

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.

VOLUME 49.

BATTLE CREEK, MICH., FIFTH-DAY, MAY 24, 1877.

NUMBER 21.

The Review and Herald,

ISSUED WEEKLY BY

The Seventh-Day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

W. J. CHAPMAN, Secretary. JAS. SAWYER, Treasurer.

TWO DOLLARS A YEAR, IN ADVANCE, or One Dollar a Volume of 25 Numbers. When paid by Tract Societies or individuals for poor brethren and sisters, \$1.50 per year.

Address, REVIEW & HERALD, Battle Creek, Mich.

THE LADDER OF SAINT AUGUSTINE.

SAINT AUGUSTINE, well hast thou said,
That of our vices we can frame
A ladder, if we will but tread
Beneath our feet each deed of shame.

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

The low desire, the base design,
That makes another's virtues less;
The revel of the ruddy wine,
And all occasions of excess;

The longing for ignoble things;
The strife for triumph more than truth;
The hardening of the heart that brings
Irreverence for the dreams of youth;

All thoughts of ill; all evil deeds,
That have their root in thoughts of ill;
Whatever hinders or impedes
The action of the nobler will;—

All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown
The right of eminent domain.

We have not wings; we cannot soar;
But we have feet to scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

The mighty pyramids of stone
That wedge-like cleave the desert airs,
When nearer seen, and better known,
Are but gigantic flights of stairs.

The distant mountains, that up-rear
Their solid bastions to the skies,
Are crossed by pathways, that appear
As we to higher levels rise.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Standing on what too long we bore
With shoulders bent and downcast eyes,
We may discern—unseen before—
A path to higher destinies;

Nor deem the irrevocable past,
As wholly wasted, wholly vain,
If, rising on its wreck, at last,
To something nobler we attain.

—H. W. Longfellow.

General Articles.

"OUR DISCIPLINE."

A good brother who had but very recently embraced the truth, to whom we had been speaking of the need of living up to our discipline, remarked, "I supposed I had got done with disciplines and creeds. I am surprised to learn Seventh-day Adventists have a discipline. I never have seen it. Where can I find a copy of it?" We answered, "Where Seventh-day Adventists obtain all their rules of faith and practice, in God's Holy Bible. Our discipline is that given by our Lord and Saviour Jesus Christ, for the government of his true church. You will find it recorded in Matt. 18:15-20."

Dear brethren and sisters, are we who are older in the way, all living up to our discipline? Do we clearly understand it? Would not a little more of prayerful meditation on its imperative requirements help us better to understand and to obey?

"Moreover if thy brother shall trespass against thee, go and tell him his fault be-

tween thee and him alone." Here we have the plain, positive commandment of Christ to his followers: it is not left optional—not, you may go, perhaps you had better go, or even, you really ought to go—the requirement is imperative, go!

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. "Ye are my friends, if ye do whatsoever I command you." John 15:14. If, then, we are Christians, and we believe any brother to be in fault or sin, we must go to him about it, for Jesus so commands us. No language can be more positive or imperative. Go, test him, tell him of his fault, convince him of his error, reprove him. Go, but go alone, not run to this one and that one, pretending to mourn over his wrong doing, thus prejudicing others against him—circulating the report with—"Well, I don't want you to say a word to any one about it, but—" or, "Well, I hope it may not be true, but I'm afraid it is, for they say"—thus bearing reproach against your neighbor.

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment." Ex. 23:1, 2. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Ps. 15:1, 3.

We may not even speak to him of his wrong doing in the presence of others, lest we give publicity to his real, or perchance only by us imagined, wrong doing; but go to him alone. How? With flashing eye, voice tremulous with rage, heart filled with bitterness and vindictive hate? No! Before we can go, in compliance with the requirements of our discipline, first, we must calmly think over the evidence we have of our brother's really having done aught amiss. If convinced he is in fault, then what? What would we do if our dearest loved on earth was in terrible peril, sick unto death? Would not the first, most earnest desire of our heart be that he should have help, rescue? Would we not agonize in prayer to God in his behalf, and be desirous to do anything, everything in our power, with the hope that it might help or save him? If then our brother in Christ, whom we have covenanted to love, help, watch over, is in peril, sick with sin, in danger of eternal death, should we not first beseech God in his behalf?

This, then, is the very first duty taught us in our discipline; for against those for whom we truly and earnestly pray, we cannot long harbor hate or resentment. Ere we pray for the erring one, let us examine our own hearts, and see if we are in a condition that God can answer our supplications. "Confess your faults one to another, and pray one for another that ye may be healed. The effectual, fervent prayer of a righteous man availeth much." James 5:16.

"And whatsoever we ask we receive of him because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. Let us be sure we are not ourselves guilty of the very offense about which we are so much troubled on account of our brother. Are we quite free of such sin? Then what grateful tribute of praise should we offer to God that we have been mercifully spared the same temptations! Let us examine very closely, to see if we are not even more guilty in some other direction, and let the remembrance of our own sins and weaknesses make us very pitiful toward our erring brother. Let us pray the prayer the Master taught us, "Forgive us our debts as we forgive our debtors." Pray it. Mean it. Prayer is the heart's desire. Do we pray this? Sometimes we say, "I forgive, but I never can forget," or, "I forgive, but I

will never have anything more to do with him." If this is according to our real desire, then let us pray, "Lord, forgive us our sins against thee, but do not forget them;" or, "Lord, forgive, but do not ever again have anything to do with me."

When we ask God to forgive us, do we not desire to be regarded by him as though we never had sinned? "Forgive us, as we forgive." Then we must so regard those who have sinned against us. "Oh!" replies one, "I think the Bible teaches me that if he repents I am to forgive him;" and he quotes Luke 17:3,—"Take heed to yourselves. If thy brother trespass against thee, rebuke him, and if he repent, forgive him." And so they say, "Not till he repents, and then comes to me and asks me, then I'll have to forgive him, not before." But the Master says, you shall go to him, not wait for him to come to you. Go, tell him of his fault alone; then, if he repent, forgive him. If a dear, loved one were sick unto death, would you say, "If he comes to me I'll nurse him, and minister unto him?" Why, his very sickness prevents his coming to you; so the very wrong, the sin of which he is guilty, keeps your erring brother from coming to you. He will not come to you; our discipline demands that you go to him. This is the proof of our Christianity, for the Master commands us to love one another, even as he loved us, even to the laying down of our lives for the brethren.

"Oh! but this is hard; it seems impossible to do." To the unregenerated, yes. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Rom. 8:7, 9.

With hearts humbled at remembrance of our own weakness and sinfulness, having earnestly besought God in Jesus' name to give the needed wisdom and the gentle, compassionate, loving Spirit of the Master, we must go to our brother alone, speak to him of the blessed hope, our mutual dependence, our great need of each other's love and help while traveling the perilous pilgrimage of life, seek to have him understand our appreciation of the good he has manifested, then, in gentle, loving tones, tell him frankly and fully his fault. Listen in gentle patience to his explanation or defense, then point out the consequences of his sin, show him how it dishonors God, grieves Jesus, causes sorrow to the good and holy angels, and pains the hearts of his brethren. Let him fully realize it is not for your sake, but in love to him and the cause of Christ, that you have come to him, come in accordance with your covenant and the requirements of our discipline, with genuine, unselfish love in your heart, to ask, to entreat, him to join with you in prayer to our ever-merciful heavenly Father. Pray with him, not at him. Confess to God your own weakness and proneness to err, not his sins: leave him to do that. Beseech the outpouring of God's Spirit on you both, that you may enjoy the blessed privilege of going in unison and love, heart to heart and hand in hand, through the perilous pilgrimage of this world's sorrows and temptations, aiding, cheering, counseling each other, and at last together share the soon-coming glorious reward. Then, "if he shall hear thee thou hast gained thy brother."

From that hour a more holy, a dearer, stronger love and sympathy shall exist between you than ever before. Oh! it must be a hard heart indeed that could resist such gentle, unselfish, loving appeals—the gentle Jesus' own appointed way to win the erring wanderer back to his love and favor. "But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word

may be established." How should we do this? Look around and try to find some one who has a real or fancied cause of pique against the erring one, seek out one whom we suspect he dislikes or has resentment against? Would this be in accordance with our discipline? No! But again and still more earnestly praying for promised wisdom, seek for the one or two whom of all the church he most loves and respects, who entertain most affection for him, tell them—and remember it is them alone our discipline permits to be told. Ask their prayers alike for yourself and your erring brother; then, having all unitedly implored God's blessing on your mission, go with them to the erring brother, that they may entreat him, remembering ever "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

"And if he shall neglect to hear them, tell it unto the church." Then, and not till then, tell it to the church. Its officers being first requested to summon the members together, and the erring one being by the clerk of the church duly notified, then tell your cause of grief or complaint to the church. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Turn your back upon him? Let him see you have no more care or thought for him? that you despise him? Is that the way the Master teaches us to regard sinners? No. Still in compassion, lovingly seek his good. We may not love sin, either in ourself or our neighbor; but we are commanded to love our neighbor even though a sinner. Hate sin we must. Hate the sinner we must not. If by stooping we can lift him up to something like moral dignity, incite him to strive to attain again to virtue, we are ourselves guilty if we do not do it.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." It seems incredible if this course be pursued, but that the stoniest heart must melt, and be won back by repentance to virtue. But should any one reject every effort and loving entreaty, the church must expel him; and that expulsion, our Lord declares, shall stand against him in Heaven. Such a one may repent, but the wrong must be made right before that church, or it will bar him from the kingdom of Heaven.

Are we obeying the plain commands of Jesus? Are we living up to our discipline, this lovely rule of love, this heaven-devised method to preserve peace, unity, love, and harmony among the little flock to whom Christ has promised the kingdom? May the dear Lord give to each and every one the needed grace and strength to obey, to live up to our "Discipline."

CHAS. B. REYNOLDS.

WONDERS AND EXCUSES.

WHEN duties are plainly presented to people, they are very apt to contrive some way of excusing themselves from performing those duties, especially if the work would be contrary to the popular customs. We have examples of this everywhere the claims of the fourth commandment are presented. The first thing people say, generally, is, "It is strange somebody else has not seen it before." They "wonder why the Reformers did not see that God requires the observance of the seventh day." Well, all the reason why they wonder at this is because they have never read what has been going on in the world for fifteen hundred years. They do not know, perhaps, that popes of Rome, before whom kings and emperors bowed in submission, ruled Christendom for a thousand years; and that it was the authority of these popes that changed the observance of God's Sabbath into the keeping of Sunday. The

power of the pope was mighty indeed, when he held civil rulers under his directions.

Undismayed by the hostile attitude of empires and nations, he taught those who boasted of being the most profound thinkers of their day, that, "before him, the expounder of the eternal truth revealed by God to men, in order to teach them the way of salvation, they are as mere pupils who must follow the directions of an unerring master. Armed with the power of the Most High, he fulminated the thunders of his anathemas against all who dared dispute his decisions."—*Weninger's Infalible Authority of the Pope*, pp. 194, 195.

On the next page the same work declares that "all the prelates of the church, absent as well as present, were bound to submit, and did submit, to this authoritative decision; and every one who would have dared to resist, would have, *ipso facto*, become a heretic." That these men, who "spoke very great things," would "think to change times and laws" of God, Daniel plainly foretold. Dan. 7:25. That they have changed, by decrees, the observance of God's holy time, is proved by many things. Speaking of Sunday, St. Augustine says, "The holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it." It is easy to see how the Sabbath was changed. But the "wonder" is that the Reformers did not see the Bible argument on this subject. And people think strange that nobody saw this before the present time. Here, again, their surprise is on account of not having a knowledge of what was agitated in Luther's day. Luther, to be sure, did not teach this doctrine. Neither did he teach that any should sacredly observe the first day of the week, and he acknowledges that the church appointed Sunday instead of the Sabbath. See his *Smaller Catechism*, p. 127,—in the Augsburg Confession.

But Carlstadt, a more learned man than Luther, as Luther himself acknowledged (V. Hist. Ref., book x., p. 315), did teach the observance of the seventh-day Sabbath. Here is what Mr. Luther said about Mr. Carlstadt: "Indeed, if Carlstadt were to write further about the Sabbath, Sunday would have to give way, and the Sabbath—that is to say, Saturday—must be kept holy."—*Life of Luther in Pictures*, p. 147. So the idea that the Reformers did not notice the Sabbath arguments is a mistake. Dr. White, Lord Bishop of Ely, speaking of the observance of the seventh day, says it was "revived in Luther's time by Carolostadius, Sternebergius, and by some sectaries among the Anabaptists."—*Treatise on Sab.*, p. 8.

But the reason they had no more success than they had, was because the "time and times and the dividing of time" of papal power was not ended, they were bitterly opposed and hushed up by that power in whose hands were the laws of God. So far are Adventists from being the first to find the Sabbath truth that 330 years ago the conscientious and learned Carlstadt believed and taught it. And hundreds of those who were slain, and burned at the stake by the papal power, were observers of God's holy Sabbath. When all these things are shown to the people, most all will acknowledge we are right, except some of those who have a church creed which they regard as of more value than the Bible.

These, willing to justify themselves, say, "Our fathers were good men, and God blessed them while they kept Sunday. If it was good enough for them, it is for us." What a mistake! Salt Lake Mormons can reason the same way to establish polygamy: "The patriarchs had more than one wife each, and God blessed them. If polygamy was right for them, it is for us." "Oh! well," says one, "Christ magnified the law of God, and showed that polygamy was wrong." That is true. When light on any truth has been shown to us it is wrong for us to disobey. "To him that knoweth to do good, and doeth it not, to him it is sin." That is just the way it is with us in regard to the fourth commandment. We have a chance to hear what our fathers were forbidden to hear, by their leaders. What does Isaiah say? "O my people, they which lead thee cause thee to err, and destroy the way of thy paths."

