that it holds up his law as the rule in the Judgment, Eccl. 12:13, 14; Rom. 2:12-16; James 2:12, and act with reference to that event.

J. O. CORLISS.

GAVAZZI ON ROMANISM.

In the *Herald of Life*, of Dec. 8, 1875, we notice the following, contained in Gavazzi's concluding lecture on Romanism in concluding his condemnation of the worship of relics.

"But if the worship of relics is so stupid and revolting, what will you say about the worship of images? The papists say, in the face of the second commandment, that it is right to worship images; and it is also true that in order to worship images they must entirely violate the second commandment of the decalogue, and you cannot find in all their edition of the Bible the second commandment at all. Still they pretend to have the ten commandments the same as the Protestants. Yes, ten commandments! But though the Bible system is a connected system, the priests of Rome took the last commandment of the decalogue, and, like good upholsterers, cut in pieces the last commandment in order to eke out the ten commandments. The second commandment, which forbids the worship of images, is cut off entirely, and the last commandment is divided, so that the ninth commandment says, 'Thou shalt not covet thy neighbor's wife,' and the tenth, 'thou shalt not covet thy neighbor's ox, nor his ass,' &c.

As Gavazzi has described so truly and forcibly what the papists have done to the second and last commandment, it is to be regretted that he did not see what they have done to the fourth. They not only "say in the face of the second commandment that it is right to worship images," but they also say in the face of the fourth that the church has power to change the law of God; thus setting up a counterfeit Sabbath in place of the Sabbath of the Lord, in fulfillment of Dan. 7:25, which says this power should think to change times and laws. Truly the "Bible system is a connected one," and the papists have attempted to sever the *very connecting link in the center of the moral law*, which links the system together.

May Protestants see that in keeping Sunday they are observing a day which has been instituted and sanctioned by the papacy and not by the word of God.

WM. PENNIMAN.

TESTIMONY ON THE SABBATH.

I was highly pleased with the article entitled, "Pres. Asa Mahan on the Sabbath." He, and all others of our learned men, can, and generally do, give strong proof of the origin, nature, and object of the Sabbath when they are untrammelled by the traditions of men; and yet it oftentimes so happens that even from those who have certain "creeds" or "articles of faith" to support you can glean certain facts that will go far to show what their real sentiments are, and to establish you more firmly in the truth. To make the truth stand out more clearly, I will introduce the testimony of Dehon, D. D., in one or two of his sermons. The title of the book from which I quote is, "Sermons on the Public Means of Grace," published in 1821.

"That God is to be worshiped, is a sentiment of nature, a dictate of reason, and a declaration of the written law. This point being established, there follows a necessity that there should be established times for discharging the duties of devotion.

"As regularity in transacting business of any kind is ultimately beneficial, so, in this particular, unless there be stated periods for paying our devotions to the Most High, inattention will produce indifference, indifference will form a habit of forgetfulness or neglect; and thus in the noblest employment of a rational being, the mind would but seldom and accidentally engage. When we further consider that there are favors which we unitedly need, and, consequently, for which we ought unitedly to petition; that there are sins, which we join in committing, and consequently, ought to join in imploring remission of the same; that there are blessings which we enjoy in

common, and, consequently, for which we ought to return a common tribute of praise; in a word, when we consider that, social in everything else, man ought to be social in the worship of his God, we cannot but be convinced of the necessity that some definite part of time should be appropriated to the service of religion.

"Now if it were left for men to determine among themselves how much time, and what particular part of time, should be thus consecrated, it would be rare indeed if, differing in sentiment upon every other subject, they should be united upon this. The supposition is inadmissible. We can conjecture ten thousand circumstances which would inevitably operate against this unanimity. But, blessed be God, in this respect, he has not left mankind a prey to uncertainty and discord. He, himself, has determined what portion of their existence his intelligent creatures shall dedicate to him. 'Remember,' says he, when promulgating his sacred laws, 'remember the Sabbath day to keep it holy.' Permit me, beloved, to bespeak your attention, while I endeavor to state to you, in the first place, the nature of this day, and the reasons for remembering it; and, secondly, the suitable and reasonable methods of keeping it holy.

"We learn from the history of the creation that Deity employed himself six days in forming the heavens and the earth and all the host of them. It could not have been necessary that he should be occupied for this or any other particular space of time, in effecting the purposes of his will. He, whose simple fiat could call light into existence, could, with equal ease have said, 'Let creation be,' and instantly the universe would have appeared. But for some certain wise and good end, perhaps for our instruction, he chose to employ himself six days in creating our world. 'The seventh day,' says the sacred historian, 'God blessed and sanctified, because that in it he had rested from all his work which God had created.' Not that he was fatigued by the exertions which he had made, or exhausted by the greatness of the work which he had accomplished. Far otherwise. 'The Lord, the Creator of the ends of the earth fainteth not, neither is weary.' When it is said, 'God rested on the seventh-day,' the expression means that he then ceased from that particular employment in which he had been engaged. And when he sanctified this day, he determined that every periodical return of it should be duly observed by his intelligent creatures for commemorating the nativity of creation, when 'the morning stars sang together, and all the sons of God shouted for joy,' and for impressing upon their minds a remembrance that He to whom they dedicated the day was the author, and is the preserver and governor of the universe; of whom, and through whom, and to whom, are all things.

"Such was the origin of the Sabbath day; and there is a probability that the observance of it commenced and continued from the time when the reason first existed for which it was blessed and sanctified. It is true that we have no account of the actual observance of the day before the time of Moses. Many have inferred from this that the notice of the day is to be dated from the solemn appointment of it by Moses. But if the Sabbath had been kept from the creation as a matter of course, it is a circumstance which we should not expect to find mentioned in a history so concise, when the author himself must have viewed the thing as common as the resting at night, after the labors of the day. Now, we have no account from which we can possibly infer the neglect of the day! And it is observable that the first observance of it noticed by the historian was previous to the promulgation of the law from Sinai.

"When the children of Israel were miraculously fed with manna, they had not arrived at the holy mount, but were in the desert of Sin. This was their eighth encampment; that was their twelfth. In order to refrain from labor on the seventh day, they then gathered on the sixth two omers of manna, which was twice the quantity of one day's consumption. When Moses assigns the reason for this, he mentions the Sabbath, not as anything new, but as something to which they had been accustomed. 'To-morrow is the rest of the holy Sabbath unto the Lord.' It may further be remarked that, notwithstanding the commandment in the text, and other arrangements in the Jewish law for the service of the day, there is no particular mention of the observance of it for several years after Moses.

"But it is argued, if men had remembered the Sabbath day from the creation, why was it so formally ordained at the

promulgation from Sinai? Now, would not be equally as rational to argue that it not esteemed unlawful to dishonor parents to commit adultery, to murder, to steal, bear false witness, etc., previous to the promulgation of the divine will, these crimes formally forbidden? The truth of the matter undoubtedly is, that when Deity sanctified the Sabbath, he informed thereof; and from Adam to Moses were not wanting who paid attention and reverence to the holy day. As man came more and more corrupt, the objection to this, as well as to all other precepts, was held less and less sacred. To revive their ideas of duty, and purify among mankind a knowledge of his Deity, in his own time benignantly vouchsafed to his people a written law. In law the religious and constant observance of the Sabbath was solemnly enjoined, two additional motives thereto urged the Jews: 'Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out of thence; therefore he commanded thee to keep the Sabbath day,' and likewise 'that thine ox and thine ass may rest, and the sooth thyne handmaid, and the stranger may be refreshed.' Thus was the Sabbath established, and continued a day of rest, the first pair of our race, to Jesus, the Emanuel. * * * *

"There is something of an awfulness, of a solemn dignity, surrounding Sabbath, when we consider the constitution of it, as coeval with the existence of our race. How venerable its antiquity! How sublime the ends for which it was instituted! With what horror does the sensible mind recoil at the recollection of those who would demolish with worse Vandal arms this first and most graceful institution of God. . . . the account which has been given of nature and history you may gather really sufficiently engaging, to fill you with a solution that you and your household reverence the Sabbath of the Lord God."

That this may be the determination of all who may read the above is my prayer. W. POTTER.

OLD AGE.

THERE is something unlovely and pulsive in old age when not beautified and adorned with the graces of the Spirit. A life misspent makes old age a deformity from which we instinctively turn with pity and disgust; while, on the other hand, a life spent in doing good makes age often more beautiful and attractive than youth. The longer we live in sin and rebellion against God, the more hardened and depraved they become, and the more insensible they are to the influences and impressions; hence moral degradation is such as to stamp itself on their persons as well as characters. There is no sadder picture than that of the aged who are without God in the world and without hope in the future. Their earthly and groveling minds grow weaker as their years increase, until imbecility and depravity are such as to render their society unpleasant to all around them.

Not so with the faithful servants of the living God. With their advancing years their experience of divine truth grows riper and richer, and their lives purer and holier. From their minds the darkness and gloom incident to old age is dispelled by the sunshine of God's love, and a general rule, preserved from decay, is dotage to the latest period of their life. Talents rightly improved do not corrupt and decay and become useless, leaving the mind a blank, and its possessor a cipher in existence. Hence those who live the life of the righteous seldom outlive their usefulness. In view of these facts, with the aid of equal force, the incentives to an obedient and upright life so far outweigh all other considerations and interests that a thoughtful man or woman in regard to them appears to have little consequence. E. E. B.

A CAUTIOUS SINNER.—An old man expressed to a wild young Virginian his half unconscious creed of many a wretched sinner. "Massa Richard," said this happy evil-doer, solemnly lifting up his hands and emphasizing the admonition, "if there is hereafter, don't carry on—but," and then he suddenly broke into enthusiasm and a broad grin, "if there ain't no hereafter, carry on powerful!"

MORTALITY.

These words and sentiment of these lines are so true that I send them for publication in the REVIEW.

D. M. C.]

This poem, which was so great a favorite with President Lincoln, that he committed it to memory, was written by a Scotchman named William Knox, who was born in 1789, and died in Edinburgh in 1829.

Why should the spirit of mortal be proud?
One swift, fleeting meteor, a fast flying cloud;
A flash of the lightning, a break of the wave,
That passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
The scattered around, and together be laid;
The young and the old, and the low and the high,
Shall bow to dust, and together shall lie.

Child whom a mother attended and loved;
Mother that infant's affection who proved;
Husband that mother and infant who blessed;
All, are away to their dwelling of rest.

Maids, on whose cheek, on whose brow, in whose
Eyes, beauty and pleasure—her triumphs are by;
The memory of those who loved her and praised,
Will live from the minds of the living erased.

The hand of the king who the scepter hath borne;
The brow of the priest who the mitre hath worn;
The eyes of the sage and the heart of the brave,
Hidden and lost in the depths of the grave.

The shepherd, whose lot was to sow and to reap;
The farmer, who climbed with his goats to the steep;
The beggar, who wandered in search of his bread;
All, are away like the grass that we tread.

The saint who enjoyed the communion of Heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
All, are mingled together in the dust.

The multitude goes, like the flower and the weed,
Whither away, to let others succeed;
The multitude comes, even those we behold,
Repeat every tale that has often been told.

We're the same things that our fathers have been;
We see the same sights that our fathers have seen—
We run the same stream, and we feel the same sun—
We run the same course that our fathers have run.

Our thoughts we are thinking our fathers would think;
Our death we are shrinking, they, too, would shrink;
Our life we are clinging, they, too, would cling,
Our speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumber may come;
They joyed, but the voice of their gladness is dumb.

They died; aye, they died; and we, things that are
Now, walk on the turf that lies over their brow,
To make in their dwellings a transient abode,
The changes they met on their pilgrimage road.

Hope, and despondency, pleasures and pain;
Mingled together in sunshine and rain;
The smile and the tear, and the song and the dirge,
Follow each other like surge after surge.

The wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death;
From the gilded saloon to the bier and the shroud—
Why should the spirit of mortal be proud?