But when one excuse fails, another one is advanced. Thus: "If we are only honest and our hearts are right, God will not cast us off." I think that is true. I also think that if our hearts are right, we will love God and do his will. "Well, but God is not so particular about the day, is he?" The day is just what he is particu-

lar about. It is the "day," and not the adjective, seventh, that points out the day, that God made holy. The adjective is placed in the commandment to tell us which is the "holy day." And God says, "In it thou shalt not do any work." But some say, "If our hearts are right, any day will do." Oh! if our hearts are right! Let us see. Is a man's heart right if he will cheat? Will he exchange something bad for something good, and make no difference between the two? Well, the Lord calls the Sabbath, "My holy day." Can a man's heart be right if he willfully gives the Lord a profane day in place of his own holy day?

The hearts of the three Hebrew children were right before the king of Babylon commanded them to bow down to an image. But they knew that would not suffice when the test came. They might have reasoned as the Catholics do: "We will give God supreme reverence. When we kneel we will pray to God." Would that not have done? Their hearts were right. Would God have cast them off for simply getting down on their knees, when everybody else was doing the same? when the law of their country demanded them to do so? Oh! they knew that God's law means just what it says. And the Lord blessed them for obeying him in preference to the law of the land. By obedience they proved their hearts to be right. "Behold, to obey is better than sacrifice."

G. V. KILGORE.

GOD'S MEASURING ROD.

"AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." Rev. 11:1.

This scripture no doubt refers to what is taking place under the sounding of the third angel's message, and stands in close connection with the closing portion of chapter 10, from which it ought not to have been separated. Chapter 10 closes with the proclamation, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." The opening of chapter 11 gives something of a description and the nature of the work accomplished under that proclamation. It is connected with the temple of God in Heaven, and is designed to fit up a class of people as worshipers therein.

These worshipers, of course, are not to be measured in the sense of ascertaining the height and circumference of each one in feet and inches; they are to be measured as worshipers; and character can be measured only by some standard of right, some law, or rule, of action. We are therefore brought to the conclusion that the ten commandments, the standard which God has given by which to measure "the whole duty of man," are embraced in the measuring rod. This is the standard by which the worshipers of God are now to be tested. We have additional testimony from Scripture by which we learn that in the closing work of the great High Priest in the heavenly sanctuary, the temple of God is opened in Heaven, and in it is seen the ark of his testament. Rev. 11:19. This commenced at the end of the 2300 days.

Who was it that saw the ark of his testament? The true church. They were those who did not reject the light they had received before the passing of the time, but were watching and waiting for more light, and to see the salvation of God; and when Christ entered the most holy place, by an eye of faith the waiting people of God saw the ark, which contained the ten commandments, the moral law of God. Since then they have been endeavoring to keep every precept of the holy law written upon the tables therein deposited. They have received the reed, and are measuring the temple, the altar, and them that worship therein. They are uttering their last prophecy before nations, peoples, and tongues.

We think the prophet Ezekiel refers to this rod in connection with the third angel's message. "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze. 20:37. It appears evident that this refers to the work in the new covenant sanctuary. Again, please see Jer. 31:33. "But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." During the 1260 years of papal supremacy, the law of God was trampled

under foot, and the truth in a measure was lost sight of; but under the last message of mercy to man, in the closing work of our great High Priest, he will cause his people to pass under the rod; that is, they will come under the moral law of God, and render cheerful obedience to it. They will be connected, controlled, and measured thereby.

It is surprising to see with what tenacity some who profess to take the Bible for their rule of duty cling to the idea that the moral law of God has been changed, or abolished, and has been superseded by the gospel, thus denying some of its most important truths. These two important principles go hand in hand, and are intimately connected with the great plan of human redemption. The law points out the defects in our character; the gospel removes those defects. Their offices may be illustrated as follows:—

A man wishes to erect a building. In order to obtain the sills and other large timbers, he goes into the forest, and cuts down the trees. They being in their natural state are rough and crooked. They must be straightened and squared before they will be fit for the building. He stretches his measuring line the whole length of the stick, and makes a mark. This mark shows the crookedness of the stick, its unevenness, and all its defects. He now takes his broad-ax, and hews to the line, thus removing all the rough places, and making the timber straight. It is now ready for a place in the building. The line is the law; the ax is the gospel; and they have wrought side by side ever since the fall of man.

Paul says, "Sin is the transgression of the law," and "by the law is the knowledge of sin." After our sins are pointed out, next comes the remedy. Says the prophet, "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isa. 40:3, 4.

FRANCIS GOULD.

THE SIN OF SABBATH-BREAKING.

It is very strange that any of those who confess their allegiance to the Creator, and especially that any who have accepted the Sabbath under the third angel's message, should regard the sin of Sabbath-breaking as a light thing. Yet some of these appear willing to profane God's holy day. Some do this in one way, some in another. Some continue their own work too long, and thus infringe on the Sabbath as it first comes to them, while others can hardly wait till it is past before they are at business. Chores is it? Well, the sun will go down if you wait. Again, others transgress by their worldly conversation. "Speaking our own words" on the time the Lord has reserved to himself is a sin of the same rank as doing our own work on the same day. But the strangest of all is that some (I am glad that I know of but few such) can find business of sufficient importance to lead them openly to profane one of God's holy Sabbaths occasionally, reasoning that the circumstances justify them in so doing. Remember that "he that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."

"Come now, let us reason together," and be not "partial in the law." The Lord says, "Thou shalt have no other gods before me." Do not circumstances arise under which this command may be disregarded? Daniel did not appear to think so, and because he was faithful to his God in this respect, he was delivered from harm when his enemies thought to destroy him. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as [because] before him innocency was found in me." Bowing down to images is never excusable, or the three young Israelitish noblemen would not have found themselves "cast into the midst of the burning fiery furnace." It does not appear that the early Christians thought it safe to profane the name of the Lord even under the most trying circumstances, but when compelled to blaspheme they fled "to strange cities."

Can children disobey their parents, and yet maintain a Christian life? Do circumstances occasionally arise under which we may commit murder, adultery, theft, and speak falsehood? And may we covet our neighbor's goods if he is rich and we are very poor? God forbid! Is not the Sabbath equally sacred? Does not the fourth commandment demand as explicit obedience as the other nine?

One illustration must suffice,—the escape of the Christians from Judea in A. D. 70. "Pray ye," said Jesus, "that your flight be not in the winter, neither on the Sabbath day." But their lives depended on their immediate action, yet they were to ask the Lord so to overrule matters that their opportunity of escape would not occur on the Sabbath. The same Jesus is our Saviour. Let us obey him carefully, and leave the result in his hands. He is able and willing to defend and care for us, and he has said he would do it. If the Lord be God, follow him.

J. LAMONT.

TO THE LAW AND TO THE TESTIMONY.

THE twenty-ninth anniversary of the "Rochester Knockings" was celebrated by spiritualists all over the world, and by nearly two millions of the persuasion in America, on the 30th of March, 1877. The small cloud of a quarter of a century ago has developed its giant forces until its shadow darkens the whole earth. Truly Satan works mightily, knowing that his time is short; and how short, the preparation for battle among his armies, the portentous flashes that light up the faces of nations, and the terrible events that crowd upon each other till men's hearts fail for fear of the things that are coming upon the earth, may indicate to those who are regarding the fast gathering signs.

Spiritualism is one of the most formidable weapons ever wielded by the arch-rebel against the work of God. Basing their theories upon the firm foundation of a received tenet held in the bosom of the church for ages, the strongholds of their position are thus rendered comparatively unassailable to those from whom they drew their primal existence. Their reasoning sounds, with most seductive variation, the whole gamut of sophistry; but the edge of truth cleaves its armor, exposing the deplorable—and to its followers, fatal—delusion.

The climax of spiritualistic argument is reached by pointing triumphantly to the presence of Moses on the Mount of Transfiguration. But their position cannot stand the test of the Volume from which they quote. That Moses stood with Elias, and talked with the Son of God, all Bible believers admit; but that it was the veritable body of Moses to which God gave burial in the valley over against Beth-peor, nearly all orthodox and spiritualistic believers deny. Let us examine, briefly, a few points from the sacred Record in proof that Moses returned to earth, a heavenly visitant in his own redeemed body.

The history of the great leader of Israel resembles throughout the life of Christ, of whom he was the most prominent and perfect type of all whose office in any way pointed to the Messiah. In all main points the life of Moses repeats itself in that of Christ, from his birth under the reign of a tyrant, to his death on the mount. Both were alike spared in infancy by a direct providence. They were alike possessed of all the wisdom and learning of their times, and mighty in word and in deed; yet refused the place of earthly power and exaltation, to become the deliverer of a race of slaves. "The same did God send to be a ruler and a deliverer." Acts 7:35.

The miracles of Moses, while in Egypt and the wilderness, were only less wonderful than those of Christ himself. We see him at the Mount Sinai erecting and anointing the sanctuary, instituting the order of priesthood, and thus standing as mediator and representative of that covenant. He being the head of the priesthood—of the tribe of Levi and house of Aaron—yet was he not reckoned as one of them, neither was lot or provision made for him, as for Aaron's descendants. He stood Godward to Israel and alone in the difficult ministration of his office, as Christ stood alone as the Mediator and Priest of the new covenant. 2 Cor. 3:6-14.

The position of Moses prefigured Him who, in his own person, is Prophet, Priest, and King. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." Deut. 34:10, 11. As leader of a fault-finding and rebellious nation for forty years, he was sustained and strengthened by the direct and continued presence of God and his angels, even as Christ was sustained in the forty days' temptation in the wilderness. And when his great work was done, when his charge was brought nigh to the promised land, this man of purity and meekness, the prophet, priest, and king, the warrior, statesman, and author, laid down his cares and bur-

dens, leaving his followers the cheering assurance (and also defining his true position toward the first house of Israel) that God would raise them up a prophet like unto him. Deut. 18:15. And every soul which would not hear that prophet should be destroyed. Acts 3:20-24. God himself buried his well-beloved servant on the lonely mountain, angels filled his funeral train, "and no man knoweth of his sepulcher unto this day."

All Bible evidence points to the fact that Moses personated the Saviour under the old covenant as is explicitly declared in Ex. 4:16. "Aaron shall be to thee instead of a mouth, and thou shalt be to him instead of God." And if so, reason would declare that his burial and resurrection must also typify Christ's. That Moses was raised from the dead there is abundant proof to all who believe in the power of the God of Israel over his enemies. Jude 9; 1 Thess. 4:16. And that Moses stood on the Mount in his own re-animated body of flesh is as certain as that he was there at all. The fact is not only established by Bible testimony on the total extinction of the whole man in death, but is supported by the position and work of the representatives of the two covenants, and the relation of the old to the new covenant. That relation demanded that Moses be raised from the dead, else would the antitype of man's salvation in the death, burial, and resurrection of Christ have had no corresponding type.

And as Christ is soon to come again in heavenly majesty, may the spirit of truth guide us, and keep us from delusion and error, and, by his word and testimony, preserve us from the snares of the deceiver.

ANNIE TEAGUE.

Beloit, Wisconsin.

HAVE HOPE.

Why do we see around us so many desponding Christians? Is it not because that like the man with the muck-rake, they are too much occupied with earthly things? They forget to look up to where Jesus sits at the right hand of God, that they may behold his glory and enjoy his boundless love. How few professed followers of Christ become acquainted with him as it is their privilege! It is painful to see honest souls who seem to be really desirous of doing the will of God, continually going about as though bearing a heavy burden. The Saviour would gladly take this load off your aching hearts, and impart unto you such joy as the world can neither give nor take away. "If ye then be risen with Christ seek those things which are above. For ye are dead, and your life is hid with Christ in God." If the life be hid with Christ, there will be peace flowing like a river into the soul.

Too little importance is attached to prayer. Because that victory is not immediately gained, many lose their confidence in God, and become discouraged, when if they would continue steadfast, immovable, always abounding in the work of the Lord, they would see Satan defeated every time. Alas! how weak are poor, frail mortals! how short-sighted and how prone to err! If continually on our guard against the devices of the enemy, we should be saved from many a snare. If Peter had watched and prayed as his Lord commanded, he would have been fortified by divine grace, and have resisted the temptation to deny his Master, and thus have been spared the pain of his sorrowful repentance when he went out and wept bitterly.

The only safe course to pursue, is constantly to keep our eyes uplifted to Him who has promised to be our refuge and strength. The cause of God demands our zeal. There is something for the followers of Christ to suffer, but we have promise that "if we suffer we shall also reign with him." The Captain of our salvation was made perfect through suffering, and because he has called us to be partakers of his sufferings, shall we sit down in despondency and gloom? The Lord would have us come forth from darkness into the glorious light and liberty of the gospel.

"Why droop when fortune frowns?
Press onward to the goal;
The palm of victory ever crowns
The strife-enduring soul."

There is inducement to go forward in the work of the Lord. The treasure laid up in Heaven for the faithful far outshines all the glittering tinsel of this poor world. Weary and sin-sick soul, the Saviour holds out to you a crown. He bids you come to his sheltering arms and rest. Oh! will you not heed his pleading voice? He calls on you to surrender all to him, and in exchange

he will give you himself to guide you through this vale of tears, and in the world to come a life that shall run parallel with God's.

Who can estimate the value of eternal life? This precious boon may be yours, dear reader, if without reserve you seek to obtain it. Only a few more years of toil and sorrow, and we shall behold our King coming in the clouds of heaven, to gather the faithful ones home. The graves will then yield up the dead who have died in the triumphs of faith, and together with them we shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord.

A. P. NASON.

Ipswich, Mass.

"WE FAINT NOT."

"For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day." How great is our happiness to know that though our bodies are becoming weaker and more diseased, our spiritual life is growing strong in the Lord. What is there to prevent our souls from being filled with unutterable gladness when we have such a compassionate Saviour to love and care for us, and who will if we are faithful, give us a crown of never-fading glory, and eternal life? I do not come to him because I am sinless, but because I am covered with infirmities and filled with transgressions. And I realize my great weakness and need of his divine presence continually. I want to feel drawn out to him in trust and love, and I desire to live so near him that I can feel his sweet peace in my heart every moment. I want an overcoming faith that can smile at the present trials and discomforts of life.

Jesus says, "My sheep hear my voice, and I know them, and they follow me." How important that we have Jesus abide in us that we may ever recognize his voice! How can we doubt God's love for us? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." "He laid down his life for the sheep." He knoweth his own, and if one strays from the fold, how quickly he seeks out the wandering one, and brings it safely within the fold again! And why should we not have the spirit of our blessed Master, and instead of sitting with folded hands, seek out the erring ones and strive with all our hearts to bring them back to Jesus?

Time is speeding us onward, and what is done must be done quickly. We are fast nearing that blessed city "whose builder and maker is God."

It seemeth not so far away,
As it shines to our eyes through faith by day,
And e'en by night
It glimmers with a soft and dazzling light.

It speaks to our hearts of peace and love;
It tells of Christ, who dwells above,
And our Father dear,
And angels too. Why need we fear?

Yes, yes, praise God, we are almost there.
Let us trust, have faith, and ne'er despair.
Blest world to come,
In which, thank God, shall be our home.

Let us never grow weary of God's work, but lean hard upon the strong arm of the Lord, and he will sustain us, that we faint not by the way.

MRS. LIBBIE M. CARLISLE.

West Randolph, Vermont.

TO THE UNCONVERTED.

DEEP sadness often fills my heart when I see so few that are willing to accept the oft-repeated invitation of our Saviour to enjoy full and free salvation. Jesus' kind and tender heart is sorrowful, angels weep, and the transgressors also are unhappy. Oh! why will they not come when all things are ready? My dear friend, Satan's suggestion will be that you had better try to reform, and then come to the Lord for help. What would you think of a sick person, who says to his friends when about to send for a physician, "Wait till I am some better, then you may call the doctor?" or of a man about to be imprisoned for debt, who should say to a kind friend offering to pay the whole, "Wait till I can earn some money, then you may help me?"

Jesus offers to heal your wounded heart, to cure your sin-sick soul. Will you let him? He offers to pay your debt of sin. Will you with gratitude accept his offer? Do you want a never-failing source of happiness and peace? Do you want a friend who will never, never leave you? Then come, come. Bring all your sin, your sor-

row, to him in prayer. Ask him to take you, just as you are, to cleanse your guilt, and wash away all your stains of character in his blood. Satan will do all he can to prevent your coming. Your poor, weak flesh may be ready to give way; but call to mind the words of Jesus to his tempted disciple, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." Luke 22:31, 32.

We have so many promises, how can we be discouraged? and yet, the human mind is so weak, that we forget these promises, and are led astray. When you are tempted, look up to a prayer-hearing God, and he will come to your rescue. Hide yourself under the shelter of his wings. Then, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. My prayer is that you may so avail yourself of the offers of mercy that you may know the worth of a crucified and risen Saviour, and finally enjoy in the new earth an eternity of bliss.

VESTA CADY.

Poy Sippi, Wis.

MINISTERIAL FIDELITY.

A CLERGYMAN recently remarked to us that, as a rule, ministers will give their people anything they want, and so it happens, perhaps, that as city congregations are supposed to dislike the thunders of the law, the pastors prophesy smooth things. It is a pity, but yet it is true. Faith and love are everything, repentance of little moment; the mercy of God is duly presented, his justice is almost ignored; the glories of the New Jerusalem are much descanted on, but the pains of hell are studiously kept in the background. It would appear to be deemed unfashionable to urge sinners to "flee from the wrath to come;" yet is it not as needful now to warn the unrepentant of their doom as it was when our Saviour spake to his followers of the undying worm, and the fire that never shall be quenched?

God's invitations of mercy are found on almost every page of the Scriptures; but his warnings and threatenings are uttered with impressive frequency too. It is therefore plainly a minister's duty to give as due prominence to the admonitory teachings of holy Writ as did He "who knoweth the heart," and who commands his servants to proclaim a full gospel whether men will hear or forbear.

It is high time that pastors ceased to feed their people with such husks as those referred to. We want ministers who shall "not shun to declare the whole counsel of God," Baxters who will exhort to holy living and the godly bringing up of the young, and who will tell their hearers that if they continue in sin they are lost; for we are of those who believe just what the Bible teaches about the day of final reckoning, when the tares shall be separated from the wheat. We believe that there will be a catastrophe; that in some way, to be perceived or understood by us, the trumpet will sound and the dead will rise, and the thrones will be set, and the books will be opened, and high and low, rich and poor, shall walk with equal step up to the judgment-seat of God, to be condemned or justified, "and these shall go away into everlasting punishment, but the righteous into life eternal."

Many sermons now-a-days have little Bible truth about them but the text. The elaborate essay with a profusion of illustrations from the great names in ancient and modern philosophy, is the thing. The Apostle of the Gentiles preferred to tell his people of what was said and done by the holy men of old, who spake as they were moved by the Holy Ghost. Perhaps such themes are considered too trite and homely as subjects for sermons to fashionable audiences. They were not so in the hands of Paul, who declares in Hebrews 11th that time failed him to tell all the thoughts and feelings about them, that came surging to his lips. The rousing spirit of his eloquence, as he discourses of their faith and achievements, makes one's hair stand on end. Ministers err in supposing that this preaching to the intellect merely is satisfying to those who come to hear it. Even worldly and unconverted people easily discern that it is not "the truth as it is in Jesus." It may be very fine, but it does not feed the soul with that bread of life of which if a man eat he shall never hunger. Educated business men, no matter how careless about these things, can discriminate readily between a flourish of rhetoric and that simple truth which is the power of God unto salvation.

Then there are ministers of evangelical

churches, who never once from January to December enjoin the practice of family worship upon their people. It is not fashionable. Neither is the weight of their influence thrown into the scale, as it should be, against pernicious amusements and social dissipation which are so demoralizing, especially to the young, for even the theater has been furnished with a cloak of respectability from the pulpit, and church members taught that even frequent attendance at it was quite consistent with regular communion at the Lord's table. Do the natural proclivities of our youth need such encouragement? Such things indicate the lack of deep convictions in pastors, and if they know not themselves "the terror of the Lord," how can they persuade men?—*Christian Intelligencer.*

WHAT KILLED HIM?

As I look out of my study window, I see in the village the late cosy residence of a departed preacher. He was a fine-looking man, in the maturity of his manhood, and was, to all appearances, a noble specimen of our best New England clergymen. He was a pastor in Connecticut, and was probably much respected and beloved by his hearers. But his brain gave way; he found his nerves would not permit him to go on in his holy vocation, and he retired from his pulpit and came to Vineland for the benefit of his health; and he was here just regarded as one of our best Christian citizens. He looked hale and hearty—it was the mind that was shattered.

One of our doctors remarked to him one day, "Mr. T——, why do you not follow your vocation, and preach the gospel? You look competent to the task."

"Oh!" said he, "I cannot do it. I cannot compose a sermon. My mind will not permit continuous thought. This is what keeps me from work."

In reply the doctor said, "Allow me to say, then, in all frankness, that this chaos of the mind is the result of your free use of tobacco; and you may expect, as the next result, paralysis, which will wholly use you up."

He admitted that this might be so, but could not and would not pledge himself to abstinence. The will-power of the mind was too far gone to cope with and break the binding chains of this slavery. He continued the use of the quid and pipe, and within a few months a paralytic shock was experienced; the body and mind at once both fell into ruin. He lingered for a year or more, and died.

Now, what destroyed this worthy, good man, drove him from the pulpit and hurried him to the grave in the zenith of his manhood and capabilities? Not too much brain or head work; but that deadly poison, the oil of nicotine found in tobacco. After many years' observation, and some sad lessons of experience, I am satisfied more minds are shattered into chaos and nervous irritability by narcotics, opiates, and dissipating stimulants, than by fasting, prayer, and earnest work. The body and the mind are made for work; they will bear much hard, earnest, and steady labor; but the nervous system is delicate and complicated, and will bear but little abuse, and when goaded on to desperation by stimulation, will be sure to make reprisals.—*Watchman and Reflector.*

UNIVERSALISM IN A NUTSHELL.—"I am a Universalist," said C. G., boastingly, "and you orthodox are not fair in saying that our system is inconsistent with reason." "I will prove the irrationality of your system," said his friend. "You believe that Christ died to save all men?" "Yes, I do." "And you don't believe there is a hell?" "No, I don't." "You don't believe there is any punishment hereafter?" "No, I do not; men are punished for their sins in this life." "Well, now, let us put your rational system together. It amounts to just this—that Christ the Saviour died to save all men from nothing at all. Not from hell, because, according to you, there is none. Not from punishment in a future state of being, for man receives his whole punishment in this life. Yours is the absurd spectacle of ropes and life-preservers thrown at an immense expense to a man who is on dry land and in no danger of being drowned."

A SQUARE flag-stone of some eighty pounds' weight was recently shoved out of place in an English town by the united efforts of only three mushrooms growing under it.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, MAY 24, 1877.

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

C. W. STONE, - - - LOCAL EDITOR.

HOME AGAIN.

BATTLE CREEK has never seemed more like home, so far as a pilgrim and stranger can have a home in this world, than at the present time. We were six days from Oakland, Cal., to Battle Creek, Mich., where we arrived on the 17th. The 19th, we spoke to a large congregation. The gallery and all the seats below were crowded. In this packed condition, the congregation gave earnest attention Sabbath morning, while the heat was such as to wilt the leaves of the clover in the yard. We had our usual freedom of spirit and thought at this old post of battle. There were present at the Sabbath-school in the morning two hundred and sixty-one persons.

This is becoming a point of great interest to our cause. The students at the College, the patients at the Health Institute, those connected with our printing house, with a large membership, make up a congregation that gives great importance to the Sabbath service. There were not less than five hundred grown persons present last Sabbath. A fourth house of worship must soon be erected, capable of comfortably seating not less than 1000 persons. The growth of the cause and work at this point is indicated in some respects by the sizes of the several houses built for our congregation. The first was 20x28 feet; the second, 28x44; the third, 40x66. The fourth is needed more than the second and third at the time when they were built.

From the time, about twenty months since, when Eld. Smith, Prof. Brownsberger, Dr. Kellogg, Mrs. W., and the writer, solemnly vowed to God in a covenant with each other, upon our knees in a grove near this city, to be true to God who had planted our institutions here, and to each other in laboring to establish discipline and order, and to resist the wrong, the moral heavens have been clearing and brightening. Having no other means than a pocket knife to mark the spot of our sacred covenant, we cut five notches in an oak sapling. By the grace of God we design to hold this fort, and give no place to the devil. God is greatly blessing this people with unity and the spirit of perpetual revival.

There is not a shade of discouragement over our beloved Battle Creek College. The attendance is large at the spring term, compared with older schools. We shall be disappointed if there are not as many as three hundred at the fall and winter terms. The Health Institute, under the charge of J. H. Kellogg, M. D., and his congenial associates, is prospering gloriously. When we have been urged to build during the past three or four years, we have objected on the ground that our buildings and facilities were equal to our doctors. Now that we have men of ability, refinement, and sterling sense, educated at the best medical schools on the continent, we are ready to build. Not less than \$25,000 will be laid out in building the present summer.

Among the great changes that have taken place at the Institute is a change in the moral worth and numbers of patients. Twice as many have been treated the past winter as during previous winters, and these have been men and women of mind and position, many of whom have crowded our place of worship, and have heard with deep interest for the first time the reasons of our faith. Ample provisions will be made to treat not less than one hundred and fifty patients.

Five years since, we became satisfied that our Health Institute could not rise to eminence and the full measure of usefulness without thoroughly educated physicians to stand at the head of it. We laid our plans to gain this point, and without assistance or sympathy from any one we have pressed this matter forward. Dr. J. H. Kellogg has been as true as steel. Drs. Fairfield and Sprague, who are studying under him, will graduate at the highest medical school on the continent in the spring of 1878. It is a disgrace to Seventh-day Adventists to do a second-class job in anything.

The HEALTH REFORMER is the ablest and most practical health journal printed. Its influence has called many discerning people to Battle Creek for treatment at our Health Institute, to be disappointed with buildings, facilities, managers, and physicians. They have

said, "Your publishing buildings and your College are first-class; but your health department is third rate." And after staying a few days, many first-class patients have left. A large proportion of the patients have been "dead heads," or on reduced pay. And so the Institute has continued a feeble existence. But the time has come to bring up this branch of our work equal to others, so that all our institutions here shall be number one. This is our working time. And those who have respect to the recompense of the reward will seek to do in a manner to merit the "Well done, good and faithful servant."