RUSKIN ON CONSCIENCE.

"It has been a prevalent notion in the minds of well disposed persons that if they acted according to their own conscience, they must, therefore, be doing right; but they assume, in feeling or asserting this, that there is no law of God, or that law cannot be known, but only felt or conceived. 'I must do what I think right.' How often is this sentence uttered and followed on—bravely—nobly—innocently, but—because of its egotism—erringly. You must not do what you think right, whether you or any body think or do not think it, what is right. 'I must act according to the dictates of my conscience.' By this means, my conscientious friend, unless you are quite sure yours is not the conscience of an ass. 'I am doing my best—what can man do more?' You might be doing much less, and yet much better; perceiving you are doing your best in producing an eternally bad thing.

All these three sayings, and the conclusions they express are wise only in the mouths and minds of wise men; they are foolish, and all the deadlier because bearing the image and superscription of virtue in the mouths and minds of fools. 'But there is a gradation, surely, between wisdom and folly.' No. The fool, whatever his name is the man who does not know his master—who has said in his heart, 'There is no law.' The wise man knows his master. Less or more wise, he perceives a higher master; but always some nature larger than himself—some law higher than his own; a law to be sought, loved, obeyed; but, in order to its mastery, the obedience must be begun at the best one knows. Obey something, and you have a chance some day of finding out what is best to obey. But if you begin by obeying nothing, you will end by obeying Beelzebub and all his seven-headed friends."

It does seem good in this age of sickly sentimentalism, when the unholy feelings of men's own hearts are exalted above the law of the great Creator, to hear, now and then,

some good sound talk which has the ring of the Bible in it. Such is the above. I commend it to those who have deified their own consciences, and thereby set aside the law of God.

D. M. CANRIGHT.

PERSEVERANCE.

This is a virtue that is not always as highly prized as it should be, though to insure success in any undertaking its possession is a positive necessity. In business circles we witness the results of its influence, and those lacking in this particular are soon most surely left behind in the world's strife for place and power. While this fact is apparent to even the most casual observer, are we to expect a different result when we scan the religious portion of the world? Can we reasonably expect to see those churches or individuals in a prosperous condition that depend for prosperity upon the strength afforded by occasional revivals? Will they set before those who are looking to them for an example of steady faithfulness? And who can tell the power that lies in a godly life, steadfastly adhered to, regardless of surrounding influences?

My mind has been more particularly directed to this subject of late by such remarks as the following, which have appeared in the columns of the REVIEW, "The members have become discouraged and have ceased to meet together, and some have even given up the observance of the Sabbath." Now this sounds very strangely to me; not that I have not witnessed coldness among members of the churches now popular, but that those who have listened to the clear arguments of those fully competent to explain the Scriptures, have professed a thorough conviction of the practical necessity of observing the "commandments of God and the faith of Jesus," have covenanted together to walk in future in newness of life, and have turned of their own accord from the follies of the world to lead lives of self-denial, in honor of the Lord who bought them with his own blood—to read that such have "crucified to themselves the Son of God afresh," seems sad indeed. The hearts of his followers should be so thoroughly imbued with the love of Jesus, and a desire to honor the commandments which he, by his example, taught us are still binding upon those who profess his name, that their steady, unwavering faith would strike conviction to the hearts of their neighbors and friends.

I have never seen a Sabbath-keeper, and while I can imagine the pleasure it would be to meet with those of the same faith, it still remains my privilege, as each recurring Sabbath is ushered in, to commemorate the wonderful events of creation, and thus honor the God who created and sustains all things through his Son, the Lord of glory. Nearly eight years have thus passed away, and though I may never listen to the voice of the living teacher, I yet have the word of God, which is the life of the soul, and shall I dare to falter while thus continually assured and comforted? Friends, you who have been labored with by faithful ministers, do not forget that your responsibility is greatly increased thereby, and if you fail, remember the eyes of the world are upon you, nor forget that angels, both good and evil, are watching for your final decision with the most intense interest.

OLIVE E. McCORD.

Oregon City, Oregon.

THE JESUITS IN CHINA.

In a letter sent from Canton, mention was made of the cathedral going up there, which is to cost three millions of dollars. We learn that another, quite as magnificent and costly, is being erected at Peking; also, that in nearly every important city of the empire churches are being erected. The Jesuits are in China in great force. Here comes one of their priests, a Frenchman, wearing Chinese clothing, with a pigtail hanging down his back. He has become a Chinaman, following to the letter the apostolic example and precept—becoming all things to all men, to accomplish the end in view. The Jesuits throughout the empire have adopted the dress, the habits and customs of the Chinese—eating as they eat, sleeping as they sleep, shaving the forehead and not the crown, just as the Chinese shave theirs.

Your readers will remember that two hundred years ago, the Jesuits were numerous throughout the empire, but upon the accession of a new dynasty they were driven from the kingdom, and their property

confiscated. But through all these long years Rome has had her eyes open. When the French brought forward the treaty lately signed between France and China, one article stipulated that all the property confiscated two hundred years ago should be restored to the Jesuits.

"It is impossible," said the emperor's ministers.

"It must be done," was the reply of the French commission.

"Who can tell where it was situated? How can it be identified? There have been great commotions—a great many changes since then. We cannot find it," said the ministers.

"Of course there may be some difficulty; but if the fathers of the church can identify the property, your Highnesses will restore it," said the bland commissioners.

"Oh, yes; if they can show that it was once owned by the church," was the reply, and the article went into the treaty.

A few months later the fathers appeared at Peking with a great bundle of title-deeds and documents, yellowed by time and moldy from their long repose in the archives of the Propaganda at Rome.

The emperor's ministers were confounded, but there was no help for it; and so the church to-day is in possession of immense estates in nearly every city of the empire.

The other day, while walking through the streets of the old city of Shanghai, Rev. Mr. Yates pointed out long ranges of buildings which had been restored to the Jesuits under that article of the treaty. The income from these estates is enormous. No estimate can be made of the amount, which is known only to the fathers, who keep their own counsel.

The Jesuits are having great success in this empire. The forms and ceremonies of the Buddhist religion are so much like those of the Roman Catholic that one can hardly tell the difference. A Chinaman entering a Protestant church sees no gods, images, nor pictures, and he comes to the conclusion that the Protestants are altogether godless; but he enters a Jesuit church, and sees a better class of images than he is accustomed to worship, pictures more pleasing than those upon the walls of his own temples. He sees the priests of the altar in gorgeous robes, inhales sweeter incense than that ascending from the joss-sticks. The music of the choir, the deep-toned organ, is more than the rub-a-dub of the drums. Is it any wonder that the churches are thronged at morning mass, or at the hour for vespers?

Rome takes long looks ahead. She is educating for the future. Foundlings are picked up by the hundreds and thousands; poor parents sell their children for a trifle, parting with them that they may be educated by the priest. A few years hence these foundlings will be traversing the hills and valleys, stopping at all the villages, setting up schools, and carrying on the work of the church.

A gentleman of Shanghai, one who has been long in the country, who can speak the language, who has traveled through several of the provinces dressed as a Chinaman, in search of coal and iron and other materials, has had excellent opportunities for observation, and his opinion is worthy of consideration. He says:—

"Of the missionary effort put forth in China, at least ninety per cent. is by the Catholics."

The restoration of the confiscated property has given the church of Rome great vantage ground. The priests have been pressing the Imperial Government in another direction. The French minister has obtained an imperial decree permitting the priests to decide all questions of law between Chinese Catholics and those who still adhere to the Chinese religion. Secretly, persistently, and constantly, they are laboring to obtain possession of China. So high a personage as Sir John Bowring, who was here for a long while, and whom I had the pleasure of meeting last August at the meeting of the British Association, expresses the opinion that Romanism stands a fair chance of obtaining possession of this vast empire. Certainly Rome is working with a zeal, energy, singleness of purpose, and far-sightedness which may challenge admiration.—*Cor. Boston Journal.*

THE IMMORTAL YOUTH OF JESUS.

"His soul was not left in hades, neither did his flesh see corruption." Acts 2:27; Ps. 16:10.

A touching story is told by a London paper of some miners who, not many years ago, working far underground, discovered the body of a young man who had perished

in that suffocating pit forty years before. By chemical means in that laboratory of nature decay had been prevented, and the body of the fine, sturdy young man looked perfectly natural—hair jet black, and not a convulsion mark on the face. No one knew him. A generation had come and gone while he lay sleeping under ground. But a tottering old woman, who had heard the news, came hurrying from her cottage. She knew him. He was to have been her husband on the day after that on which he died. There were no dry eyes when this poor woman cast herself on his dead body, and poured into his deaf ears words of endearment unused for forty years. It was a touching contrast, the one so old, the other so young. Time had gone on with the living, but had stood still with the dead.

Jesus was crucified at thirty-three years of age—in all the beauty, glory, and strength of his young manhood. Just as he fell, so he rose. His flesh saw not corruption. And John says, "We know that when he shall appear, we shall be like him, for we shall see him as he is."—*Wm. Hauser, in Standard and Journal.*

ENGLAND IN THE EAST.

REFERRING to the alleged acquisition by England of the harbor of Mohammerah, at the mouth of the Tigris and Euphrates, an Austrian journal says that this is probably the first step toward the construction of the Euphrates Valley Railway, and the continuation of the policy which led to the purchase of the Suez Canal shares. "England has now one foot in the stirrup at Suez, and the other at Mohammerah. Russia will have to lower her flag; she has neither the material, power, nor the spirit to beat England out of the field. Was it to be expected that while Russia was advancing toward India, the statesmen of the richest and most cultivated nation of the world should look on with folded arms? The truth is that England is now as strong, and her policy is as great as in the time of William III. or of Wellington. She does not make any show of military strength, but she will get that when she wants it. A country which has so much money and so many resources, whose people are inspired with so grand a patriotism, and whose government acts with such a masterly policy, does not meet with the difficulties of Continental nations in raising an army. Let the English people only be convinced that their army requires developing, as seems to be the case since the Duke of Cambridge's last speech, and the thing is as good as done."

I HAVE come to the conclusion if man, or woman either, wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having something to do, and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.—*Prof. Upham.*

STRONG IN WEAKNESS.

"To suffer and grow strong." It is not the natural sequence. Suffering begets weakness, as a rule. Few suffer long and keep their vigor undiminished.

And we must all suffer. All? They are few who escape suffering. It comes to each in some form—suffering of the body, or mental anguish, or keen hurt of the soul. Does it come ever with a blessing? We know it does. We know that some characters find perfection through sorrow, even as Christ found his.

For was there not a progression in our Saviour's life? He was tempted, and in many forms; did he not grow strong to resist temptation? Surely that final test was a hard one when he hung alone in the death agony, and his heart cried out so piteously after the Father. It was bad enough to be forgotten of men, and bruised for their iniquities; it was infinitely worse to be forsaken of God.

Through the suffering of sympathetic ministry, of the scorn of unbelievers, of long and bitter temptation, of agonizing prayer, of denial and betraying, of taunts and tortures, the Son of man grew strong. Through suffering of some sort, the best strength must come to each of us. When out of suffering comes strength, then is suffering a blessing. How shall the strength come? The answer may be found in Christ's own life. He prayed much. He trusted ever in the Father and the Father's love. In his prayers and his trust he grew strong. How else can men grow strong today?—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 13, 1876.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH, } . . . EDITORS.

THE CONFERENCE.

We gave last week a partial report of this good meeting. This was a special meeting of the General Conference, not designed to take the place of the regular annual meeting, to be held in connection with the Michigan camp-meeting in August next.

We are happy to present this week the doings of the committee appointed to arrange the camp-meetings for the coming season. The meetings last year were precious seasons. We look for them this year to be crowned with a still greater measure of the blessing of God.

One of the most interesting features of the Conference was the correspondence received. The earnest letters, calling for help, and stating the openings everywhere presenting themselves, showed that the Lord has gone out before us and is inviting us to follow. Letters which came from States where Conferences are organized will be referred to the Conference Committees of those States. Of others we are happy to note the following as examples:—

A letter from Hampton Co., Ontario, stated that many thousands of pages of tracts had been distributed there, a great interest excited, some have already commenced to keep the Sabbath, three places were waiting for the living preacher to instruct more fully, baptize and organize churches; and a fourth would soon be ready for such labor. In one place the leading citizens contemplate paying for a hall, and say they must have some preaching on these subjects.

Bro. Osborn appealed earnestly for Kentucky. There are now five organized churches in that State, besides two in Tennessee. The brethren there have pledged nearly enough to purchase a tent, and are arranging to have it in the field the coming summer. The Conference generously proposes to furnish a tent for that field, send Bro. O. a good assortment of books, and let them use their means for further missionary labor in that section.

A very interesting letter was received from a brother in Coosa Co., Alabama, seventy years of age, who commenced to keep the Sabbath last October. He embraced religion at the age of thirteen, commenced to preach at fourteen, has been preaching ever since, fifty-six years, and is still at the work with a voice as strong as ever. He has a wife and eleven children, the youngest of whom is twenty-five years of age. He has resided in Alabama thirty years, and is known all through that country. He now preaches the Sabbath. Has had no doors shut against him as yet; and as the result of his efforts, quite a number have embraced the Sabbath, and ten ministers are now investigating the question. He says the prospect in his place and surrounding country is good for the spread of the truth.

Brethren, are beginning, as is right, to think about tents for the coming summer. Many camp-meeting, and preachers' tents are wanted, and inquiries are coming in, in regard to the best place to buy, &c. It was the opinion of the Conference, not officially but individually expressed, that S. D. Adventists ought to have a tent making establishment of their own, by which tents of all kinds could be furnished to our people at a much less rate than we now have to pay. Thousands of dollars are paid out every year for tents, a good proportion of which might be saved to our cause, had we such an establishment of our own, and a person capable of conducting the business.

U. S.

THE SANCTUARY.

Fifteenth Paper.—What Is the Sanctuary?

It will be observed that neither the holy nor most holy place, had any window; hence in the first apartment there was need of the candlestick with its seven lamps; and in regard to the second, where God dwelt, Solomon said, "The Lord said that he would dwell in the thick darkness." 1 Kings 8:12.

How impressive must have been the scene presented by the interior of this building. There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of show-bread and altar of incense, glittering in its light like burnished gold; and there

was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in, beyond the second veil, was the glorious Shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live.

Before the door of the tabernacle were placed the brazen laver, and the altar of burnt offering, and around the whole was erected the court with its curtains of fine twined linen.

In the second year after Israel had departed from Egypt, in the first month, on the first day of the month, the tabernacle was reared up. And Moses spread abroad the tent over the tabernacle, and he put the testimony (the tables of the ten commandments) into the ark, and the mercy-seat upon it, and brought it into the tabernacle, and set up the veil; he placed the table of show-bread and golden candlestick in in the first apartment, and lighted the lamps before the Lord; he put the golden altar of incense before the veil, and burnt sweet incense thereon; and on the altar, before the door of the tabernacle, he offered the burnt offering and the meat offering as the Lord commanded. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. Ex. 40. He had now taken possession of his dwelling place, in the midst of his people.

We have now before us the sanctuary as Moses erected it in the wilderness of Sinai, 1490 years before Christ. With its ark of the covenant, its mercy-seat, and its glorious Shekinah, it constituted the heart and center of Israel's religious worship, under that typical system.

The children of Israel being at this time in the period of their wanderings, the sanctuary as first given to them was adapted to their condition. It was so constructed that it could be easily taken down and borne with them in their journeys, and immediately erected wherever the divine presence, which accompanied them in a cloud by day, and a pillar of fire by night, should direct them to pitch their camp. Num. 9:15-23.

The Levites were consecrated to the service of the sanctuary, and were commanded to bear it, and all its sacred vessels, when the camp set forward. Thus it was with them during the forty years in which they journeyed in the wilderness. During this time, this building which God claimed as his dwelling place, and where his service was performed, is fifty-six times called the sanctuary, in the following instances: Ex. 25:8; 30:13, 24; 36:1, 3, 4, 6; 38:24-27; Lev. 4:6; 5:15; 10:4; 12:4; 16:33; 19:30; 20:3; 21:12 (twice), 23 (plural); 26:2; 27:3, 25; Num. 3:28, 31, 32, 38, 47, 50; 4:12, 15 (twice), 16; 7:9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; 8:19; 10:21; 18:1, 3, 5, 16; 19:20. U. S.

MOSES AND ELIAS.

LUKE 9:27-36, tells us how the kingdom of glory was seen in miniature by three of the apostles. Jesus was glorified and the light of Heaven shone round about him. Two men from the mansions of glory visited him, and talked with him of his departure from this world. When Peter and those that were with him awoke out of their sleep they saw the glory of the Lord and the two men that stood with him. Then their hearts were filled with joy, and they felt so happy that they desired to remain in this beautiful place and make it their home.

Many have thought that at least one of the persons here spoken of, Moses, must have been a departed, immortal spirit, but this conjecture is not founded in truth. Elias, or Elijah, was translated bodily to Heaven. 2 Kings 2:11. When it is stated that Elias talked with Jesus, reference is made to that selfsame Elijah who once lived on the earth among the children of men. It does not denote merely his spirit or soul, but his whole spirit, soul, and body. No one can misunderstand this. "There talked with him two men, which were Moses and Elias." Verse 30. Elias is here spoken of as a man—not a disembodied spirit or soul. Peter did not see an invisible spirit, but he saw "the two men that stood with" Jesus. Verse 32. Neither did he see one man and one spirit, but two men. If Elias was there bodily, then Moses was also there bodily. If one of them was a man, the other was also a man. If Elias on the mount of transfiguration was the same person—the same Elias—who proclaimed the word of God among the children of Israel in the days of king Ahab, then Moses, who was seen with him,

was also the same person who led the Israelites out of Egypt.

How could these two men be with Christ on Mt. Tabor? Whence came they?

If Elias came from Heaven, whither he had been translated, then Moses no doubt came from the same place. But Moses died and was buried. How, then, could he come from Heaven?

The Lord could raise him up and take him home to himself. There are twenty and four elders around the throne of God in Heaven. They have been redeemed unto God from every kindred and people by the blood of the Lamb. Rev. 5:9. They have been made kings and priests unto our God, and shall reign on the earth. Verse 10. They are representatives of the people of God before his throne until the great day of redemption, when all the elect shall be gathered. Moses may be one of these elders.

Is there any reference in the Bible to the fact that Moses was raised from the dead? Yes, Michael, the archangel, contending with the devil, disputed about the body of Moses. Jude 9. Michael is the great prince of the people of God who shall raise them up at the last day. Dan. 12:1, 2; John 6:39. The Lifegiver would raise up Moses, but he that has the power of death would not let him go. Which one of the two came off victorious is seen on the mount of transfiguration. Jesus conquered the enemy. Moses came out from the tomb as really as Lazarus came out when he heard the voice of the Son of God. And Moses did not only receive life again, but he was glorified, and was seen in glory on the mount of transfiguration with Peter, James, and John. Luke 9:31.

Would the Lord then suffer Moses to return to hades? Certainly not! No more than he would suffer Elias to return to his earthly, mortal condition after he had been clothed with immortality.

Does not this contradict those texts which testify that Jesus was "the first-born from the dead," Col. 1:18; "and that he should be the first that should rise from the dead?" Acts 26:23. Certainly not! The word "first" does not only mean first in point of time, but also first in dignity. The original word *protos* is thus defined by Greenfield: "First in time, order; first in dignity, importance, i. e., chief, principal, most important." This is also seen by two parallel texts:—

"But many that are first shall be last; and the last first." Mark 10:31.

"And whosoever will be chief among you, let him be your servant." Matt. 20:27.

These two words "first" and "chief" are translated from *protos*, and all can see that they mean one and the same thing.

None can deny that Jesus was the first of the resurrected dead in dignity and importance. He is the chief among the resurrected dead ones. The resurrection of Christ is the foundation of all other resurrections both before and after the time when he himself arose. But Jesus did not rise first in point of time. Some were raised by the prophets. "Women received their dead raised to life again." Heb. 11:35. Lazarus, the daughter of Jairus, and the widow's son, of Nain, were all raised from the dead before Christ.

To avoid this plain truth, some have said that Christ was the first who was raised unto glory, and that this is what the Bible means when it says that Christ should be the first that should rise from the dead.

We cannot shape the meaning of the Bible according to the desire of this or that person. All we can do, and all we wish to do, is to read what is there, and shape our ideas accordingly. The Bible does nowhere state that Christ should be the first that should rise from the dead unto glory. The words "unto glory" are added by men. In all other places in the Bible where the resurrection is spoken of in general, it denotes simply that the dead are raised unto life from the grave. Therefore it has also the same meaning here, since it is the same word used in the same manner.

Thus we see a beautiful harmony in the Bible, when we believe simply what it says, and leave out all human additions. Moses and Elias were really with our Saviour on the mount of transfiguration. One was raised from the dead and clothed with immortality; the other had been changed in a moment in the twinkling of an eye from mortality to immortality. Moses was a representative of the dead in Christ who shall be raised at the last day. Elias represented those who live on the earth and remain unto the coming of the Lord. These are all the subjects in the kingdom of glory. Christ, the king, was also there in glory. And a part of his kingdom shone with the light of Heaven and was surrounded by the wall of salvation. Thus

the kingdom of God—in miniature—was by three of the apostles before they died. By this they were very much strengthened in their Christian faith. 2 Pet. 1:16-20.

JOHN G. MATTHEW.

SWITZERLAND.

Progress in the Churches and on New Ground.

In our first tour among the churches in Switzerland we could scarcely do more than acquaint ourselves with the situation of the brethren and sisters. We have now closed a trip among the principal companies of Sabbathkeepers in this country. On this trip we have been encouraged in seeing several of the brethren resolve to take an advance step in the reformation by either deciding to use wine, or by concluding to entirely abandon use of this article, except in case of sickness. The work had received quite an impetus at last meeting that we reported in the Review. Two of the brethren went from this meeting to the church of La Coudre, where seven at made a solemn pledge to adopt abstinence from wine as the rule. Others have pursued a similar course.

We are closing the translation of the new need most for the new fields, and the midst of a brief course of lectures in which we have been residing for two months, and where there are sixteen keeping the Sabbath. This is the third effort at presenting the truth in this place, which is a city of 11,000 inhabitants, whose principal business is watch-making.

We struck off 2,000 hand-bills of the new one leaf of the REVIEW, and by means of a directory, and through the post-office, procured each family with the programme of our "conferences." The result is that our hall was filled overflowing. We have reached the subject of the second message, and though we cannot for so bountiful a harvest as we would in the field, yet we hope God will give us encouraging additions. Some are deeply affected. Some follow us closely with their Bibles, among which is the first teacher of the college.

I have just received a very interesting letter from a person in this place who is hindered attending our meetings by bitter opposition. He invokes God's blessing on our effort, and asks to be remembered by us in our prayers, that his liberation may come.

D. T. BOURDEAU.

Locle, Switzerland, March 21, 1876.

THE MAKES-NO-DIFFERENCE THEORY.

If any citizen should say, "It makes no difference whether we obey the laws of the State or not," he would be esteemed wickedly lawless or insane. Yet this is the way the law of God is spoken of by men of all classes, the clergyman and the layman, the non-professor and the skeptic. In the latter classes, it is not so much to be wondered at; for they do not profess to revere the Almighty, and, to the shame of the former, the latter have learned it from the lips, and only reiterate what they have heard from the pulpit and the pew. Ministers, deacons and private members have repeated it, and it is no wonder that worldlings of all degrees should join them in full chorus. It makes no difference which day you keep the Sabbath, if you only keep one day in seven. It makes no difference whether you believe the Scriptures teach of the second coming of Christ, if you are only ready; and a number of various classes sound the refrain, "It makes no difference whether you keep day, or no day, or whether you have any in Christ, or not." Some may listen with regret to this refrain, but they have some the key, and the others fully harmonize; they have set the ball in motion, and they stop it; they have laid down the premises, others only bring out the legitimate conclusions.