We are invited to attend the camp-meetings; but we dare not risk the strain. Should we go on to our camp-meeting grounds, and visit, and take an easy and indolent course, like many of our young preachers, we should do the meetings more harm than good. And we dare not risk another round like that of last year. Our people could have made it easier for us. Most of them cannot see the difference between attending camp-meeting one week and doing nothing only to hear, and attending fifteen in succession, with an intermission of three weeks, to labor within an inch of our lives at every meeting. The scene is novel to them, and full of interest during the one week, and they feel no need of change from camp-meeting life during that short week. They know nothing of the agony we have felt from the strain of perpetual care of camp-meeting life from sixteen to twenty hours each day. Hence we could not make them see that a comfortable ride each day away from the bee hive of the camp was anything but a needless, if not sinful, indulgence.

We never go on to a camp-ground, to visit, or to talk of feebleness, weariness, and pains. We put all the courage, good cheer, and faith into our labors possible. Hence when the meeting closes, we are like wilted leaves. Then comes the struggle of taking down tent, packing trunks, while crowded by careless visitors to take a hasty good-bye, or to attend to business they have neglected until the last moment. This is always the trying point at every camp-meeting. Mrs. W. has been carried off the grounds several times fainting because of her hard labor, and the indiscretion of friends at the breaking up.

We stated at each camp-meeting last season that we were taking our last full round at meetings. We made a strong and successful effort on camp-meeting reports for the secular papers. We did this at the risk, and, we have feared, even the expense, of life. This added greatly to our care and labors, as we had to educate each meeting, and this trial came each week. Our able reporter threw her whole soul into the work, and often suffered from wet and cold for want of a suitable stove, which could have been provided at trifling expense. She has been failing in health since the season closed, and is at the present time past labor.

It is painful to us to pen these sad lines. But we dare not withhold the facts in the case, lest we be censured for not making arrangements for attending and reporting meetings as last year. We have gone our utmost distance in that direction. We have set our people a good example in thorough preparations for, and in the manner of conducting, our camp-meetings. We have shown them how reporting can be done in the secular papers. Vigilance, study of men and things, and firmness when necessary, controlled all the reporters, insomuch that only a few lines in two or three instances appeared in the secular prints that were not dictated by our able reporter. We may recover from the labors of our last camp-meeting season. Our reporter was not able to travel from Oakland with us. May God give her to us again to help us in our work. We are at present as free from the burden of the camp-meetings as if we were in Heaven.

We now design to spend July and August in Colorado. This will give us time, free from business cares, to study the wants of the cause, perfect as far as possible the system of Tract and Missionary labor, and finish several works nearly ready for the press. Eld. Haskell says that the T. and M. workers should circulate 25,000 copies of a pioneer sheet in 1878. That is right. And we are glad to see some of our strong western States taking hold of this work. This is right also. They are simply taking hold in good time for next year. Those who move so very slowly, after long deliberation, are none too fast for next year. But where shall the pioneer sheet be issued? The South is opening wonderfully, and is quite as good a resort in winter for those whom wear and years have unfitted to endure the cold of Northern winters as is the Pacific Coast. Expenses of travel are also very much less.

And to business men it looks like a crazy policy to ship twenty tons of paper from the East to Oakland, at an expense of six hundred dollars, to be printed there at a cost of twenty per cent more than printing costs this side the Rocky Mountains, to be brought back by the United States Mail, and received from five to eight days from the press. The pioneer sheet for 1878, to be circulated this side the Rocky Mountains, will not be printed in Oakland, Cal. We are happy to report that the Pacific Press can be fully sustained by patrons in the Pacific Coast States and Territories. With \$10,000 from the Eastern fund, raised to fully equip that Office, it is supplied with presses, types, etc., sufficient to do all denominational work, and take the lead in book and job work at Oakland, a city of 30,000 inhabitants. This leaves in the treasury of the Eastern fund \$4,000, one-half the amount needed to purchase press, types, etc., for an Eastern Office. Where and when it shall be located will be decided in the near future. For circulation in the South, it might be well to locate as far down as Virginia. This would also be comparatively near the several State Tract and Missionary fields. It might not be best to build or purchase. In that case, three or four thousand more would be sufficient to set the Atlantic Press running in glorious good order.

J. W.

WHAT WAS THE PENALTY?

THE second statement and conclusion that appear upon the sheet mentioned last week are these:—

"There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1.

"If Gen. 2:17 means physical death, then the just are in a state of condemnation, for they die."

The author has placed himself astride the blind hobby of spiritualization, and declaring that God did not mean physical death in Gen. 2:17, he closes his eyes to everything else, and drives on. But these words of Paul, against which he has reined up, have no relation to Adam's sin or its penalty. Paul is giving a discourse upon the relation of the law of God to the sinner and to them that are in Christ Jesus. In this discourse he says that the law hath dominion over a man as long as he liveth. He shows that while we are living in a state of sin, we are under the condemnation of the law; that when we become convicted of sin by the law of God (Rom. 7:7), we die to sin (verse 9); and that in that lost condition the sinner looks to Christ as his only deliverer, crying in the language of Paul, "O wretched man that I am! who shall deliver me from this body of death?" Verse 24, marginal reading. To the question raised in this cry, Paul gives the answer in the next verse: "I thank God, through Jesus Christ our Lord;" that is, I thank God, I shall be delivered from it through Jesus Christ our Lord.

Then Paul draws this conclusion: "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." There is no condemnation to such on account of their own sins. They have found pardon through Christ, and are free from the condemnation of the law just as long as they are obedient to it, walking after the Spirit. Paul never intimates that we shall be excused from suffering death, even that death which comes in consequence of Adam's sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men," says Paul. Rom. 5:12. "As in Adam all die," he says. 1 Cor. 15:22. But if we have obtained forgiveness of our sins, we shall be redeemed from this penalty; "for if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him."

Here are his third statement and conclusion:—

"The saved in Heaven are delivered from all penalty. 'And there shall be no more death.' Rev. 21:4. If corporeal death is the penalty, then they are in a state of condemnation; for their bodies are dead."

When the author will prove that there are any such anomalies in Heaven as saints whose bodies are dead, or who have no bodies, then we may conclude that the serpent told Eve the truth, and that the devil is not the father of lies.

The fourth statement is, "Death passed on all men, for all have sinned." Rom. 5:12. If corporeal death is meant here, and death is the penalty of sin, then Enoch and Elijah and all who remain when Christ comes a second time are exceptions, and physical death is not the penalty."

What a puzzle! Hear it again: If corporeal death is meant here, then certain ones are exceptions, and corporeal death is not meant here. What kind of logic is that? When he says, "if death is the penalty of sin," we wonder if he ever read this: "The wages of sin is death." Rom. 6:23. Enoch, Elijah, and those that remain when Christ comes, are exceptions, and the very statement that they are exceptions is an admission that the general rule is death. Paul says they are exceptions. He says, "We shall not all sleep [die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

* His fifth idea is this: "Corporeal death is by divine appointment for purposes of mercy. Gen. 3:19; Heb. 9:27. If death were the penalty for sin, then the wicked dead ought not to be raised, for then they would suffer the penalty twice according to annihilation theories."

He says death is by divine appointment. That is true. "It is appointed unto men once to die," and this because our first parents sinned. Rom. 5:12. He also says that it is for purposes of mercy. Not so true. Death and the grave are everywhere in the Scriptures represented as enemies. The saints finally shout victory over them. 1 Cor. 15:55. Death itself shall be destroyed. "The last enemy that shall be destroyed is death." Verse 26. But let us turn to Gen. 3:19, to which he refers, and see what was the purpose of the death there appointed, see why it was pronounced upon Adam. The death sentence of Gen. 3:19 reads thus: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Now what is that for? Was it as a special favor to Adam? for a merciful purpose? No. It was Adam's punishment because he had eaten of the forbidden fruit. It is the very punishment threatened in Gen. 2:17, and the Lord directly refers to the same in giving this sentence. He says, "Because thou hast eaten of the tree of which I commanded thee, saying, 'Thou shalt not eat of it,' thou shalt return unto the ground—shalt die."

If such language as is contained in Gen. 2:17 and 3:21 and intermediate verses should be used in a common book or newspaper, it would be taken to mean just what it says. Why not let it mean what it says where it is, and not wrest the inspired language of Moses, abuse logic, and ignore common sense, to sustain a theory that is contradicted by the united testimony of Moses and the prophets, Christ and the apostles?

C. W. S.

TRACT SOCIETIES AND PREMIUMS.

THE Publishing Association has been very liberal to the Tract Societies in various ways since they have commenced their systematic labor; and it is still anxious to do all in its power to encourage systematic labor in the spread of the truth. The premiums offered to encourage tract workers in obtaining subscribers for our periodicals have been very liberal. The "Way of Life" is furnished at cost, giving all the profit to the Tract Societies, providing they will take them in large quantities, and use them to obtain subscribers for our periodicals. That there might be no barrier in the way of this work, the Association proposed further to take back those copies of the "Way of Life" that are not used, if unsoiled, the Tract Society paying transportation both ways.

Notwithstanding this, some Tract Societies are obtaining more or less names for the REFORMER, and ordering the "Way of Life" sent directly from the Office. The friends at the Office are willing to do all they can, but there must be a co-operation on the part of the Tract Societies to build up the Association. It can be readily seen that if all the Tract Societies should pursue this course, it would put the Association to great expense without any profit, as it would require much additional help to do the business. The Office needs the benefit of the retail price on its retail trade, to pay packing, shipping, etc.

The president of one of our Tract Societies makes the following proposition: "Charge our Society with 20 'Way of Life'; then, as we obtain subscribers, and wish them, we will order them and you can charge the postage." Now with all respect to the Tract Society, this we think a little sharp on the Association. After writing repeatedly letters of explanation to the proper officers, we have pursued the following course: we have sent to the secretary of that Conf. Tract Society 50 "Way of Life," so that they can fill orders to individuals in that State

themselves. Whatever number of the "Way of Life" is not used, sometime in the future can be returned to this Office, as above mentioned.

S. N. HASKELL.

A PLAIN TALK TO THE MURMURERS. Some Facts for Those Who Are not in Harmony with the Body.

(Continued.)

Now behold the result. Soon their little paper began to question one point and then another. Our position on the sanctuary was given up; the position on the two-horned beast was denied; the first message was applied somewhere else, the second moved out of its place, and finally the third message as applying to our work, was scouted. Well, in a short time the little piping paper brought the news that one of their two principal men, Elder Brinkerhoff, had renounced the faith entirely, and was a full-fledged Universalist. He had given up Sabbath, Advent, and all, and that was the last of his connection with the work. Still more astonishing, but a few months had rolled around when the forlorn little *Hope* came out with flag at half mast, sorrowfully announcing that its reverend father, Elder Snook, had apostatized from the faith, and was now preaching for the Universalists!

Soon the news also came that Daniel Hull had forsaken the frail boat, and taken a berth among the spiritualists, where he is now. After a few years struggle, Eld. Shortridge enlisted in the same craft, and to-day is an unworthy member of even the spiritualist crowd. Did not that party see their mistake by this time, and, like honest men, confess their errors, and take their stand with the people of God? Some did; but most of them did not. Rebellion is like the leprosy. Once in the system it is about incurable. How men, after the hand of God had blasted them and scattered them like that, could be so blinded as to persevere in such a work is more than I can understand.

While these older and abler hands, the fathers and founders of the work, were forsaking their cause, new recruits of smaller talent came in, to take their places, evidently hoping to get a little notoriety out of the thing, if nothing more. Almost anybody would be received, who made any show of helping their cause. Take an example or two, as we have not time to dwell upon all. One Eld. Nathan Fuller, of Pennsylvania, quite a talented man, had been with us for several years. But about this time, he turned out to be a most corrupt man. He had committed adultery time and again under the most aggravating circumstances. When this became public, the neighborhood was terribly incensed against him—threatened to mob him. Of course this was a terrible disgrace to our cause, and we felt it as such. The best we could do was to expose the man and his crimes through our paper; and this we did. Neither he nor any one pretended to deny our charges. Indeed he confessed them squarely, because he was compelled to do so.

And now (who could have believed it?) this very man, Fuller, but a short time afterwards went to the head-quarters of that party where their paper was published, and professed to have changed his views, to have rejected the visions, etc. Though they well knew of his crimes, yet his rejection of the visions was enough to recommend him there. He was received among them as a Christian minister, and taken in to preach for them, which he did; and farther than that, they undertook to defend him as a Christian man, not denying however the licentiousness and adultery of which he had been guilty. Well, as we might know, that did not last long. Finding that Eld. Fuller did not help their cause, but was rather a stink in the nostrils of the better part of their own party, they dropped him.

Soon after that, the next prominent man in that movement was one Eld. Goodenough, of Wisconsin. He also was one of the crooked sticks dropped out of our ranks. Being reproved by our people, he professed to have changed his views on the visions, and went over to that party. That was sufficient to recommend him to them. They received him with open arms, notwithstanding his record among us. For two or three years this man flourished among them like a green bay-tree. Their little paper was crowded with his writings, and heavy books of a dozen pages or more came forth from his pen. Like the others he boasted great things. The Battle Creek party was going down, he said, and they were rapidly coming up.

At Brighton, Iowa, about five years ago, he told me that their party had forty ministers,

and that they had flourishing churches here and there, and others were rapidly forming. He thought that in a very few years' time our people would be entirely scattered, and others would take the great work in hand of warning the world. He succeeded in dividing our churches at both Brighton and Richland. But, alas for the party! that was about the end of him. The next thing I heard was that the church had expelled him for bad conduct. He was turned out of the church, and silenced as a preacher; and whenever they expel men, it is morally certain that they are pretty bad cases.