And why do Christians thus encourage enemies of the Lord to blaspheme? It is simply because they find themselves, by the traditions of their fathers, out of harmony with law of God, and rather than turn and obey the law as it is, they manufacture arguments to excuse themselves in disobedience, and in offering to God a substitute for what he has commanded. They would not dare treat the governor of the State in this way; but they seem to think that God is a great way off, and will not notice a trivial matter. "Offer it now unto thy governor; or will he be pleased with thee, or accept thy person? saith the Lord of hosts." How applicable to the case are the words of the Lord in par-

—was the mouth of the prophet: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble by the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore I have made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Mal. 2:7-9. It is worse than folly, it is impiety, to assert that the fourth commandment is binding—that the Sabbath of that commandment should be kept—and yet that it does not bind men to the observance of a particular day. God sanctified, and set apart, separated, appointed, the seventh day, because it was his Sabbath, the day on which he rested from the work of creation. He rested only on the seventh day of the seven; therefore his Sabbath is no other day than that of the weekly cycle so definitely and infallibly pointed out. And it will be finally discovered, to the infinite loss of many, that it makes vast difference whether we obey God, or not. It is extremely silly, as well as wicked, to attempt to undermine the fourth commandment, and circumvent Infinite Wisdom, by beginning where you please to number the weekly cycle, and so make any day you choose the one required to be kept holy—the Sabbath of the Lord, that is, the day on which the Lord rested. It is attempting an impossibility; it is a flagrant violation of common sense; a thing that never would have been undertaken, but from the most necessity to excuse self and maintain a tradition that had usurped the place of the Lord's Sabbath and made void the fourth precept of his law.

Ignorance will be the ground upon which many who lived in time past will be forgiven the sin of making the Lord's holy Sabbath a secular day; but light has come, the time of ignorance is fast passing away, and those to whom the light has come cannot be excused on the same ground. The Judgment is at hand; and men will be weighed in the just balances of the law of God. The gospel will save those who have repented of their sins, found pardon through Jesus Christ, and have followed the example of Him who said, "I have kept my Father's commandments." Jesus is soon coming. The signs of the times, which are the fulfillment of the predictions of Jesus, prophets, and apostles, declare it in language too plain to the believer to be misunderstood. The Jews were condemned as unbelievers, because they did not discern the signs of their times. Christians of our day will have their faith tested also on the signs of the times. Faith in Christ embraces the promise of his return, and accepts the fulfillment of the signs he promised, and which have been fulfilled. It is becoming too late to say, It makes no difference whether we believe his promise and the fulfillment of the signs he gave, on the fulfillment of which he bids us know that his advent is at hand, even at the doors. The inquiring, observing Christian lacks no evidence on this point. Nothing but stubborn unbelief can find much longer excuse itself from believing, saying, "It makes no difference, if we are only prepared." It will be found too late, by many, that that excuse is only a hiding place for unbelief in the words of Jesus, and that it is vain to hope to be prepared for his coming while having no real confidence in his words. Yes, it will make a vast difference whether we be found in faith or unbelief. "Here are they that keep the commandments of God and the faith of Jesus." R. F. COTTRELL.

TODAY.

"VERILY I say unto thee to-day, shalt thou be with me in paradise." Luke 23:43. I make this promise unto thee to-day, while I am suffering the pains of the crucifixion. And at this moment, while the visible church and its wise men and its prelates are adding to my burdens and pains by their scorn and abuse, thou, a poor penitent criminal, art causing in my heart an unalloyed joy, and a holy pleasure, in the midst of my dying agony, as I realize in participation the ineffable joys I shall confer upon thee, and such as thou art, penitent, and made free in my future kingdom. In the sweet language of confession, thy words, just falling from thy lips, convey to my heart an infinite pleasure and comfort; they seem an earnest of other scenes in the future, when the truth shall reach distant nations, and future ages and untold numbers, shall, like thee, repent in sorrow and bitterness and pain; and, like thee, shall reap a rich harvest, in my future kingdom; therefore, to-day I do promise unto thee a place in paradise.

Yes, on this memorable day, the last of my earthly life, a day made memorable by the woes and pains I suffer, and by the crimes of my murderers, some of whom, like thee, will repent and find mercy, to-day I promise to thee a place in paradise.

To-day, while forsaken of my friends, and tormented by my foes, and almost forsaken of my God, almost alone, on the terrible cross, my hands and feet pierced by the cruel nails, and my spirit bowed down beneath the sins of a world, yes, to-day, it affords me an infinite pleasure to give pardon and peace to a repentant sinner.

To-day, as the earthquake rends the solid mountains, and darkness veils the sun, and earth hides her face in the darkness from the strange scene; to-day, while the Son of God suffers the agony of the atonement, and while wicked men and vile spirits gather around to insult and wound their Redeemer, thou, O penitent thief, art, in this thine hour of trial, a model of sincere and godly repentance; thou art free, and wise, and upright, in this thy final judgment and conclusion; therefore, to-day I set thee free from thy load of sin, and assume thy case at the bar of the Judge of the universe.

To-day, the last day of the Mosaic dispensation, to-day, as I by my death rend the veil, and abolish the forms and ceremonies of the earthly temple, and assume the priesthood in my own person, I begin the work by an act of pardon and clemency to thee, O repentant and dying sinner. "Turn you to the strong-hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." Zech. 9:12.

JOS. CLARKE.

MAKING HER DESOLATE.

In Rev. 17:16 we read that the ten kingdoms should hate the harlot, the papacy, and make her desolate and naked, and eat her flesh and burn her with fire. The following facts show how this scripture is receiving its fulfillment, and this desolating process is going forward. Under the heading of "Persecution in Germany," the *Home Journal*, a Roman Catholic paper, published in Detroit, Mich., says:—

"The following letter appeared in the *London Times* of Tuesday, Jan. 25, 1876:—

"SIR: Will you allow me to call attention to the present condition of the Catholic clergy in Germany? A committee consisting of Lord Petre, Lord Arundel, of Warquer; Lord Howard, of Glossop; Lord Emly, Monsignor Pater-son, the Rev. H. J. Coleridge, Mr. T. W. Allies, Mr. John Young, Jr., Mr. J. H. Pollec, M. W. H. Lilly, and myself, have been engaged for some months in making inquiries on the subject, and we are now in a position to state the following facts:—

"1. By the law of April 22d last, an annual sum of between £135,000 and £150,000 has been withdrawn from the Catholic church of Prussia.

"2. This sum, the due payment of which had been solemnly guaranteed by concordats between the Prussian government and the holy see, was by no means a State subsidy to the Catholic church, but an allowance made in consideration of sequestered ecclesiastical property of far greater annual value.

"3. The number of priests whose income is thus stopped, either wholly or in part, is about 10,000.

"4. The only terms on which the clergy are entitled under the law of the 22d of April to claim the resumption of the payments thus stopped are by entering into a written engagement with the government to 'obey the laws of the State,' among which are the 'Falk' laws.

"5. The Falk laws are simply incompatible with the practice of the Catholic religion, providing as they do, *inter alia*, that the education of the clergy shall be conducted in State universities in which anti-Christian principles are openly taught; that no disciplinary power shall be exercised in Prussia by the pope; and that bishops may be deposed by the sentence of a purely civil court, the Royal Gerichtshof. The clergy have therefore been called upon to choose between beggary and apostasy. They have chosen beggary.

"6. But this is not all. In many instances the exercise of purely spiritual functions has been punished as a criminal offense; the ordinary public worship of the church, the administration of the sacraments, even the burial of the dead have been treated as crimes. Six bishops and a very large number of priests have been deprived of their personal liberty; some are confined with, and treated as, common criminals, and thousands of the faithful are without pastors and spiritual consolation.

"7. Nor is it possible for the Catholics of Prussia to do much for the support of the impoverished clergy who as yet have not been thrown into prison. It was stated in a telegram which appeared in your columns on the 10th of May last, that 'orders had been sent to the district administrators, according to which collections were made, without the sanction of the governor of the province, to compensate Catholic priests for the penalties inflicted upon them, constituted offenses punishable by law.' We are in possession of evidence that in many provinces the order is being enforced, and that in the poorer parishes, especially in rural ones, the

clergy are suffering the greatest privations, which their people are unable to relieve. A very high authority states that in the dioceses of Treves, Hildesheim, Limburg, Fulda and Culm it is utterly impossible for the faithful to support their priests, and any protest by the laity, through the public press or otherwise, against the policy of the government, is repressed by fine and imprisonment.

"In such circumstances it appears to us that an appeal may confidently be made on behalf of these sufferers for conscience' sake. Acknowledged to be men of exemplary lives and entire devotion to the duties of their sacred calling—the only crime alleged against them being their refusal to submit to the dictation of the State in matters of religion—they are entitled, as it seems to us, to the respect, compassion, and active sympathy of all Englishmen.

"I am, sir, your obedient servant,
"E. M. NORFOLK."

A CHEERING REPORT.

FROM a private letter to Bro. Canright from a brother in Memphis, Mich., we have the liberty to give the following cheering report to the readers of the REVIEW:—

"The Lord is blessing the church very much. One week ago last Sabbath [March 25], Bro. Lamson baptized thirteen, and yesterday [April 1], he baptized seven more, and quite a number of others united with the church. One brother who had kept the Sabbath for years, but had never been baptized, went forward, and was very much blessed.

"In the afternoon we all met at the church, and celebrated the ordinances. It was a precious season. The youth took hold, and some said they never were so happy in all their lives; others, that they would not give their peace of mind for all the pleasures of the world. Nearly every one of the children of our brethren and sisters have made a start, and others will be baptized in a few days. One brother said that he had looked for a great work to be done, but that it had gone beyond all his hopes, and he felt like praising God for his goodness."

GLEANINGS BY THE WAY.

THE COMING STRUGGLE BETWEEN FRANCE AND PRUSSIA—TESTIMONY OF A FRENCH SOLDIER.

As we were crossing France on our way to Switzerland, we fell in with a French soldier who had served his country in her late struggle against Prussia, and who was well qualified to give a true statement of the real feelings of the French toward the Prussians, and the prospects of a coming conflict between those two nations. He said:—

"We all expect that another war will break out between the two nations in less than six years, and we are preparing for it. We did not have a fair trial in the late struggle. We were shamefully sold. In the coming struggle, we will count on our valor as French soldiers, and the Prussians will be unable to stand before us."

As we see this storm gathering, God grant that we may not be indifferent in our efforts to persuade men to enlist and serve under the banner of the coming King, that they may be the happy subjects of his peaceful kingdom.

AN OBJECTION ANSWERED.

Should Europeans regard the darkening of the sun, etc., of 1780, and the shower of falling stars of 1833, as signs of the end?

But some will say: As the phenomenon of May 19, 1780, and that of Nov. 13, 1833, were confined to America, they were not sufficiently extensive to constitute so important a sign as the special sign of Christ's coming. To this we reply:—

1. It is not simply in America that the sun has been supernaturally darkened, and that there has been an extraordinary display of falling stars or meteors. Who has not heard of the remarkable darkness that occurred in Scotland only a short time after the dark day in America?

Tuesday, Sept. 3, 1839, there was a display of falling stars in England which seemed to be equal in splendor to that witnessed in America in 1833. It commenced about 10 o'clock P. M. and continued two hours, and toward morning the spectacle became still more wonderful. The fire engines were horsed, and galloped toward the supposed scene of destruction, followed by carriages, horsemen, and vast mobs. The same phenomenon was witnessed in America, but to a less extent than the described appearance in London. —*New York Commercial Advertiser*, Sept. 4, 1839.