The churches of which they once boasted, where are they now? All their able ministers have left them, and renounced the doctrine. They formed a society to publish the paper, but got into a quarrel among themselves, and the paper stopped. Each faction sent out circulars accusing the other of all sorts of wrong dealing. After a while a private individual for a small consideration gathered up the remnants of the office, and is now making a hard struggle to publish a semi-monthly. Of their old churches formed when they first started, I can now learn of only one or two where Sabbath meetings are regularly held. And even these have lost many members. The editor in a late paper says, "Our cause in Iowa has long been in a broken-down condition." This is the story from their own lips. A very few new churches have been raised up within five years, and these are now in a fair way to follow the others. By the contributors to their paper, it is seen at a glance that they are simply composed of scattered material, one here, two or three there, but scarcely enough anywhere to maintain meetings.

As I look over the columns of their paper, I know the history of a large number of their contributors. They are largely these fault-finders who have fallen out of our ranks here and there in opposition to various moves our people have made. That this is where they mostly come from is thus confessed by the editor in a late number of his paper. Speaking of us he says, "When it is remembered that many of our readers were once connected with that organization," etc. Yes, we know them well, many of them to our sorrow and the disgrace of the cause. Some who are prominent as writers in the paper have not kept the Sabbath for years, and do not keep it now, though they solemnly vowed when they left us that they would never give it up. Others are men who have preached for twenty years, and yet have not built up a single church anywhere, nor do they have a particle of influence where they are known. Those who were once with these preachers have forsaken them, and they are left dried up, dead, and alone; and the only way that the world knows of them is by their articles in that paper.

I know many of the persons who have left us, and I know them to be hard cases. That party may whitewash them, and defend them as long as they choose, but these are the facts. The principal business of that party is to give aid and comfort to the unworthy, unruly, disorderly members who have either been reproved in our churches, or expelled from them, or have been unable to find admittance into them. All such persons find a ready asylum among that party and a welcome hearing in their paper. The only recommendation they need is to write something against the visions or S. D. Adventists. It is published greedily. Nearly every number furnishes illustrations of this. I can count them by the dozen. A paper just at hand contains a letter from one of this class. Oh! how he was oppressed by the visions! What freedom he has now! Yes, I know him well. He had no trouble with the visions till they exposed his hypocrisy in pretending to keep the Sabbath while breaking it all the time. He worked upon it whenever his business pressed.

Here is another one, a woman, expelled from the church for falsehood, intimacy with a married man, etc. All these, and many more like them, are taken aboard the little craft with rejoicing. But most of these persons who have gone from us to them claim to have been abused and oppressed by the visions or by Bro. White. But I know this to be utterly false in the cases of many who claim it, and I believe it is in all. One man, for example, complains bitterly in their paper about being oppressed by the visions. Now neither Bro. nor Sr. White ever had a word to say to him, nor anything to do with him. No vision or testimony ever referred to him in the remotest manner. After being bored by him for several days, I gave him a sharp reproof for living in adultery, and leading brethren of the church indorsed what I said. Off he puts to the rebels with a doleful tale about the visions. That is enough. He is welcome.

Yes; to hear their story, they have all been terribly abused by us. But does this prove that it is so? Who does not know that crooked, disorderly members of any church when reproved or expelled always claim to have been abused? They haven't done anything wrong; oh! no. It reminds me of a story that Mr. Moody tells. He once visited a prison, and talked with the prisoners. He expected they would all feel very guilty, and be glad of offered mercy. But no. One had been unjustly accused, another said the judge had been bribed, another that false witnesses had been hired against him, another one claimed that they had got the wrong man, etc., etc. Says Mr. Moody, Those prisoners were the most innocent set of fellows I had ever found. The only guilty persons were the judge, the jurors, and the witnesses.

So it is with those who have been so terribly oppressed by S. D. Adventists. To hear them you would think they were the only good Christians among us. The rest of us have either been bought or scared into submission to Bro. White or the visions. We are corrupt and oppressive. All of this is just what we might naturally expect them to say in order to justify themselves. But we are prepared to show that these accusations are wholly false. No one among us, who is walking with the Lord, knows anything about the oppression of which they complain.

D. M. CANRIGHT.

(To be Continued.)

THE LORD IS GOOD.

How great is his goodness toward us who are so undeserving! Even in these last days, these days of degeneracy and degradation of our race, he is willing to enlighten, lead, and save, us. And should we feel it a hardship to do and to suffer in his cause? Should we not rather esteem it a privilege to follow the self-sacrificing example of Him "who gave himself for us"? Oh! what have we cost? The Son of God gave HIMSELF for us. No reserve; life, soul, and being were freely given. He poured out his soul unto death, receiving in his own person the penalty which was justly our due.

What shall we render to God for this matchless kindness shown to us? Shall we esteem it a hard thing to follow Jesus, to bear the cross, to follow his example of self-sacrificing labor for others? Are we not debtors to him and to those for whom he died, to do all in our power to save them?

We cannot reach the sublime height of our Saviour's love and sacrifice; but we can look up to it, and press in that direction. And is not this a privilege? Oh! for a spirit to willingly enter into fellowship with his labor and sufferings for the good of others!

R. F. COTTRELL.

THE TABERNACLE.

THE interest manifested by the Bostonians several months ago over the coming and preaching of Mr. Moody continued to the close. Thousands and thousands flocked to the Tabernacle to hear and see the great revivalist. Hundreds were turned away daily unable to obtain even standing room in this immense building. Long before the hour of opening the doors, thousands congregated around the building, waiting admission, enduring the pelting rain or the chilling northeast blasts, to say nothing about mashed toes and bruised limbs occasioned by the impatient crowd. Those nearest the entrances must have suffered the most excruciating pain by being pressed against the walls of the Tabernacle; and some received nearly fatal injuries in this way.

That the reader may judge somewhat of the immense crowds of people which impatiently waited an entrance to the Tabernacle, I would state that in seven minutes from the opening of the doors, over seven thousand individuals had passed within the building. Mr. Moody has completely won the hearts of the people, not as Absalom did, but (as they say) by his straightforward, practical, Bible truths, such as the following, for instance, which I extract from his sermon as published in the *Boston Journal* of April 27, 1877. His discourse was upon the ten commandments, which are represented as weights. He says,

"Now let us put in that next weight,—Remember the Sabbath day to keep it holy. How many are there in this assembly that love and reverence the Sabbath day? There are some who tell us that we have got away from the old Puritan idea into a liberal Christianity, that the Sabbath was made for man, and he should make the best use of it. 'Let us have our institutions open, let us go out driving; a Sunday spent in

the fields and with fast horses is better than a Sunday spent in church.' Let me say right here, my friends, any nation that has given up this Sabbath has soon gone down. The only hope of this republic is to hold on to the Sabbath. It will be a dark day for this country when it gives up the Sabbath. A few years ago I was in France, and it was hard to tell when it was Sabbath. Everything went on as on any other day. I talked with some of the working-men, and they said the poor man had no day of rest. Now look and see where France is. A few years ago it stood among the first of the nations, and now it is gone down, like Italy and Spain. It gave up its Sabbath, and God gave it up.

"If this nation gives up the Sabbath it will not be long before we go down. May God bring our nation back to the old Puritan idea of the Sabbath. We do not want our trains running on the Sabbath. I do not know but that is the reason why railroad stocks have gone down. I do not see how a Christian man can put his money into a railroad that is running trains on the Sabbath. They say that business is important, but how much has Boston got by putting money into Western roads that run trains on the Sabbath? The time has come for Christian men to take a stand and withdraw from railroads that run Sunday trains. I think there is power enough in this country to preserve the Sabbath, and if not, I think the quicker we find it out the better. It will be a dark day when we give up the Sabbath, and give up to the foreigners and infidels that are trying to break down the Sabbath day. May God sink that truth into every heart."

Can ye not see whither we are drifting?

M. WOOD.

DRESS NEATLY ON THE SABBATH.

ON several occasions I have observed brethren and sisters come to meeting upon the Sabbath day in their every-day clothing, brethren with dirty shirts and collars. If this were the best they had, or could consistently obtain, no one would find fault. But on the next day, Sunday, they come to meeting dressed up in much better clothing; or if they go visiting, or go to another church to meeting, they take more pains with their dress and general personal appearance.

This seems very offensive to me, and I believe it is offensive to God. It shows a disrespect for the Sabbath and for the worship of God and for the presence of his people. I always think, and am seldom deceived in this, that such persons are only half in the truth. It is a very sacred thing to go to the house of God to meet with the Lord on his holy day. This is the time, if ever, when God draws near his people.

Anciently when the Lord was to come especially nigh to his people, he said to Moses, "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Ex. 19: 10, 11. This shows that the Lord notices these things.

Again, when Jacob went to worship before God, we notice he gave his household special direction upon this subject. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments." Gen. 35: 2. Brethren and sisters, let us show our respect for God, for his worship, and for his holy Sabbath, by appearing neat, clean, and tidy in the house of God.

D. M. CANRIGHT.

THE WESTERN NEW YORK CAMP-MEETING.

EVERYTHING thus far is favorable for this meeting. All our people in this region calculate to go. Last Sunday the friends here (Allegany) ordered twelve tents. Let others do the same. Two families can unite, and rent a tent 12x17. The cost is only a trifle. All west of Syracuse are expected to come to this camp-meeting—from Genoa, Catlin, all in Pennsylvania, etc. We get return tickets free on the Buffalo, New York, and Philadelphia R. R. Inquire for camp-meeting tickets to Aurora. Brethren in Allegany County and most of those in Cattaraugus County can easily go to this road to take the cars, and thus secure half fare all the way.

One-half our brethren who will attend this meeting live near enough to come with teams, or even on foot, if they have no money. Let us show some energy and interest in the matter. This is all the meeting you will have till next fall. Scattered ones are particularly invited. It will be a shame to our Lancaster friends if they don't every one turn out, and stay all through the meeting. Last fall some near Rome came Sabbath morning, and left Sunday afternoon. We want no such shameful example at this meeting.

D. M. CANRIGHT.

PARDONED.

SORROWING sinner, weep no more,
Christ is standing at the door;
Haste, and on his pierced feet
Pour thy heart's oblation sweet.
He will love thee,
He will love thee,
And will leave thee nevermore.

He hath seen the bended knee,
He hath heard thy contrite plea;
Not in vain thy soul hath wept,
Not in vain its vigils kept;
While yet praying,
Hear him saying,
"All thy sins I bear for thee."

Saved from wrath and sanctified,
Through the blood of his dear side;
Never from thy happy heart
Let the heavenly Guest depart;
He is with thee—
Bid him with thee,
Ever, evermore, abide.

—Sunday-School Times.

Progress of the Cause.

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

IOWA.

MET with the church of Monroe Thursday, May 3. Spoke three times. Re-organized s. b. It was increased from \$40 to \$140. The one-third for T. and M. work was added, and a club formed for ten copies of the SIGNS. I never had better hopes of this small church than now.

I met with the church at State Centre, from May 4 to 9. Held eight meetings. Systematic benevolence was re-organized, and one was received into the church. Thirty copies of the SIGNS were ordered, and the one-third was voted. This is the strongest church in numbers and financial strength in our Conference.

Met with the Smithland church from May 10 to 15. A difficulty among leading persons in the truth, which seriously threatened the prosperity of the cause here, was settled. Every person accepted of the settlement, and all determined to work in union. One was received into the church, and many more will be, we think, if those from whom they should expect good examples will set them. This is the last church difficulty of any note that I know of in the State. Bro. Farnsworth was with me, and greatly assisted in the labor. The Lord has greatly blessed his labors here and elsewhere this year. We hope that hereafter the older members will not stand in the way of those who come out under his preaching. GEO. I. BUTLER.

OHIO.

New Antioch.

It was at this point in Clinton County that Eld. T. J. Butler, assisted in the last part by Eld. T. M. Steward, held a tent meeting last summer. Perhaps no meeting in the State, in all our past history, ever created an interest so general, and widespread, as the one above referred to. If this interest could have been followed up by a change of talent, and with able and efficient men, it is impossible to conjecture what the result would have been. We are happy, however, to report that a company of about thirty intelligent Sabbath-keepers are to be found in Antioch and immediate vicinity.

We began meetings here on Friday evening, May 11, and continued until Monday evening following. Bro. T. J. Butler was present, and assisted much in the meeting. A good degree of interest was manifested from the outside. On Sunday night it was estimated that not one-half the people that came, could get into the large school-room where our meetings were held. Our friends felt assured that an audience of twelve or fifteen hundred people could easily have been gathered had there been a place to convene them. A good work evidently remains to be done in Antioch. Eld. Butler will continue meetings over next Sunday, and then, if the way opens, will begin the summer campaign with tent near by. He will be assisted by Eld. Wm. Cottrell.

Pledging weekly to sustain the cause was considered and generally adopted. We talked about T. and M. work. Some donations were made, and an order for publications made out. Eight copies of SIGNS OF THE TIMES will be taken for distribution. Initiatory steps toward building a church were also taken.

We feel a deep interest in this people. Rarely do we form so strong an attachment in so short a time. We thank God for the good work that has been done here. There

are sufficient talents, means, and numbers to make a strong church here if they walk with God. H. A. ST. JOHN.

NEW YORK.

I HAVE closed my labors at Parma for the present. Last Sabbath several were baptized, and a Sabbath school was organized with three large Bible classes of adult persons besides the children. They have two weekly prayer-meetings in addition to their Sabbath meetings.

The attendance and interest were good to the very last. The following testimonial, signed by many prominent citizens, and published in the (Rochester) *Sunday Morning Herald*, was handed us before we left:—

"TESTIMONIAL TO A WORTHY CLERGYMAN.

"The Adventist clergyman, who has been so successfully conducting a course of lectures and services at the Institute for the last three months, has brought his labors to a close. The Rev. Mr. Whitney appears to have reaped golden opinions in the neighborhood: the good wishes of many of the citizens having found embodiment in the following testimonial, which has been presented to him, and which will express the public sentiment better than we are able to do:—

"Rev. S. B. Whitney: Your protracted labor amongst us having drawn to a close, we, the undersigned, desire to convey to you this evidence of our regard and esteem. This action on our part, the simple result of spontaneous feeling, is entirely unaffected by the varied influences of sectarianism; and you will please accept our sentiments as the expressions of a purely personal tribute.

"Your grand deliverances on the law of God, your highly instructive lectures on the prophecies, your earnest sermons on the faith of Christ and the teachings of the apostles, have been regularly attended by many of us for nearly three months. Novelty undoubtedly attracted some persons at the commencement, but as the Bible was opened, leaf by leaf, and passages usually regarded obscure because woven into intellectual chains, were explained, those who came at first as passive listeners soon remained eagerly to investigate. We believe that your positions as advanced here are in harmony with scriptural truth and gospel spirit. To say that your ministrations have evoked unwonted interest, is feebly to express its result; and in view of the pleasurable experience you have occasioned us, we most cordially commend your exercises in biblical thought and research to the careful consideration of those of our fellow creatures who can believe that the intelligence with which their Creator has endowed them is a factor in the solution of Truth, as applicable to their own cases, and who are sufficiently free from the trammels of bigotry to care little at the confusion of its elements. We admire the temperate demeanor which has characterized you, and attended you, triumphant, through a period pregnant with trial and annoyance. We believe you to be a sincere expounder of your professions. In your social visits you have impressed us no less with a natural kind-heartedness than with the other bearings of a Christian gentleman. You will at all times receive a hearty welcome amongst us. We trust that good health and your wonted energy will sustain you wherever your labors may lead. For our own parts, we are selfish enough to hope that neither the trials and prejudices which you may encounter, nor even the new supporters whom you may enlist, will efface us entirely from your memory; but that now and then you will cast a thought back upon your Parma friends, who number amongst themselves many whose names may be wanting on the muster roll of your denomination, but who still find it in their hearts thoroughly to respect you as a man, a Christian, and a minister."

"Here follows a large number of signatures."

The Baptist revival has ended in a church trial, not on our account however, but because one of their members had the moral courage to express his disapprobation of some of the operations of their evangelist.

S. B. WHITNEY.

NEW SWEDEN, MAINE.

THE first of April, the Swedish brethren met to organize a church. It was thought best to set aside the old organization. The result of the meeting was the choice of A. G. Olson, elder; John I. Gelotte and Frederick Anderson, deacons; A. G. Peterson, clerk; and John I. Gelotte as treasurer. The elder and deacons were then set apart by prayer and the laying on of hands. The Spirit of the Lord was present on the occasion. Thirty-two signed the covenant, and about ten more are ready to join at the earliest opportunity.

The ordinances of the Lord's house were celebrated for the first time. As baptism was administered, an unusual manifestation of God's Spirit was present. The Baptist friends manifested much respect toward us on this occasion.

Systematic benevolence to the amount of more than \$50 was subscribed by those present, and others have increased this to \$81.29. We collected subscriptions for the SWEDISH HAROLD to the amount of \$16.00, and the church donated \$3.50 of funds on hand toward the Swedish Mission.

Our friends in New Sweden express a desire to send the truth to their kinsmen in old Sweden. The Swedish Colony in Maine has representatives from every prov-

ince in Sweden. We hope this will be the beginning of a good work in that land.

On our return to Battle Creek, we stopped among the Swedes in Bangor. We were welcomed by them; and they said a hall was ready if we would give lectures on the prophecies in their language. At Allen's Corner we met our dear Bro. Goodrich and other American brethren, and had the pleasure of becoming acquainted with several Swedish brethren from Portland. Three of them had lately embraced the truth.

We thank God for his blessing upon the Swedish mission in Maine, and for the interest which the American brethren manifest for the Scandinavians in that State.

JAMES SAWYER.

Battle Creek, May 20.

ILLINOIS.

WE held meetings at Gridley, May 4 to 6. The neighbors of our brethren and sisters manifested a desire to hear. One has lately commenced to keep the Sabbath. This church sent \$58.73, s. b., to the treasury by my hand.

We have now held seven meetings at Martinsville. One was immersed. Some have made mistakes, which, if not soon corrected, will cause their names to be dropped. Others have unwisely allowed the sharp traders of this world to roll a crushing weight of debt on their minds. How such are crippled! They are not "ready to distribute." And, worst of all, some do not appear to realize the folly of thus allowing the monster Debt to devour them. Were all the means used in the cause of God that even S. D. Adventists waste, the sacred treasury would not lack. Brethren and sisters, we should be economical.

On our way down here we looked for, and conditionally chose, a campground.

I. G. COLCORD.

G. W. COLCORD.

BEAVER CREEK, ROCK CO., MINN.

WE have just closed our labors at this place. The Lord has opened the hearts of a few honest souls to receive and obey the truth. We leave a company of eighteen united in keeping the commandments of God, with weekly prayer and social meetings, Sabbath meetings, and Sabbath-school established among them. We think this is an excellent field for labor. Pray for us.

S. FULTON.

W. B. HILL.

NEBRASKA CITY, NEB.

THE first Sabbath in this month I met with the church at Nebraska City. Two were baptized, and the ordinances of the Lord's house were celebrated for the first time. The 12th and 13th, I met with the friends of Washington and Burt Co's., where Bro. Bartlett labored last winter.

One earnest sister has lived here during the past five years, sending up her prayers to the God of Israel for the ingathering of souls around her. Her prayers have been heard, and some honest persons have accepted of the third angel's message, and are now rejoicing in its glorious light. I trust a church will be organized here before our soon-coming Conference.

CHAS. L. BOYD.

TEXAS.

Deckman, Dallas Co.

WE feel encouraged at every step we have taken in this work of teaching the freedmen. If we realize no more than we have already experienced in seeing the little group of pleasant faces from day to day in the school, and the opportunities had for conversation with these really worthy people, we have now had our wages for leaving our friends and brethren and home at the North.

We intend to do all we can, but our brethren must not expect too much. The school now numbers twenty-three pupils, and is on the increase. Possibly it may yet satisfy the most enthusiastic; but if not, it is better to do a little than rust in selfish repose. The South should claim hosts of good, devoted persons from the North, who would come at their own expense, who are willing to be small and despised if they may but give relief to these people who are only grieving and praying for good teachers that will teach them how to read and write.

Mrs. Clarke and I teach the school each a part of the time. Yesterday I addressed

the freedmen, who assembled at the humble school-house they have erected, to hear our first appeal to them, the reasons of our coming, and our objects and plans. I do not know who were most interested, the speaker or the audience. By a vote they requested us to address them again next Sunday.

These people are hungry for mental aliment, and many of them hunger for the bread of life. At the close of our meeting, Fayette Jordan observed that we deserved a beating for not addressing them till this late day (for we have been here since February); and old Aunt Patsy, a devoted and noble freedwoman, who is "grandma" to most of the children in the school, raised her hands to heaven, and praised the Lord. We felt very happy to say, *Amen and Amen.* JOS. CLARKE.

Dallas.

BRO. KILGORE is now here, and has commenced in earnest in his work and labor of love. He spent Sabbath and Sunday last, May 12 and 13, with the church here in Dallas, and all feel that they never heard more deep, heart-searching preaching. We all feel grateful to God and our brethren of the General Conference that Bro. Kilgore is with us. E. G. RUST.

OSWEGO, KANSAS.

Our quarterly meeting at Oswego was held May 12 and 13. A good spirit and perfect harmony prevailed, and all seemed to be trying to draw near to God. The s. b. treasurer's book showed a good degree of promptness on the part of the church. Five more united with us at this meeting. L. D. SANTEE.

RHODE ISLAND.

THE monthly meeting at Curtis' Corner, R. I., May 9, was of much interest, and we trust, of great good to all that were present. The president of the N. E. Conference, Bro. M. Wood, of South Boston, Mass., was with us. He gave an interesting discourse on missionary labor, by which all were encouraged. After his discourse, nearly all gave a verbal report of labor. Some expressed a wish that they had more of the SIGNS to send out, stating that as they venture out, the field seems to open before them. JABEZ C. TUCKER.

TENNESSEE.

SINCE May 8, I have spoken as follows: twice at Coopertown, four times at the Sycamore Mills, four times at the Sycamore Chapel, and once at Edgefield Junction. At Coopertown nothing special was accomplished save the establishing of family prayer at one house. At Sycamore Mills, the house was crowded with attentive listeners at the last. Three left off their tobacco, and many acknowledged that we have the truth. Some over six dollars' worth of books were purchased.

At the Chapel, things are encouraging. When Bro. Owen left, ten had signed a covenant to keep the commandments of God and the faith of Jesus. Since then, six more have signed it, among whom are the local elder and the acting deacon of the Disciple Church. The elder is a man of fine talent and good education. He is county surveyor. The deacon is a justice of the peace, and has some influence in the neighborhood. There are also six or seven keeping the Sabbath, who have not signed the covenant, making in all some over twenty Sabbath-keepers there. They have Sabbath meeting and Bible class. Two have signed for the REVIEW.

ORLANDO SOULE.

INDIANA T. AND M. SOCIETY,
DIST. NO. 2.

WHEN Bro. Haskell was with us at the dedication of the Alto church, four companies were represented, including those at La Fayette, who will soon be organized into a church. Bro. H. presented the plan of clubbing the SIGNS, and explained so clearly the work of distributing them, that each one saw he could do something.

We voted to pay "the one-third," and then agreed to take 52 copies of the SIGNS: for Alto, 20; Ervin, 12; Bunker Hill, 10; and La Fayette, 10. Three weeks have passed since Bro. H. was here, and our quarterly meeting has just closed, and we are now ready to begin the work of another quarter. Do not think you are excusable because you live so far away you cannot attend the

meetings. You can write us a letter, and send your report with it. We want to hear from you at least once a quarter.

Now all you have to do to get to work is to let us know that you are willing to cooperate with us. Have as many SIGNS changed to your address as you can use. Then gather names of persons that you think would be interested in reading them, and send them the paper. When you have sent one, two, or three numbers, write them a letter. Do not get discouraged, but continue to work. "Cast thy bread upon the waters, for thou shalt find it after many days." It is not always the crop that ripens first that is worth the most. Do something if it be ever so little.

Report if you have sent only one number of the SIGNS. We want a separate report from each member at our next meeting. We received only 17 reports yesterday; yet these 17 reports showed that 16,315 pages had been distributed, an average of nearly a thousand to each report. But this report was not right. It represented more than 17 members. Our librarians should reject family reports. If there are five members in one family, we want five reports from that family. Do not add your report in with any body's. Procure a blank at the first of each quarter, and keep it where you can produce it in thirty seconds; then record your work when you do it. Sum it up at the end of the quarter, and make out your report, and give it to the librarian in time for him to get his church report made up before the meeting.

When you make out your report, do not commence writing in the first blank place you come to, without knowing what it is for. But read the blank. Four-fifths of our brethren need to study the blank. If it says, "Money Received by Donations," and you have received money from any one, or if you pay it from your own purse to the librarian, then put it down in that line, but be sure and place the cents in the cents column. If you have received money from book sales, put down the number of pages sold. When you add up the money column put the sum in the line for "Total Amount of Money Received." If you pay for any of our papers for friends, do not report it as "New Paying Subscribers," but as "Copies Sent to Friends on Trial." Neither when you send a few numbers of SIGNS to a person is it "Copies Sent to Friends on Trial," but "No. of Periodicals Distributed." When your report is filled, sign your name to it, and send it in time. There is no need of your waiting till the Sunday morning of the meeting to hand in your report. We want earlier reporting. We want better reporting. We want more reporting. Do not do this because you are obliged to do it, but because you want to do it. The faults mentioned are not anticipated, but actually exist, and nearly all of them have been prominent at each of seven successive meetings. During this quarter be energetic, be punctual, be correct.

JOHN W. COVERT, Sec.

WHAT WE NEED IN ILLINOIS.

SOMETHING is required for the success of our Society, and it behooves us to look into the matter, to see if we cannot find and apply what is needed. In case of sickness, we first determine the disease, then apply the remedy. That we are gaining ground is evident; but that we are not up to that high standard which we ought to be, is also apparent. We lack promptness in action, which, if persisted in, will eventually make us a powerless member in the General T. and M. body, to which Illinois belongs.

Action without purpose is useless; but for us to have no purpose when we think we are the bearers of the last message which God has sent to the world, is simply to deny our professed belief. It is like building with one hand and tearing down with the other. Noah had a purpose, and his actions supported his announced convictions. If he had lain supinely under some shady tree, wished the cause of God all success, and hoped for a speedy completion of the ark, yet never put forth his efforts for its construction, when God closed the door, Noah would have been on the outside.