Again, who is not familiar with the fact that in 1866 there was a wonderful display of falling stars in Europe, North Africa, and Asia? But

2. Were it even true that these phenomena were witnessed only in America, the objection under consideration would not be a valid one. The star that constituted one of the signs of

Christ's first coming was seen only by a few wise men or astronomers in the land of Palestine, who did not even belong to the Jewish nation. Did the Jews therefore do right in asking Christ for a sign, and in rejecting the true Messiah?

But what if God has seen fit to give Americans the priority on one of the signs? What if it could even be shown that Americans alone had had the privilege of being eye witnesses of one of the signs of the end? Must the people living in other countries reject this one sign because they did not see it? What would Europeans say of Americans if they rejected the striking evidences of the end, as seen in the history of the papacy which is made up of events of which only a portion of those living in Europe could be eye witnesses? There are many historical and geographical facts that we have to receive at second hand, i. e., through the testimony of others. For example: Everybody believes that such a city as Paris exists, yet there are but a few comparatively who ever saw Paris.

God has spoken, and has fulfilled his word. Let the world take warning and prepare for the coming of his Son.

"THE LIGHT-HOUSES HAVE APPEARED!"

Such was the language of the sailors and passengers on board our steamer as we were nearing the coast of England, after a very rough and dangerous passage from New York. Joy beamed on every countenance, and all longed for the light of morning, and when it came, all were especially cheered at the sight of land, which seemed all the more precious for our having been deprived of it. As we looked back to our dangers amid the angry and surging waves, deliverance seemed very precious. We thought of the glorious deliverance of the saints beyond the trials and perils of the brief future. Can it be that final victory is so near. It is even so. "The light-houses have appeared." They are still in sight. They have been erected by the arm of Omnipotence, and are as firm as the pillars of Heaven. They show us our dangers, and that we are about to enter the haven of eternal rest. May the language of each heart be: Let perils and trials come, if victory is so sweet. D. T. BOURDEAU.

Locle, Switzerland, March 1, 1876.

TO CORRESPONDENTS.

A. SMITH: The Bible Student's Assistant gives the complete use of the words soul and spirit in the Bible, with the different renderings of the Greek and Hebrew words from which they come. The word "pit" in Isa. 14:15 and 38:17, 18, is not from *sheol* but *bohr*.

J. HILTON: The Bible does not forbid the use of tobacco by name, and it would not have been consistent to do so; for it was not known when the Bible was written. But the Bible lays down principles that clearly condemn its use. It is one of those "foolish and hurtful lusts which drown men in destruction and perdition." 1 Tim. 6:9. Being a species of intemperance, its use is one of the works of the flesh enumerated in Gal. 5:19-21, of which it is said that "they which do such things shall not inherit the kingdom of God." Our bodies are the temple of God. 1 Cor. 3:16; 6:19. By such an indulgence as the use of tobacco, which benumbs and stupefies the sensibilities, and wars upon the vital economy, this temple is defiled; and if "any man defile the temple of God, him shall God destroy; for the temple of God is holy which temple ye are. Let no man deceive himself." 1 Cor. 3:16-18. The same reasoning which would make the words of Christ in Matt. 15:11, justify the use of tobacco, would make them also justify the use of whisky, brandy, and other intoxicating liquors; for these liquors are taken in through the mouth. But they certainly defile the user; for no drunkard shall inherit the kingdom of God. 1 Cor. 6:10. Christ was speaking of articles of food, which tobacco, whisky, &c., are not, and rebuking the hypocrisy of the Pharisees, who were so scrupulous lest they should partake of something adjudged by the ceremonial law to be unclean, while their hearts were full of uncleanness and every evil.

From all of which it seems evident that the Bible condemns such indulgences as the use of tobacco, and that it is therefore a proper matter for discipline.

H. H. BRUNSTETTER: The righteous are judged during the investigative Judgment, before Christ comes; the wicked during the succeeding thousand years. This subject and Rev. 20:10, are explained in "Thoughts on Revelation."

ANSWERED BY LETTER. Wm. Cottrell, E. Hutchins, A. Droulow, G. T. Berg, W. J. Hardy, S. N. Haskell, E. Halferty, U. Affolter, J. H. Waggoner, H. Robinson. U. S.

MISSIONARY HYMN.

Isa. 25: 7, 8.

LIFT the veil! oh, lift the veil!
Let the light shine in;
Tell the tale, the wondrous tale,
To fellow-men in sin—
Tell how Jesus loved, and died—
Died, the Father's grace to prove;
Sing of Jesus crucified;
Sing that "God is love."

Lift the veil, the darkness veil,
Of ignorance and sin;
Let the gospel now prevail,
Let it work and win—
Work till every sin-sick soul,
Every burdened mind,
Shall, in Christ, be truly whole—
Peace and pardon find.

Ye herald angels, now go forth,
The reaping time has come;
Go East and West, go South and North,
And shout the harvest home;
Go, gather in the souls of men;
For whom the Saviour died;
And bid the dying Saviour glad,
Through Jesus glorified.

O Spirit of the living God,
Thy matchless power display;
On all thy servants shed abroad
Thy power in this our day;
With quenchless zeal their hearts inspire,
And love's refining flame;
Oh give thy servants tongues of fire,
The gospel to proclaim.

The many forms of social wrong,
By which the world is led;
And evil habits, bold and strong,
By self-indulgence fed;
True life in Christ will yet remove;
The direful curse will cease,
And conquered by the power of love,
The world will dwell in peace.

—J. Scofield.

Progress of the Cause.

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

VERMONT.

ROXBURY.

PREACHED here one evening and twice on the Sabbath. Brethren and sisters from several towns were with us in our meeting on Sabbath day. A presentation of the evidences of the near coming of the Son of man, and an examination of the scriptural Bible Sabbath in the last days, and the testimony revealing the restoration of the privilege and duty of the church to honor and keep it holy, called forth expressions of gratitude and joy from believing ones.

The visibility of this church has been well-nigh lost the second time by removals to other localities in former years, while a lack of growth in grace, and of the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness," &c., have kept the hearts of others separated, blighting their happiness, and weakening their influence and power for good. Until both the law of nature and the law of grace are changed, it will remain true that "jealousy is cruel as the grave; the coals thereof are the coals of fire, which hath a most vehement flame." Says James, "Speak not evil one of another, brethren."

Labor from house to house to remedy evils resulted in apparent good. May it prove real and permanent. May the ties of consanguinity and the religion of the Man of Calvary so unite hearts here that it may be said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Systematic Benevolence was raised to more than three times what it was for last year.

WOLCOTT.

In view of recent high winds and the severity of the weather, we found more at this meeting than we expected. There has been some revival of interest in tract and missionary work in this district within a few months. Several have embraced the Sabbath. Thirty reports were returned from a membership of thirty-one, as nearly as could be ascertained.

IRASBURGH.

The appointment for this meeting with the general quarterly meeting, proved to be an unfavorable time to secure hearers, as there was at the same time in the village a protracted meeting, and quarterly meeting of the Methodists. Three sermons were preached. Owing to the time taken for this object, and the fact that so many felt they must leave for home on first-day, our space for tract and missionary interest was necessarily brief.

As we pen these lines, we have a consciousness that our small Tract and Missionary Society has not done its duty in

the noble mission before us, that we are verily far behind in active and self-sacrificing labor, and in reporting even what we may have done; also in donations to forward the work. Some of our brethren, to be sure, have made pledges for different objects connected with the cause of God beyond present ability to pay; and some, doubtless, beyond their duty. It is not the wish of the brethren who know best the wants of the cause to press these liberal souls. But there are others who should wake up to duty as never before, especially in the circulation of the SIGNS OF THE TIMES, which comes to us freighted with such precious truth for perishing men.

May the "Earnest Appeal" from the General Conference Committee, and "Testimony No. 26," awaken, arouse us, and hasten us to our posts of duty. The Lord is coming, the solemn warning must go forth. The world must hear it! The precious jewels must be gathered, and the church prepared to welcome their returning Lord with the most triumphant exclamation, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." "Amen. Even so, come, Lord Jesus."

A. S. HUTCHINS.

Irassburg, Vt., March 27, 1876.

MICHIGAN.

My last report reached March 1. At that time I had been with the church in Ravenna about ten days. During this time many were hopefully converted, and the meetings for the next two weeks were very interesting. This church was doubled in numbers, s. b. more than quadrupled, and discourses were removed. At the last Sabbath meeting several more, heads of families, took their stand to obey the truth. If this people will let their light so shine before men that they can see their good works there are many more who will be added to their numbers.

MUIR.

March 10-16, was with this church. On my way, held one meeting with the friends in Saranac. Here I still find some interest outside to know more of present truth. I shall return to look after it as soon as possible. At Muir and Lyons I found the church advancing. The Sabbath-school was well attended. There is still an interest to hear. Six more took their stand for the first time to obey the Lord. This has been a hard field in which to plant the truth. The opposition has been determined, yet the Lord has blessed the efforts, and there is a young growing church. To the Lord be all the praise.

BUSHNELL.

This church is about thirteen miles north of Muir, and by the request of Bro. Root, in connection with Bro. Fargo, I met with them and remained one week. During the winter they have been holding meetings and laboring from house to house. More than a dozen had embraced the truth and were trying to live it out. On Sabbath about twenty came forward to seek the Lord. Sunday eleven were baptized, and twelve were added to the church. In the evening two more decided to serve the Lord.

On Monday a general business meeting was held. One was disfellowshipped; and the following resolution was passed: "We the church of Bushnell, Mich., believing the use of tobacco to be sinful, covenant together to carry out Matt. 18:1-18, with any one who is using it, or may hereafter take it up." Those who had come into the church cheerfully joined in paying Systematic Benevolence.

Bro. Wm. Allohin was elected elder, and Bro. Stephen Allohin, deacon. At the close of the sermon that evening, before a crowded house, they were set apart by prayer and the laying on of hands. We found it quite easy laboring here. If all our churches would do as this church has done, by trying to interest and gather in their neighbors, we should see a harvest of souls brought to this precious light.

ORANGE.

March 24, accompanied Bro. Fargo to this place. I had labored for several months near this church, and they had been frequent attendants at the meetings, yet I had been with them to hold only one meeting. Nearly all the young men and women have made a profession of religion, and have been baptized during this time. Our meetings with this church began on the Sabbath. The night before about ten

inches of damp snow had fallen into the mud, making the roads nearly impassable, yet the church was generally out. We did not see all accomplished that we desired, yet several came forward for prayers, and one made a start in the service of the Lord for the first time. There is such a desire from without to hear that I have decided to give a short course of lectures. Every night the house is well filled, and the best attention given to the word spoken.

My address, till further notice, will be, Portland, Mich. A. O. BURRILL.
March 31.

MINNESOTA.

SINCE my last report, I have labored at and near Eagle Lake. These places being near to the interest in Waseca Co., and the brethren living in the vicinity thinking that a good work might be done, we decided to make the effort. It proved to be a very hard field for labor, but we hope some good was done. A few voted to keep all the commandments. Quite a number are still investigating, and some of them I expect will ere long obey. Some who were keeping the Sabbath we hope are more fully established in the truth. The last week or more I suffered very much with a cold and inflammation of the lungs, but with the assistance of Bro. Burch was able to finish up the course of lectures.

Am now at home to get much needed rest. Have held meetings almost every day or evening for about three months, and visited from house to house continually, when able to do so. As soon as I am able I shall visit those in Waseca Co., and where we last labored. Bro. Burch has been to meet with the friends in Waseca Co., and reports progress. One good man has taken a stand since we came away. Here, at home, I find two families have commenced to keep the commandments since I went away in December. We want an effort made here at Mankato.

F. W. MORSE.

WISCONSIN.