Do we say that Noah, being a leader, ought to devote all his energies to the promulgation of the communication from the Lord? This does not excuse us. 1 Cor. 12:20 says, "Now are they many members, yet but one body;" and in verse 22 we find that the members of the body which seem more feeble are necessary. What does necessary mean? That which we cannot well do without. If the ear were to give

up its office because it could not grasp or make gestures like the hand, where would we be? Take another illustration: When the commanding officer gives his men the order to march, suppose about half of them think themselves of no particular use, and do not obey, but remain inactive; and all from this excessive feeling of humility, that their doings amount to nothing. What would be the effect produced? Imagine the straggling appearance of such an army. Over such a foe as that, victory would be an easy matter. Shall we present such a careless appearance to our enemy whose great strength and subtlety is described in Eph. 6:12? "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" and this foe is represented as so formidable that we need the whole armor of God in which to array ourselves for a successful contest.

Now shall we be "so humble" as to do nothing because we estimate our powers low? This estimating our powers whether high or low is a view of self in either case. Let us take our eyes off ourselves, and looking at the great cause, the salvation of souls in a short time, take our stand in the formation of so orderly a body that our tiny selves will be lost in the appearance of the straight lines. We are not attracted by the personal appearance of soldiers A, B, or C; but we look at the company as a unit, admiring their simultaneous movements; yet A, B, or C, by thinking he is useless, may spoil the whole design by not doing what is expected of him and that which he is perfectly able to do.

Let us turn from these simple illustrations to the demands of our Society. We are told when drawing a straight line to place our eye on the objective point and draw to it. Is not order the objective point and prompt action the drawing to it? Let us remember the swiftly flying moments are bearing us past the working period. In the work of the Lord, let us learn to be prompt in the execution of small duties. Is there a letter or card to go out, let the next mail contain it; is there any information to be gained or given, let it be immediate. Is it fair to have a letter of inquiry from one uninformed lay by three or four weeks before it is answered? Does not the King's business require haste? Do not plead your secular labors, for all have those, and yet some leave them, to attend to working in the more important matters. Are not there some unnecessary things to which you are giving your strength and time?

Let us not merit the curse of Meroz. You all know what Meroz did; simply nothing. What did the man with the one talent? Just nothing at all. Do we want his penalty? Christ says, "He that gathereth not with me scattereth abroad." Are you scattering that which the Saviour has earned, working against him? Yes, you are against the Redeemer if you do nothing. Let us from this moment resolve together, to do, and do promptly. F. M. T. S.

"MY HANDS ARE TIED."

YES; I have heard that so many times within the last few weeks that I could say it in my sleep. "My hands are tied." So says brother A, and so repeats brother B, and so cries brother C, and so it goes. But how are their hands tied? Oh! one has bought a large piece of land. It does not bring him anything; he has no ready money. His hands are tied. Ask him to do for the cause of God,—"My hands are tied." Ask him to pay on s. b; he has no money, no income. Ask him to take the papers; he has no money, and yet he is worth from three to fifteen thousand dollars, though he is getting to be an old man of from fifty-five to seventy years. What is he waiting for? Oh! he wants to sell, very badly. But how badly? Not badly enough to sacrifice a hundred dollars on five thousand. No; he had rather live and scrimp himself, and work beyond his strength, and give nothing to the cause of God, and even do without our periodicals, than to sell off a few acres of land and untie his hands.

Another man's hands are tied in another manner. He has all in a farm, or an extra farm, or some fine stock, and so his hands are tied. Can't get a dollar. Money is all tied up, debts are pressing. "Must pay my debts first," he says; and there he is.

Here is another poor old man; his hands are tied; and his wife's hands are tied also. How are they tied? They are both perhaps from sixty-five to seventy years of age.

Not a child in the world, or if they have, they are all grown up, married, and were provided with comfortable homes long ago; and this old couple, who fear God, and love this message above everything, who believe the world is coming to an end in five or ten years at the outside, and who know they cannot live a dozen or fifteen years any way,—these same old pilgrims have from three to ten thousand dollars tied up in a large farm, and their time is all tied up in taking care of it.

How much more sensible it would be for them to sell that farm, and buy a neat, snug little house and two or three acres of land for one quarter or one-third of what they have invested in that which is a burden to them! If they would do this, they could live much more comfortably, have fewer cares, more time to serve God, with several thousand dollars out at interest. Their hands would then be untied, and they could help the cause of God. Why don't you do it, brethren and sisters? "Oh! we cannot get anything for our place. Everything is down in the market." Well, friends, the house and lot you want to buy is down just as low as your property, and a little of your money will buy a good deal from other people just as well as a little of their money will buy a good deal of yourself, so that excuse don't amount to much after all. But suppose it does? Hadn't you better sacrifice a few hundred dollars, and get your hands untied for the five or ten years you have yet to live, than thus to go down to the grave, and leave somebody else to untie your property and scatter it in six months for you? I guess it would be sold then, and at a much larger sacrifice than you would need to have made yourself. Besides, if you would untie your hands now, you might have the satisfaction of putting some of your means into the cause of God while you live. It is needed now very much. It may not be five years hence.

Where is the sense in an aged couple of from sixty to seventy years with not a child at home, keeping a great house and barn and a large stock and farm, keeping hired help, and working and fretting out their lives in that manner? When you had a flock of boys and girls or young men and women around you, and were hale and strong yourself, that was not only very sensible but very enjoyable. But that day is past now, and your circumstances are changed. Had you not better shape your affairs a little different for the balance of your life? Come, fathers and mothers, don't be so willing to sit there with your hands tied. I am afraid it is a little comfortable to you. If it is not, show your uneasiness by making some effort to get out of it.

D. M. CANRIGHT.

BE NOT DECEIVED.

God rested upon the seventh day. This made it his Sabbath. He then appointed each seventh day to come to a sacred use; thus "the Sabbath was made for man." He has never revoked that appointment. Yet people say they think it better to keep the day of the resurrection of Christ. The Scriptures give us baptism as an emblem and memorial of the resurrection. Who gave men the right to add to this, and, to do so, to take away from the law of God the day which he appointed? They may think it a very pious act; but God may think otherwise; it may be found at the last day to have been a very impious act. Is it not best to reconsider before it is too late? R. F. C.

THE JUDGE AND THE FARMER.

On a bright Sabbath morning, by the side of a country road, running along the Hudson, not many miles from New York, two men stood talking together. One was a judge of high social standing and legal distinction, the other was a stone-mason, and their conversation was about the building of a new wall near the place where they were standing, to consult about which the judge had sent for the mason on this Sabbath morning.

Just coming into sight as he trudged along the road on his way to church was a plain Scotch farmer, well known as a God-fearing, Sabbath-keeping, honest, hardworking man, neither fearing nor asking favor of the great or rich. His chief ambition in life seemed to be to raise a large family of children in the fear of God and honorably in the sight of men, which his example was well fitted to do.

In the midst of an animated explanation of what he wanted in a new wall, the judge caught sight of the farmer. Stopping sud-

denly he said: "There comes David S—; it will never do to let him see us talking business on the Sabbath morning; we will just step behind this bit of wall until he passes." And the judge and the mason crouched down behind the wall until the plodding footsteps of the farmer echoed faintly in the distance, and the good man passed from sight, all unconscious of the silent reproof his appearance had caused; while the judge, with feelings one would think belittling to his manliness, crept from his hiding place, to continue his conscious and confessed desecration of the Lord's day.

The next morning the incident was related to the farmer by the mason, who was himself a Scotchman, though, unhappily, not so conscientious as his friend. He told the story with some glee, adding,

"Wha wad a' thot, maun, that ye had sic a pooer in ye as to mak the judge hide behind the wall for the fear o' ye?"

Is not this an illustration of the force and influence of a sincere Christian character, though devoid of the adornments, in the world's sight, of either position, wealth, or learning? All these together could not resist the silent sermon of the good man's life, which brought home to the haughty judge the conviction of his sin.—L. J. Kirkwood.

THE LORD'S CORN.

A MISSION station in the Indian Territory was at one time my house. Tobaccowell, one of our neighbors, was a member of the little mission church, and like many a white professor, was spasmodically zealous for the glory of God. One Sabbath he listened to a sermon from Gen. 28:22,—“And of all that thou shalt give me, I will surely give the tenth unto thee.”

At the close of the service he said to the missionary,

“Me plant big corn-field next week. Me make it ten pieces; plant all, then one piece be the Lord's corn.”

He did so; the part of the field to be devoted to the Lord was ploughed and planted with great care. But when the time for hoeing had arrived, our neighbor hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced, the Lord's corn, uncultivated and dwarfed, and Tobaccowell's well hoed, tall and thrifty, produced a sad and striking contrast.

The sight of that cornfield has been a life-long lesson to me; and whenever I find myself more devoted to my own personal interests than to the glory of God, I say to myself, I am neglecting the Lord's corn.—*Religious Intelligencer.*

Obituary Notices.

“Blessed are the dead which die in the Lord from henceforth.”

DIED, near Deckman, Dallas Co., Texas, April 4, 1877, Walter, infant child of E. H. and E. J. Elliot (formerly from Richardson Co., Nebraska), aged four months and 6 days. Funeral services by Bro. A. B. Rust.

FELL asleep in Jesus, May 4, 1877, at the residence of her son (Dudley A.), in the town of Hastings, Mich., Sr. Merab K. Owen, sister to Bro. J. P. Kellogg, of Battle Creek. She was born in Hadley, Mass., Mar. 8, 1811.

She was first a Baptist, then united with the Methodists, and in 1856 her brother, J. P. K., sent her the ADVENT REVIEW. As soon as she was convinced, she commenced to keep the Sabbath, and for four years she kept it alone. Then her son Dudley embraced the truth, and kept the Sabbath with her for another four years, when her godly walk and Christian integrity won her husband and her other children to the truth. So she lived to see the great desire of her heart,—her entire family rejoicing in the love of God. She had buried her husband and two of her children in hope; and after years of patient suffering, she sleeps beside them, waiting the promise of her Lord, “I will come again, and receive you unto myself.” Funeral attended by the writer, May 7. Text, 1 Cor. 15:26.

T. M. STEWARD.

DIED, in Waterloo, Grant Co., Wis., March 28, 1877, our dear father, James Elwell, aged 88 years, 3 months, 19 days. He left three sons and two daughters. We thank the Lord that we need not sorrow as those who have no hope. He had bright hopes of immortality when the Life-giver comes. He embraced religion in early life. In 1867, he and four sons and three daughters embraced the third angel's message, under the faithful labors of Bro. I. Sanborn. Father was always a cheerful giver to the support of the cause. He was a soldier in the war of 1812. He had been a great sufferer for over 30 years, and especially the last fifteen days of his sickness, his suffering was intense; yet he bore it with Christian fortitude. As long as he had breath he exhorted his children and grandchildren and neighbors to prepare to meet him in the kingdom.

Funeral services by Eld. J. Ganiard. Text from Job 14:14. His resting place is by the side of our dear mother in the Waterloo Village cemetery. F. A. E.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, May 24, 1877.

CAMP-MEETINGS FOR 1877.

IOWA, Marshalltown,	June 7-12.
NEW YORK, Aurora,	" "
WISCONSIN, Portage,	" 13-19.
MISSOURI, Holden,	" 14-19.
MINNESOTA, Hutchinson,	" 20-26.
INDIANA,	Aug. 9-14.
OHIO, Newark (probably),	" 10-20.
VERMONT,	" 16-21.
ILLINOIS,	" 23-28.

How to Help the Cause.

HARD times are everywhere. Failures of houses large and small continue. And yet there are many of our people who have money in Savings Banks which are shaky, and elsewhere at their command. Those who are able to give the use of means without interest, and wish to put it where it will be safe, can deposit at the REVIEW AND HERALD Office. It will help the cause the same at present as if donated. In this way the friends can help the cause, and at the same time save the principal. We will give the Association's note without interest, payable at the time desired.

Some of our people will risk money, secured by note only, for large interest, rather than to let the cause have the use of it. And losses of principal and interest are not uncommon. But God's cause is safe here, and will pay large interest in Heaven, if not sooner. We know a man who thinks he is greatly prospered in this life in keeping what he has in the cause of God. He imagines that the reason why everything he touches prospers, is because all is used to build up the cause of God. It is very certain that many who through covetousness labor to keep their money out at large interest, and refuse to use it in the cause of God, do meet with losses. We shall be glad to hear from scores of brethren and sisters who have from \$100 to \$1000 to spare without interest for one year, or longer. The College owes the Association nearly ten thousand. The building at the Health Institute will draw upon the Association at present. The cause is one. These institutions help each other. Let not the good work be hindered by a stingy grasping of means.

J. W.

Words to T. and M. Workers.

1. WE were too late last fall in plans for the campaign for 1877.
2. Then, as late as it was, not a tith of you in all the States were ready to work.
3. But few of the States took hold of the added one-third, and were not in a condition to take packages of the SIGNS.
4. We are glad that most of the [States are finally taking this matter of the added one-third into consideration. We urge that every Conference take hold of it in earnest at their annual camp-meeting.
5. We now commence arrangements for 1878. Eld. Haskell's statement that 25,000 copies of a pioneer paper should be used in 1878 is sober. But few of the States are doing any thing to speak of, and yet the circulation of the SIGNS is 7,000. Should all do as two or three States are doing, Bro. Haskell's number would be reached.
6. The first work is to establish s. b. according to figures adopted. Let every Conference and every church furnish their members with the tract on Systematic Benevolence. When that system is fully established, then adopt the one-third.
7. Packages for the SIGNS should be taken for six months. No Conference or church should run in debt, so as not to be ready for a grand campaign for 1878.
8. Preparations for that should be urged forward during the summer, so as to be ready to work in earnest in early autumn.
9. The first number of the pioneer sheet for 1878, will be issued in October, at some point east of Chicago. Ten thousand copies will be furnished for \$1.50 a year, eighteen thousand for \$1.25 a year, twenty-five thousand for \$1.00 a year.
10. We are already laying our plans for the reading matter. It will be a glorious success if all get in good readiness, and then in season prosecute the work vigorously.