BRO. Ells and myself came to Pierce County, Wis., and commenced meetings in a school-house one and one-fourth miles from Ellsworth, the county seat, Feb. 15. After staying six days, Bro. Ells was called back to a new and important field in Minnesota by the president of the Conference, and I continued the work for two weeks, alone, when, my health failing, and the interest not rising as seemed desirable to make it profitable to stay longer, I closed, after giving, in all, nineteen discourses. Two families embraced the truth, and are strong in the faith. I have hope for another family or two in that section.

As Bro. Hill had been laboring for some weeks alone in the eastern part of the county, I concluded to join him and help awhile in that field, as he was nearly tired out. I found him at a small hamlet, called Olivet, with a good congregation, and increasing interest, in supporting distance of the company that he had brought out at Rock Elm. The next week, a three days' snow storm came on, and broke up the meetings for three days. Then Bro. Hill was sick, and left for one week. The devil stirred up the spirit of opposition in the Methodists and Free-will Baptists, and that encouraged the Irish Catholics to come in and make disturbance in the meetings. Then a Free-will Baptist minister came in and asked the privilege of preaching every other evening. Out of courtesy, we granted his request. He is an old man of seventy years of age. He began in a bel-ligerent spirit, and excited some feeling among his friends. I paid no heed to anything that he said. The second time he spoke he created so much excitement that the school board closed the house against meetings. A vacant store was offered us to continue our meetings in, and we have held them there since last Sabbath. Eld. P. gave a good sermon on Sunday evening which was very moderate; last evening he softened down to a very mild key, and left no more appointments. The Catholics made such a disturbance in our meetings that we went to Ellsworth yesterday and took our warrants for the ring leaders, and the sheriff is after them to day. All these things have been against us, yet the Lord has stood by us, and given us encouragement, and great peace, and courage to toil on, in hope of the soon-coming day of deliverance.

Two families are now keeping the Sabbath here, and we think others will yet obey God. Bro. Hill is much improved in health. My health is not good, and this,

with sickness in my family, will call home for a time. But the truth is marching onward, and the day of toil will be over, and the time of our triumph begun. God speed the hour. Brethren, pray for us.

D. P. CUMMINGS.
Olivet, Pierce Co., Wis., March 29, 1876.

VT. T. & M. SOCIETY.

THE quarterly meeting of the Vermont Tract and Missionary Society was held at the court-house at Irassburg, March 5, 1876. After the usual opening exercises, the report for the present quarter was read, which was as follows:—

No. of members, 265; No. of reports received, 124; No. of families visited, 1,000; No. letters written, 197; subscribers for periodicals, 146; periodicals distributed, 8,000; No. of pages of tracts and pamphlets distributed, 60,927; 3,300 almanacs have been received, the greater part of which are reported sold.

Money received on T. & M. Fund, \$2,11; on poor fund, \$50.98.

As our views on the near coming of the Lord, and the preparation of heart need to meet that event, had never been set forth in this village, we were anxious to do so, we could in this direction; but we did not have the time to devote to the interests of the Tract and Missionary work that we should.

Some interesting remarks were made and letters read, setting forth encouraging features in the spread of the truth.

The providence of God is certainly opening the way before us to reach hearts. Let us not overlook the importance of circulating our books, tracts, and periodicals. We should feel that what Bro. White and Bro. Kell have said, especially on the circulation of the SIGNS OF THE TIMES, is said to us.

A. S. HUTCHINS, Pres.

THOS. H. PURDON, Sec.

WHAT THEY SAY.

A SISTER eighty-two years of age writes:—

"Last winter a good brother sent me a copy of VOICE OF TRUTH, which has been a blessing to my path. Then the REVIEW came, and I do not know how to express my gratitude to God and my Adventist friends for this great blessing. I am all alone in the world in this place."

"A sister living at Charlotte, Mich., who has kept the Sabbath but thirty months, writes as follows:—

Some kind friend has furnished us with the REVIEW since the beginning of 1875, and how I love the paper with its interesting sermons and its instruction on all points, could not think of getting along without it. My husband is not a Sabbath-keeper, not even a professor. Oh, how I pray that he may be led to serve the true and living God."

Bro. Brown, of Madison Co., N. Y., says:—

"I thank God that through the teaching of Eld. Chas. B. Reynolds, with a careful reading of God's holy word, I have become convinced of the truth, and have come from the world to serve God."

"Through the labors of Bro. R., we have organized a church in this vicinity and are holding our Sabbath meetings at present at the house of the writer. How we enjoy these precious privileges, and as our hearts are lifted in prayer we do indeed feel that the Spirit of the Lord is with us."

"The spirit of love which I have seen manifested by this commandment-keeping people has done much to convince me of their sincerity. A Sabbath-keeping sister who embraced the truth three years ago through Bro. R.'s teachings, has been a member of my family for nearly a year, and though she had trials and temptations to meet, she never swerved from what she considered the path of duty; but, God blessed, myself and wife are now with her in the faith."

Sister A. E. Teague, of Rice Co., Minn., thus addresses those who write for the REVIEW:—

"The REVIEW comes every week filled with stirring life and encouragement. Through its columns only, do I know that a Sabbath-keeping people live; for, besides myself, there are none within miles of here. Those who have the inestimable privilege of often meeting with those like faith to give each a word of cheer or a little strength in an hour of need, cannot understand the position of one who is hundreds of miles from home and friends, a solitary Sabbath-keeper in the midst of people who have scarcely heard of the Sabbath."

ill call n h is mar l will so mph beg t, pray CURTIS 9, 1876. Y. 2 4 e Verme as held ch 5, 187 ses, the d, which reports isited, 15 bers for uted, 87 nphlets d s have be ich are und, \$25 ing of t art need en set for to do wh we did n interests rk that ve mad encourag th. tainly ope hearts. f of circu dicals. te and H e circulat aid to us. NS, Pres 7. rs of a sent me t een a Hig w came, any gratit nds for th in the cas otte, Mich but thirte d us with t of 1875, an teresting s all points. ong witho bath-keep how I p true and Co., N. he teachi ith a care ave becom ve come R., we ha nity and e of her kind friends. Kindly she was welcomed, both by him and wife. After tea the lady handed Bible to her guest, who read from its red pages, and then poured out her soul to God for this family. Out of courtesy a gentleman accompanied the lady, with wife, to the house of prayer. People opened with wrapt attention to the ear-piercing words of this messenger of Christ. Our faithful friend listened and tried to justify his mind against the truth of God. He did not believe the things he had heard from the word of God, through this lady. On reaching home he astonished her by saying, "I am an infidel, and don't at all believe what I heard this evening." The lady expressed her regret, adding, "All of these truths are matters of experience—just as tangible—just as real—as your notions of joy at success in business, or any other pursuit." He replied, "I don't know any thing of that experience you speak of; it's all foreign to me." The lady then narrated, in a calm and impressive manner, how she had been brought out of darkness into God's marvelous light; how, when conscious of her sinfulness before God, she prayed, "God be merciful to me a sinner;" how prayer was heard and answered; how and friend was led to trust in Christ alone for salvation. "And now," she added, "it is the joy of my heart and delight of my soul to lead others to Jesus."

The man listened with amazement to this recital, saying, "Wonderful! wonderful!" "Yes," said she, "and true as wonderful, and this blessedness shall be yours when you come to Jesus and sincerely seek it." He requested her to pray for him. She did so, then and there, and soon afterward learned he was in his right mind, sitting at the feet of Jesus. Christian experience is more than a match for infidelity.—*Set.*

AN EXQUISITE STORY BY LAM-ARTINE.

In the tribe of Neggedeth, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered in vain for it his camels and his whole wealth, he hit at length upon the following device by which he hoped to gain the object of his desire. He resolved to stain his face with the juice of an herb, to clothe himself in rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, whom he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice: "I am a poor stranger; for three days I have been unable to move from this spot to seek for food. I am dying; help me, and Heaven will reward you."

The Bedouin kindly offered to take him upon his horse and carry him home; but the rogue replied:—

"I cannot rise; I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty, set the seeming beggar on its back. But no sooner did Daher feel himself in the saddle than he put spurs to the horse and galloped off, calling out as he did so:—

"It is I, Daher. I have got the horse and am off with him."

Naber called after him to stop and listen. Certain of not being pursued, he turned and halted at a short distance from Naber, who was armed with a spear.

"Since Heaven has willed it, I wish you joy of it; but I do conjure you never to tell any one how you obtained it."

"And why not?" said Daher.

"Because," said the noble Arab, "another might be really ill, and men would fear to help him. You would be the cause of many refusing to perform an act of charity, for fear of being duped as I have been."

Struck with shame at these words, Daher was silent for a moment, then, springing from the horse, returned it to its owner, embracing him. Naber made him accompany him to his tent, where they spent a few days together, and became fast friends for life.

A PERSONAL COMING A SATISFYING HOPE.

Nothing less than a coming in person of the Lord Jesus can satisfy the earnest longing of the Christian literalist. Nothing short of this will meet the demand of his faith and hope. The teachings of inspiration shut him up to this. "Whither I go ye cannot come" was addressed as emphatically to the loving disciples as to caviling Jews. John 13:33; 7:34. And "no man hath ascended up to Heaven," John 3:13, stands against the notion that patriarch and priest, however good, had gone there, up to the time of this utterance.

That is a false theory which pictures men scaling the heights of Heaven and crossing the threshold of the great antitypical holy of holies.

The attitude of the true church is like that of ancient Israel standing without, waiting for the high priest to appear with the blessing. With this type in view, Paul wrote: "Unto them that look for Him shall he appear the second time." Heb. 9:28. The design of this appearing is the salvation of those looking for him—whose sins he bore. The supposed coming at the siege of Jerusalem (of Universalists), the coming in providences or at death (of popular churches), and the coming in power and providence through all ages of the church (of Bishop Hurd)—none of these answer the description of the apostle. Away with such allegorizing! The personal coming of Christ, as an antecedent event in the future drama of salvation, followed immediately by supernatural gifts and blessings to the church, is the style in which the New Testament especially sets forth the various phases of our glorious hope. All are contingent upon that event. It opens to us the exceeding riches of God's grace.

Do we hope for a resurrection? Paul

couples it with the coming of Christ: "For the Lord himself shall descend from heaven, . . . and the dead in Christ shall rise first;" 1 Thess. 4:16; "afterward they that are Christ's at his coming." 1 Cor. 15:23. All the divisions of the blessed hope stand connected with that event—change of this vile body, eternal life, incorruptibility, crown of righteousness, rest, the kingdom, and glory—all are to be given to us then, not before. The plainly expressed hope of the church, touching the time when she shall enter into the enjoyment and realization of all these things, points to the Lord's coming.

The faith and hope, the conversation and conduct, the attitude and bearing of popular Christianity, contrast strangely with that of the apostolic church. Primitive believers found their only consolation under bereavement in the precious promise of the Lord's return. For it they watched, and waited, and prayed; looked for, longed for, and loved his appearing. It armed them for the conflict of life, and sustained them when persecution came in like a flood.

Every humble and teachable child of God to-day cries, Come, Lord Jesus. This is the cry of faith. We want to see Him of whom we have read so much in the history of his early life, and of whom so much is predicted on the page of prophecy. We want to see that same Jesus who went up from Olivet. We shall, if faithful, see Him who so loved us that he died for us. He loved us. We enjoy this love by faith; but we are anxious to feel, and experience, and come in contact with, the acts and things which constitute the fulfillment of the promises in him. When here, he sent, by word or touch, the life forces dancing through the veins of the dead. We want to taste this power of the world to come, as it thrills through our whole being, disrobing us of the mortal, with all the ills and defects which belong to it, and investing us with the immortal and its accompaniments, then beyond that, enjoy the presence of Jesus, and the company of angels and saints. The thought overpowers me, and language fails.—JOHN L. WINCE, in *Restitution*.

SOMETHING TO PRAISE GOD FOR.

In the darkest hour that befalls the Christian there is still some cause left for which he has reason to bless the Lord. Especially can the people who are numbered among those that are looking for their Lord from Heaven in a few years lift up their heads and rejoice. Suppose the path we now tread is rough and thorny, and numberless difficulties arise to impede our progress toward the eternal city, yet let us praise the Lord that so much of the dreary way has been traveled over, and that the bitter sorrows and griefs of the past have not to be lived over again by us. We can look back over desert wastes in our lives, in which there seemed not one oasis to cheer us in our weary march, and though the retrospective view causes a shade of sorrow, we can thank the Lord that we shall not pass that way again.

Jesus has said, "Let not your hearts be troubled, ye believe in God, believe also in me." If Christ is our friend whom shall we fear? Is not he stronger than the strong man armed? and will he leave one of his little ones to perish? He has said, "I will never leave thee, nor forsake thee." Earthly friends with whom we have held sweet communion, and whom we have loved and cherished, may forsake us, and we may seem to be left alone to buffet with the fierce waves of life, but amidst all the darkness and temptation with which Satan may assail us, we can triumph if we have Christ in us the hope of glory. "What shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

Soldiers in the army of the Lord, let there be a mighty rallying all along the lines. Let us renew the conflict with sin and Satan with such vigorous assault as shall cause distraction and defeat in the enemy's camp. It is no time to parley with the foe. We need to be in haste. The shadows are lengthening, and soon the darkness of night will close in upon us when our work will be finished. Then while it is yet day let us labor with unceasing diligence to lead souls to repentance. Too much precious time has been wasted by many of us, and precious opportunities for sowing the good seed in the hearts of the people, have passed unimproved. God forbid that it should be so in the future. Let us arise and shake off dull sloth, and in the strength of that God whom Daniel and

Elijah trusted arm for the last great conflict, which will end in sure and certain victory to the righteous. A. S. NASON.
Ipswich, Mass.

POWDER-MILL PIETY.

SAID a little girl who had just been reading the newspaper account of an explosion, "Ma, don't you think the people who work in powder-mills ought to be good?" There was a great deal of human nature in that question. The world, like the little girl, think that all who are especially exposed ought to be prepared for a sudden death. But is not the whole world a vast powder-mill? Is it not filled everywhere with the elements of destruction? The air we breathe may become poisonous, and slay us. The water we drink may contain some deadly ingredient, which neither sight nor taste can detect. We are encompassed ever by unseen dangers. We are never certain of to-morrow. Then should we not be prepared, whatever our age, our business, or our locality, for sudden death?

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."

DIED, in Battle Creek, Mich., April 6, 1876, of erysipelas and pleurisy, sister Diantha S. Gardner, aged 68 years and 10 months. Sister G. was born in Panton, Vt., June 29, 1808, and at the age of 12 years gave her heart to the Lord, and united with the Baptist church. In the winter of 1833 she heard the preaching of Wm. Miller on the second coming of Christ, and fully embraced his views. Her husband, Henry Gardner, to whom she was married, Dec. 22, 1825, and who still survives, embraced the same views at the same time. They both commenced the observance of the Bible Sabbath in 1852. Battle Creek has been their place of residence for the past 12 years. Sr. G. was the president of The Maternal Association, connected with this church, much of the time since its organization 6 years ago. Her loss will be sensibly felt by the church here. She leaves a son, her only surviving child, in the West, and many relatives in the East. At the funeral, April 8, Eld. James White addressed a large and sympathizing congregation from Isa. 26:19.

U. S.

DIED, of pleura-pneumonia, March 4, 1876, sister Abigail Priest in the eighty-first year of her age. Sister Priest gave her heart to the Lord in her early days when herself and husband united with the Methodist church. In 1842 they embraced the doctrine of the immediate coming of Christ. In 1846 they embraced the Sabbath of the Lord. Both have died in the faith of present truth, in joyful hope of a part in the first resurrection. Her children who were of sufficient age were also members of the Methodist church. The stamp of a mother's piety was such that they all, nine in number, embraced the first angel's message with their parents, and quite a number of them have embraced the third angel's message. Except one, all are now living, and all except one were at the funeral with their families. She lived to see her great grandchildren, and died in their midst. She will ever live in the memory of her children. Funeral attended by the writer.

S. N. HASKELL.

DIED, of dropsy, March 24, 1876, at Irving Park, Cook Co., Ill., Mary, wife of Joseph Ball, aged seventy-four years and twenty-six days. In her youth she made choice of that good part that never could be taken from her. Wherever her lot was cast she was highly esteemed as a neighbor and a Christian. We embraced the truths of the third angel's message about fifteen years ago. We saw beauty in the truths of the Bible, which has ever increased and grown brighter and brighter. The resurrection was her only hope. She leaves an only daughter and an aged companion to mourn their loss. We have strong hopes of meeting at the resurrection. Blessed hope! Words of comfort spoken by G. Lausing.

JOSEPH BALL.

DIED, while on a visit to his son's in Terre Haute, Ind., of paralysis, Feb. 4, 1876, Bro. Ethan B. Whipple, of Kankakee, Ill., aged seventy-nine years, two months, and seventeen days. In the summer of 1874, when Bro. Andrews and Bourdeau had a tent-meeting in Kankakee, Bro. W. and his wife embraced the truth and have kept the Sabbath ever since. He was a good scholar, had a strong mind, and firm and upright principles. He was highly respected by all who knew him. He retained his strength of mind remarkably to the last. He appreciated the words of the psalmist, "But his delight is in the law of the Lord; and in his law doth he meditate day and night." "Therefore I love thy commandments above gold; yea above fine gold." He dwelt with pleasure upon the evidence of life only through Christ. He leaves an aged companion with several grown up children and a large circle of friends and acquaintances to mourn their loss. His companion is now living alone, waiting the time so beautifully expressed by the poet,

"Meet again when time is o'er,
Meet again to part no more;
How it cheers the drooping heart
When from friends we're called to part.

"Meet again, how passing sweet,
Friends long-lost again to meet;
Careworn souls, by tempest driven,
Oh! how sweet to meet in Heaven."

T. M. STEWARD.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 13, 1876.

A Good Sabbath at Battle Creek.

SABBATH forenoon, April 8, Bro. White spoke to the church in Battle Creek, on the subject of Redemption, setting forth the beauties and glory of the blessed hope, and the high honor and exaltation that awaits this world, which has been the theater of such remarkable events as the fall of man, the death and resurrection of the Son of God, and is to be the scene of the resurrection of the great throng of the saved, when it shall become as much more glorious than it was in the beginning, as the second Adam is superior to the first, and when the New Jerusalem shall be its metropolis, and the throne of God and the Lamb shall be located here. The congregation was very large and most deeply interested.

Owing to a change of climate, and an especially unfavorable condition of the weather, just now, he is suffering from a severe attack of influenza, which we trust will be brief. This will delay, somewhat, the appearance of the Conference Address, which he was appointed to write.

Hard Times.

THERE is a general complaint all over our land of hard times. And probably no class of business men are affected by the hard times more than publishers. For the first time in about ten years the S. D. A. Publishing Association is paying ten per cent interest on several thousand dollars. We need help which our brethren can give in several ways.

1. There is a debt on our College of nine thousand dollars, and pledges to more than cover this amount. This nine thousand dollars the College drew from the Publishing Association, and the Association needs this sum to pay its debts and continue its increasing business. The payment of these pledges to the College would remove a disgraceful debt there, and furnish the Association with much-needed funds. All persons who are able so to do should pay their pledges at once. Notice will be given through the mails to delinquents of the amounts of their pledges, with the expectation that they will make an immediate response.

2. Those of our brethren who have one or more hundred dollars which they can deposit at the REVIEW Office without interest will confer a great favor at this time by making such a deposit, for which they can have the Association's note.

3. State Conferences that have a surplus of means are invited to make the same deposit with the privilege of drawing out their funds upon a week's notice.

And we wish it distinctly understood that no individual is benefited by such deposits. Our publishing work, which is the right arm of our strength in sending the light of truth abroad, in the English, French, German, Danish and Swedish languages, is alone benefited by these deposits.

The Seventh-day Adventist Publishing Association is a very strong and a very safe institution, much safer than our banks. Scores have refused to deposit in it without interest, feeling that they must have interest on their capital, and have lost both capital and interest by investing it elsewhere; others will continue to do the same, while many others, we trust, who are able to deposit without interest will respond to this call without delay, notwithstanding the hard times.

JAMES WHITE, Pres. S. D. A. P. A.

New Hymn Book.

THE editions of both our larger and smaller hymn books are exhausted, and orders are coming in daily which cannot be filled until we have a new hymn book.

We have commenced the work of compiling a book which will possess advantages over any previous one, in a more careful selection of hymns and tunes, better arrangement, nicer and tougher paper, and more durable binding.

We earnestly invite all who are interested in this new book to forward to us, by mail, immediately, all such hymns and tunes as in their opinion would add to its value.

Address, ELDER JAMES WHITE, Battle Creek, Mich.

The Book Fund.

It was designed to give the Tract and Missionary Societies one-half of the wholesale prices of our tracts, only, from the book fund, and as that fund is getting very low it is decided to adhere

strictly to the original design. Hereafter, therefore, T. and M. Societies will be charged wholesale rates on bound books and pamphlets, while on our tracts there will be first a discount of one-half, and then one-half of the other half will be paid out of the book fund leaving the T. and M. Societies to pay one-fourth of the retail prices.

J. W.

Camp-Meetings! Camp-Meetings!

THE committee appointed to arrange the camp-meetings for the coming season, having canvassed the matter in conjunction with the delegates to the late General Conference, suggest the following places and dates for camp-meetings the present year:—

KANSAS,—Melvern, Osage Co.,	May	18-22
MISSOURI,—Holden, Johnson Co.,	"	25-29
ILL.—Waldron, Kankakee Co.,	June	1-5
IOWA,—Marshalltown, Marshall Co.,	"	8-12
WISCONSIN,—Sparta,	"	15-19
MINN.—Eagle Lake, Blue Earth Co.,	"	22-26
MICHIGAN,—Battle Creek,	Aug.	3-7
OHIO,—(place not determined)	"	10-14
VERMONT,—Essex Junction,	"	17-21
NEW ENGLAND,—South Lancaster,	"	24-28
MAINE,—Richmond,	Aug. 31 to Sept. 4	
NEW YORK,—Rome,	Sept.	7-11
INDIANA,—Bunker Hill,	"	14-18
WISCONSIN,—Ripon,	"	21-25
SOUTHERN IOWA,—	Oct.	5-9

If upon further consultation, any of the State and camp-meeting committees should prefer other places than those named above, the change can be made by giving seasonable notice. And if any two States wish to interchange with each other in reference to dates, that can be done, if the change will not occasion too much travel on the part of ministers who attend the meetings from abroad.

B. L. WHITNEY, } Committee.
J. HARVEY, }
J. T. MITCHELL, }

Meetings in Michigan.

HAVING received urgent requests from many of the churches in Michigan which I have not yet visited, to labor with them, I take this way to say that other duties will not permit me to labor further in the State at present. I do exceedingly regret this, but it cannot reasonably be avoided. So the churches need not delay their quarterly meetings any longer for me. I feel a special interest in those churches which I have visited, and would be glad to hear from them by letter. My address will be Battle Creek, Mich.

D. M. CANRIGHT.

FOREIGN. The news from Europe by cable, of April 8, is, All Bosnia in revolt, and fighting in Herzegovina to be resumed at once.

Scholarships.

J. W. MINER: A twenty-dollar scholarship will entitle you to two years' schooling in the College; a thirty-dollar scholarship, to three years; and a forty-dollar scholarship, to five years.

CORRECTION. REVIEW, p. 92, 4th col. 30th line, should read, "only by the direct power of God;" and five lines below, "God perpetrates the sin," should read, "God perpetuates the sin."