J. W.

Ever Changing.

"WHY does Bro. White suggest so many changes?" impatiently inquires some narrow soul who can see but little importance to the

work outside his own neighborhood. We confess to suggestions of change, and it would be strange if we did not make some mistakes. May God guide and help.

Were we connected with a cause that had gotten its growth, and had found a fixed position, like that of Lot's wife, and had no more growth than some of our denominational neighbors, we could go around in the circle of our limited work without seeing the necessity of a change.

But our growth makes changes necessary. The Battle Creek church and congregation changed from a private house to house of worship number one, then in a few years to number two, and soon to number three, and soon must move again. In a cause like ours, spreading everywhere, where every man of our available forces is demanded at some post of duty, new missions opening, and new laborers entering the gospel vineyard, new plans and broader plans will ever be necessary, demanding changes until the great work shall be done. J. W.

ELDER J. G. MATTESON left Battle Creek May 21st., for New York, on his way to Denmark, to labor as a missionary in his native land, under the direction of the General Conference of S. D. Adventists.

THE half-finished court-house at Rockford, Ill., fell on Friday, May 11, killing eight men and seriously injuring many more.

The War.

THE big battle between the Russians and the Turks has perhaps not yet been fought, and yet considerable fighting has been done in the vicinity of Kars in Asia Minor, and along the Danube.

On the night of the 16th, the Turks made a general attack upon the Christians in the Turkish village of Turtukai, on the Danube, killing all the males and many of the women. The cries of the victims were heard by the Roumanian outposts.

Austria is becoming much alarmed by some of the movements of Russia, and has declared that she will occupy Servia if agitation continues. The president of the Hungarian council is with the emperor at Vienna, and ministerial councils are held almost daily.

In England the war feeling is intense. In English homes, even among the lower ranks, the feeling of intense hostility against Russia is marked. They charge to the Czar's covetous ambition the hardships arising from the rise in the price of bread, stagnation in business, and other miseries that accompany war without its advantages.

The *Independent* says that the London press is greatly excited by the discussions of the war. The *Times* is strongly anti-Russian, as is also the *Pall Mall Gazette*. The *Independent* thinks that all the indications at present are that England will interfere for the protection of Turkey under the name of "British interests."

And now comes news of internal difficulty in France. Advices from Paris, dated the 18th, state that France is trembling on the verge of a revolution which may result in bloodshed and the trial of MacMahon as a traitor. It is understood that MacMahon believes a general European war inevitable. It is considered doubtful whether he can retain his hold of the presidency. C. W. S.

Fearful Forest Fires.

TERRIBLY destructive fires are raging in the forests of portions of York State, Vermont, Massachusetts, New Hampshire, and Canada. Millions of property and thousands of acres of timber are destroyed. Scattered dwellings and the whole village of Clinton Mills, N. Y., are burned. There is some loss of life. C. W. S.

The Mormon Uprising.

SINCE the execution of J. D. Lee there has been much stir among the Mormons of Utah, and grave fears are entertained among the Gentile population as to the results. The governor has asked the secretary of war at Washington for more troops to be stationed at certain camps. The Mormons are arming and drilling throughout Utah.

Our Western N. Y. Camp-Meeting.

MAY this meeting prove a blessing to the cause, especially in this part of our Conference. And in order to this, the opportunity must not be neglected, but the friends of the cause must be decided to come, if it be at much sacrifice, and come to labor for the object, namely, a

fresh consecration to the will and work of the Lord, and the revival of the work of spreading the truth to those in darkness. What shall arouse us if the present signs of the times and the demands of inquirers after truth do not arouse us? Brethren, come to this meeting seeking for these objects, and knowing that these precious opportunities are rapidly passing away. Let us not lose this one. Let us not value this world with its interests, above eternal life. R. F. COTTRELL.

Solid Extract of Thought.

HERE is what an exchange says upon condensing thought:—

"Give the pith, the cream, the marrow, the essence, the fire. Press your thoughts, pack them, bring everything to a burning, scorching focus. Avoid prefaces, circumlocutions; rush right into your subject at once. Begin before you think of it, and keep dashing on with all your might until you are done. So, also, in preaching, praying, exhorting, testifying, say what you have to say, and stop! A tremendous thought may be packed into small compass—made as solid as a cannon ball, and, like that projectile, cut down all before it. Short articles are generally more effective, and find more readers, and are more widely copied than long ones. Pack your thoughts closely together, and though your article may be brief, it will have more weight, and will be more likely to make an impression."

Camp-Meeting in Wisconsin.

PORTAGE CITY, where the meeting for this year is located, is very near the center of the inhabited portion of the State; and is reached by the Wis. Central from Steven's Point, and by several branches of the C. M. and St. P. R. R.

The grounds are on the bank of Silver Lake, one mile from the depot. Round trip tickets can be purchased at the rate of about three cents per mile, and are good until used. Our arrangements will be as complete as possible for the comfort of all, and will be in many respects an improvement over anything we have yet had. The meeting will open Wednesday A. M., June 13, and close Tuesday morning, June 19.

We have advertised the largest meeting of the kind ever held in the State. Our expectations are high. Brethren will you try on your part to meet them? We feel to urge you to make earnest efforts, and sacrifice if need be, to attend. Provide yourselves with tents as far as possible.

We hope to see eighty to one hundred tents on the ground.

Do not come simply to see and hear, as we go to a fair; but bring the blessing of the Lord, and come to work for God. Urge those of your friends to attend, who are interested, but have not yet taken up their cross, or are trembling under it. The meeting will be a great blessing to such. Let us all unite to make this meeting what it should and may be, a season of rich blessings. WIS. CONF. COM.

Missouri Camp-Meeting.

THE Mo. camp-meeting will be held in a grove half a mile west of Holden, Johnson Co., Mo., on line of Mo. Pacific and Mo. Kan. and Tex. R. R. Tickets will be sold from Kansas City and Sedalia to Holden and return at one and one-fifth the regular fare one way. On Sunday a special train. Round trip, rate of one fare from all stations between Kansas City and Sedalia inclusive. Same favors expected from the Mo. Kan. and Tex. R. R., both divisions. J. A. O'BRYAN.

Reduction of Rates to the Iowa Camp-Meeting.

As stated recently, we have made application for reduction of rates to all those who should attend our camp-meeting. We could not obtain any on the Chicago North Western. But on the Central R. R. of Iowa we obtained the same as last year, viz., four-fifths off on the return fare. A certificate of attendance will be given on the ground to all who have paid full fare in coming, and such will have to pay but one-fifth fare in going back. GEO. I. BUTLER.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand."

General Meetings.

All are invited to attend.

LISBON, Iowa, May 26, 27. Meetings commence Friday night.
Marion, Iowa, Wednesday and Thursday, May 30 and 31.
Victor, Iowa, June 2 and 3.

GEO. I. BUTLER.

ON account of commencing tent-meetings this week, I shall not be able to fill my appointment at Alaidon. M. B. MILLER.

Quarterly and Monthly Meetings.

CHURCHES of Johnstown, Little Prairie, and Oakland, at Oakland, Wis., June 2 and 3. T. and M. meeting at same time and place.

MONTHLY meeting at Danielsonville, Windham Co., Conn., Sabbath, June 2, at the house of J. S. Miller.

T. and M. Quarterly Meetings.

Send reports and donations in season.

STATE quarterly meeting at Battle Creek, Mich., July 1. District secretaries will send reports to Mrs. S. H. Lane, Battle Creek, Mich., a week or more in advance. A large attendance is desired. S. N. HASKELL.
J. FARGO.

STATE quarterly meeting at Hartland, Me., June 9, 10. Dist. No. 1, at same time and place. Report to Albert T. Hilton, Cornville, Me.

Dist. No. 2, at Allen's Corner, Me., June 2 and 3. Send your reports to Geo. W. Varney, No. 30, Clark St., Portland, Me.

Dist. No. 3, at Linneus, Me., June 2 and 3. Report to Mrs. P. A. Clough, Linneus, Me. J. B. GOODRICH.

Dist. No. 4, at Mt. Pleasant, Ia., June 2 and 3. Report to Jas. S. Houseman, Mt. Pleasant, Iowa. WM. P. ANDREWS, Dir.

DIST. No. 5, at Knoxville, Ia., May 26 and 27. RUSSEL HART, Dir.

DIST. No. 10, at State Centre, Ia., May 26, 27. Report to M. M. Kenney, State Centre, Ia. S. M. HOLLY, Dir.

DIST. No. 7, at Carson City, Montcalm Co., Mich., June 9, 10. Will the librarians please report in season, and each church see that their pledges are met if possible? Report to R. F. Phippeny, Ithaca, Gratiot Co., Mich. F. SQUIRE, Dir.

DIST. No. 2, at Nasonville, Wis., May 27. Bro. Charles Smith will attend. E. J. RICE, Dir.

Business Department.

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

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. CH Lansing 52-1, Mrs Charlotte Turney 51-20, Mrs Nettie Craig 51-20, Alonzo Van Tassel 51-20, Jonathan Lamson 51-15, H Crow 21-10, E D Pye 51-10, Matilda Fasic 51-15, Laura L Cook 51-19, Chas Geer 51-16, Sarah Bowers 51-20, Geo Brown 51-20, J Park 53-1, J S Farnsworth 51-19, Sarah E Elder 51-21, J P Farnsworth 51-20, Mrs T M Walter 51-20, W A Doyal 50-20, Mrs R Leighton 51-20, R F Robinson 51-20, Jabez Cowles 51-20, S M Hartt 51-20, Irena Stone 51-21, Dexter Daniels 51-10, J Crandal 51-10.

\$1.00 EACH. J B Sweet 50-21, J Wight 50-20, Levi Hatherly 50-20, Wm Stage 50-20, Melvin Martin 50-20, L B Ellis 50-13, Philip Teutch 50-20, Mrs L E Warren 50-20, B F Tanner 50-20, S A Howard 50-20, J H Aldrich 50-20, J B Dey 50-20, Mrs D C Cambell 50-20, S W Rader 50-20, Jacob Butcher 50-20, Elizabeth Danes 50-20, Weldon Craig 51-5, J H Hoff 50-20, J M Logan 50-20, Wm A Geer 50-20, E G Witter 51-1, Jane Bellamy 50-21, Richard Vandevort 50-20.

MISCELLANEOUS. David Johnson 50c 50-S, H Miller 70c 50-17, Edward Harding \$1.25 50-24, Ida Nettleton 75c 50-20, Mrs H E Bergstresser 1.50 51-3, F A Binkley 50c 50-12, Asa Binkley 50c 50-12, O S Ferren 50c 50-4, C H Maxwell 50c 50-7, H H Aultfather 50c 50-7, Mary Holton 1.50 51-20, M H Logan 75c 50-16, Mrs Chas Huber 50c 50-12, Mrs Geo Loomis 75c 50-21.

Books Sent by Mail.

J Hastings \$3 84, Thos McCowen 2.50, Wm Weaver 1.00, B F Taylor 2.85, Mr Geo Field 1.00, D B Tyler 30c, Mrs D T Nourse 50c, E H Lincoln 25c, E J Eaton 25c, Lizzie Flory 1.25, O E Kingsbury 25c, V E Davis 50c, I T Dye 20c, C H Lansing 1.50, H Bagley 1.50, Mary Dodds 1.00, A J Crawford 1.00, A Cook 10c, E Harding 1.25, Cary Dryden 25c, J C Gottfredson 1.35, H H Aultfather 50c, A M Mann 1.00, A M McReynolds 50c, E B Ginley 1.50, L F Foss 2.75, E R Gaylord 50c, D C King 25c, Salina Whitford 1.50, R Sawyer 50c, C H Bliss 1.75, Robert A Smith 35c, Mrs W A Hubly 1.25, Phebe Benitz 1.00, F Shapfel 10c, Franklin Wood 1.25, Phebe Simmons 35c, L Bean 1.00, L H Thomas 79c, S B Owen 9c, J E Morin 1.30, L D Mills 1.25, Mary Cosert 3.40, W H Reese 2.05, Miss S C Sellers 10c, Sam Henry 20c, J E Woodbury 1.00, Mrs M E Fletcher 15c, H Woodruff 20c, Alex Carpenter 10c, Mrs D Shearer 15c, Eld O A Olsen 25c, Nellie Craig 1.25.

S. D. A. E. Society.

Miles Standish per Signs of the Times \$10.00, L S 20.00, A Lindsay 10.00, Betsey Hibbard 3.00.

Mich. Conf. Fund.

Colon \$13.78, Bronson 7.50, Jay 30.00, Monroe Center 9.75, Newton 26.00, Memphis 40.00.

Mich. T. & M. Society.

Dist 3 \$2.00, Dist 9 10.90, Dist 7 20.00, Dist 6 9.91.

European Mission.

A lover of the Truth \$2.00.

Danish Mission.

A Friend \$10.00, S Nelson 3.50.

Cash Rec'd on Account.

G W Colcord \$25.00, A S Hutchins per J Fargo 12.00.

Pacific Mission.

W W Jones \$10.80.