MERCY has nothing to do with innocent beings. Where no guilt is, there can be no mercy. It is no mercy in a ruler, that he does not imprison his innocent subject; for there would be no justice in the act. Mercy is pardoning power, or favor shown to guilty men. The innocent do not need it; for mercy always implies ill-desert in those who receive it. If it would be unjust to cast men into hell, it is no mercy to save them from it. What have men to do with mercy who can claim exemption from hell on the ground of justice?

R. F. C.

THE reason why men will perish is not because God is not willing they should be saved. Christ has assigned the reason: "And ye will not come to me, that ye might have life." "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Christ would have saved them, but they would not be saved.

R. F. C.

Secular Items.

G. K. OWEN, of Hastings, Barry Co., Mich., offers for sale a valuable fruit farm of 10 acres, and a grain farm of 110 acres.

WANTED, a good farm hand—a Sabbath-keeper.

LYDIA E. MARTIN, Lake View, Montcalm Co., Mich.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.

Kansas Camp-Meeting.

PROVIDENCE permitting, the Kansas camp-meeting will be held three miles N. E. of Melvern, Osage Co., May 18-22, 1876. All coming on the cars from the west or north come on Atchison, Topeka, and Santa Fe, or the Lawrence and Carbondale, R. R. to Osage City. All coming from the south and east, come on the Kansas City, Burlington and Santa Fe R. R. to Williamsburg. Teams will be at the above places on the day before the meeting, to convey to the ground those that come on the cars.

Arrangements will be made, so that provision and horse-feed can be had on the ground.

J. N. AYERS, } Kan.
J. H. COOK, } Conf.
C. F. STEVENS, } Com.

Kansas State Conference.

NOTICE is hereby given that the Kansas State Conference of Seventh-day Adventists will hold its next annual session in connection with the Kansas Camp-meeting to be held near Melvern, Osage Co., Kan., May 18-22, 1876. It is requested that all our churches in the State be represented by delegates. Churches that have not as yet been admitted to the Conference should come prepared to unite with the Conference. Unorganized bodies of Sabbath-keepers and isolated brethren should be represented. Let all the churches send to the Conference a written report of their standing, and the amount of s. b. pledged for 1876.

J. N. AYERS, } Kan.
J. H. COOK, } Conf.
CHAS. F. STEVENS, } Com.

Kansas T. & M. Society.

THE next annual meeting of the Kansas T. & M. Society will be held in connection with the Kansas Camp-meeting, May 18-22, 1876, near Melvern, Osage Co., Kansas.

We hope to see all the directors at this meeting. Shall we be disappointed? Remember Rock Creek and Centerville. A word to the wise is sufficient.

J. N. AYERS, Pres.

Meetings in Minnesota.

By the appointment of the General Conference, we go to labor a few weeks among our Swedish brethren in Minnesota. We shall meet with the church at Litchfield, April 14-17, and with the churches in Isanti and Chisago Counties at Chisago Lake, April 21-24. We urge all the friends of the cause in the vicinity of these meetings, whether Swedes or Americans, to attend. Let no pains be spared.

D. M. CANRIGHT,
JAMES SAWYER.

DUNLAP, Iowa, April 15-16. Meetings to begin with the Sabbath. The friends from Missouri Valley and Logan are invited.

Fonda, 20-23. Meeting Thursday evening.

Hook's Point, 26, 27, beginning Wednesday evening.

Nevada, 29, 30, beginning Friday evening.

Iowa Center, May 3-7, beginning Wednesday evening.

State Center, May 9, 10, beginning Tuesday evening.

Marshalltown, May 11-14, beginning Thursday evening.

Victor, May 20, 21, beginning Friday evening.

Washington, May 27, 28.

These meetings are important. I trust that all in each vicinity will make a special effort to attend. At Fonda, Nevada, Iowa Center, and Marshalltown, organizations will be effected if possible. At each of the others s. b. will be re-organized, and baptism administered if necessary.

R. M. KILGORE.

COLON,	Mich.,	April 27,	1876
Bronson, Branch Co.,	"	" 29, 30,	"
Quincy,	"	" May 2,	"
Hillsdale,	"	" 3,	"
Ransom, Hillsdale,	"	" 4,	"
Jefferson,	"	" 6, 7,	"
Napoleon, Jackson Co.,	"	" 9, 10,	"
Jackson,	"	" 11,	"
Burlington, Cal.	"	" 13, 14,	"
Newton,	"	" 15,	"
Marshall,	"	" 16,	"
Convis,	"	" 17, 18,	"

Meetings to commence at each place at 10:30, A. M. I hope to see a general attendance of all our brethren at these meetings.

E. H. ROOT.

THE next quarterly meeting of the church at Eaton Rapids, Mich., will be held April 29, 30. We hope surrounding churches will be well represented. Brethren, come prepared to pay your s. b. Will Bro. E. R. Jones meet with us?

B. F. LEWIS, Elder.

THERE will be a general quarterly meeting of the T. & M. Society of Mich., at Wright, May 20, 21. Quarterly meetings in the different districts should be held in time to send their reports for this meeting to the State secretary, Mrs. S. H. Lane, of Battle Creek. The churches in this part of the State are invited. Directors are expected, especially those living near.

E. H. ROOT.

QUARTERLY meeting for the churches of trim, Locke, Alameda, and Genoa, at Ant April 15, 16. All are cordially invited to tend.

O. F. OLMSTEAD, Elder.

WE will hold our first meeting in May on the fourth Sabbath in April (the 22d) at Hog Creek school-house, two miles north Bethlehem, Caroline Co. We especially in all Sabbath-keepers within reach to meet us on this occasion; also to call upon us, write, at any time. My address is Bethlehem, Caroline Co., Md.

W. W. STEBBINS.

PARKVILLE, Mich., April 22, 1876.

JOHN BYINGTON.

QUARTERLY meeting for the church of Waco, Wis., April 30. Brethren from abroad requested to attend. Can Bro. Atkinson with us?

JEHIEL GANIARD.

Business Department.

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

My Post-Office address, for the present, Battle Creek, Mich., care of REVIEW & HERALD.

O. A. OLSEN.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Name and Number of the REVIEW & HERALD TO which the money is paid, which should correspond with the Numbers of the PASTERS. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00. EACH. Mrs A Westbury 50-1, Ira H 49-14, Samuel Tomlinson 49-13, Thomas Wyatt 49-14, Mrs Albert Marble 49-13, J W Hoyt 49-13, Camp Prior 49-10, M A Plunk 48-10, Elisha Dean 47-1, E Cushman 49-14, E A Pond 49-14, Harmon Allen 26, Christian Johnson 49-13, Anna Matthews 49-13, Ann Bringle 49-15, G S Kelsea 49-14, A G Miller 49-14, E B Saunders 49-14, G F Ernst 48-22, Wm Sturms 11, Wm G Allen 49-15, G W Witter 49-13, J G S 50-24, Mary Brown 49-9, J H Collins 49-8, E B Croft 49-15, F Lamonda 49-13, Albert Erway 49-13, H Weld 49-14, J Pierce 49-15.
\$1.00. EACH. Mrs L Canright 50-1, Robert C 49-14, G W Robinson 49-14, R B Dunlap 48-13, Susan A Rose 48-13, J F Parker 48-13, Amanda L 49-13, Eber Parish 48-15, Robert Rogers 49-13, Mrs Fryback 49-14, C C Wonders 49-14, Esel wards 49-13, T Brown 48-14, F A Russ 48-14, E Irvine 49-14, B T Frost 49-14, R H Peck 48-15, Rebecca Hibbard 49-14, Thomas Culver 48-14, Twing 48-14, A Gleason 48-14, Samuel Westbrock 13, E A Wright 48-14, Hattie Lombard 49-13, len Wilson 48-14, Samuel C Miller 49-13, Jabez 49-14, J N Loughborough 48-14, C A Osgood 49-14, Wm Morehouse 48-13, J H Richards 49-15, C W 48-14, Asa Hayes 48-14, Mrs M C Reaser 48-15, T worth 48-13, W R Irish 48-13.

MISCELLANEOUS. Wm Stuff 50c 48-3, John 49-14, A W Millard 2.15 49-18, Mrs H S 1.50 49-3, C A Chapman 75c 48-15, R B Hunter 75c Mrs D B Hull 50c 48-23, Mrs A M Orchard 50c James Hilton 50c 48-3, Miss Louelah Simons 50c H H Brunster 50c 48-13.

Books Sent by Mail.

Albert Tucker \$2.50, A A Haughey 2.25, Mrs Findley 1.00, Rev Levi Wood 1.00, Mrs P M Pile John McKee 1.10, E F Livermore 75c, H B Brum 1.03, E G Winkler 1.00, Eld C H Sweet 1.00, Durno 50c, Philip Tentsch 1.00, Mrs L J Cole Jennie Wisner 40c, John B Webster 40c, Geo W cock 30c, H H Hill 50c, M V Adams 25c, Mrs W D man 3.61, A Craighead 20c, J Townson 1.00, John 3.09, W H Pearl 25c, Marion Sutherland 1.25, Mrs Atwood 35c, A G Miller 20c, Marie Westbrock 75c, Greensmyer 13c, John O Branson 10c, G W Denny Sada Moushant 75c, Mrs H L Cook 25c, A G La 1.00, G C Clark 30c, Edwin S Bower 20c, James enberger 1.79, E H Breckenridge 25c, O Pierce 20c, Downer 6.96, M B Miller 2.75, I F Mulrose 20c, Twist 1.00, Henry Coulter 1.60, J Taber 3.00, L J B 25c, Hellen Harper 20c, H H Brunster 34c, C Chittenden 50c, S H Sanderson 1.00, C R Davis 50c, John Griever 50c, W E Heeren 75c, P T Odekin O J Penwell 25c, Wm E Allehin 1.00, Mrs M C 25c, E Merrill 30c, W H Hunt 10c, S S Smith 20 Honeywell 1.92.

Books Sent by Express.

David Malin 4.20, A B Wilkes 2.66, B C Ch 10.55, O M Olds 4.52, A P Boynton 2.46.

Books Sent by Freight.

R A Underwood \$12.80, O R Brown \$18.55.

Cash Rec'd on Account.

C H Chaffee 8.25, J O Corliss per Maine T & city 16.64, Eldon H Pullen 58.00, Ohio T & M S \$217.77, C G Daniels 5.00, Ill. Conf. Fund—(A on s. b.) \$5.00, Cal T & M Society per J N Lough 4.00, Russell Hart 4.97.

Mich. Conf. Fund.

Orange (s b) per A O Burrill \$50.00, Alma (s b) 00, Newton (s b) 71.00, Ithaca (s b) 100.00, Jackson 27.00, Tuscola (s b) 37.00, Blenden (s b) 13.00, Park (s b) 64.24, Holly 16.75, Hart (s b) 18.90, Jay (s b) Leslie (s b) 21.00, Lake View (s b) 17.36, Almond 10.45, Napoleon (s b) 10.00.

Educational Aid Fund.

Caroline Star \$3.00.

Pacific Mission.

M M Nelson (deceased) \$75.00.

Share S. D. A. P. Association.

E C Decker \$10.00.

Mich. T. & M. Society.

Dist No 3, Elizabeth Young \$7.00.

III. Tract Debt.

Dr A K Atteberry \$10.00, Lewis Logan 10.00.

Book Fund.

E C Decker \$5.00, M L Wright 1.00, R M Evans Emma Morehouse 5.00.

S. D. A. E. Society.

D W Bartholomew \$25.00.

Gen. Conf. Fund.

D W Bartholomew (s b) \$25.00, Robert Kranz

Swiss Mission.

Eliza Castle \$1.00, Julia Laner 7.00, E H Root Thomas Lindsay 10.00, Andrew Lindsay 10.00, C rine Lindsay 5.00, Alex Paton 25.00, Jane Paton Anna Olsen 1.00, N M Jordan 1.00, Betta Paton Mary Lindsay 2.50, Euphemie Lindsay 2.50, C W D Cumings 100.00, E C Decker 5.00.